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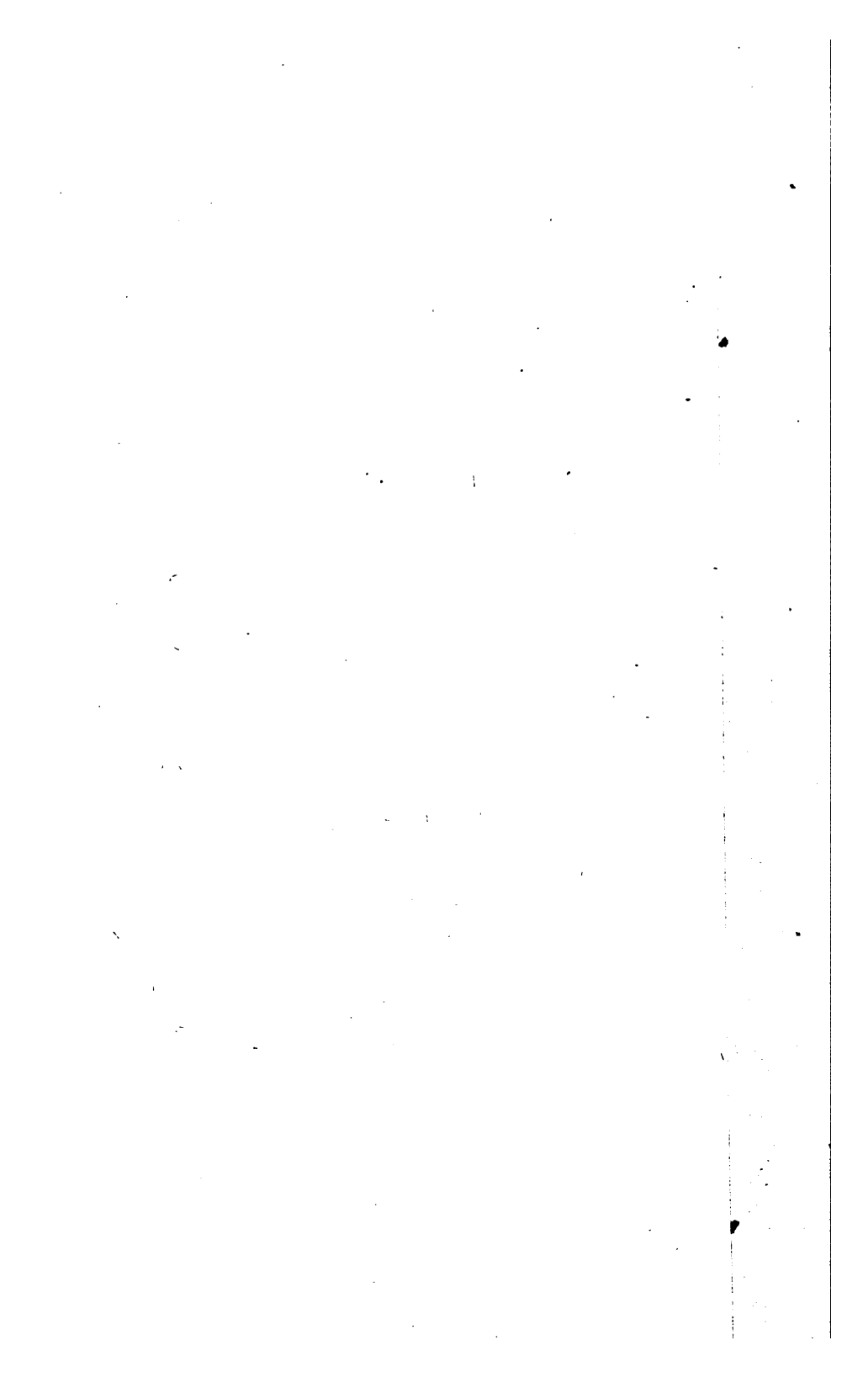
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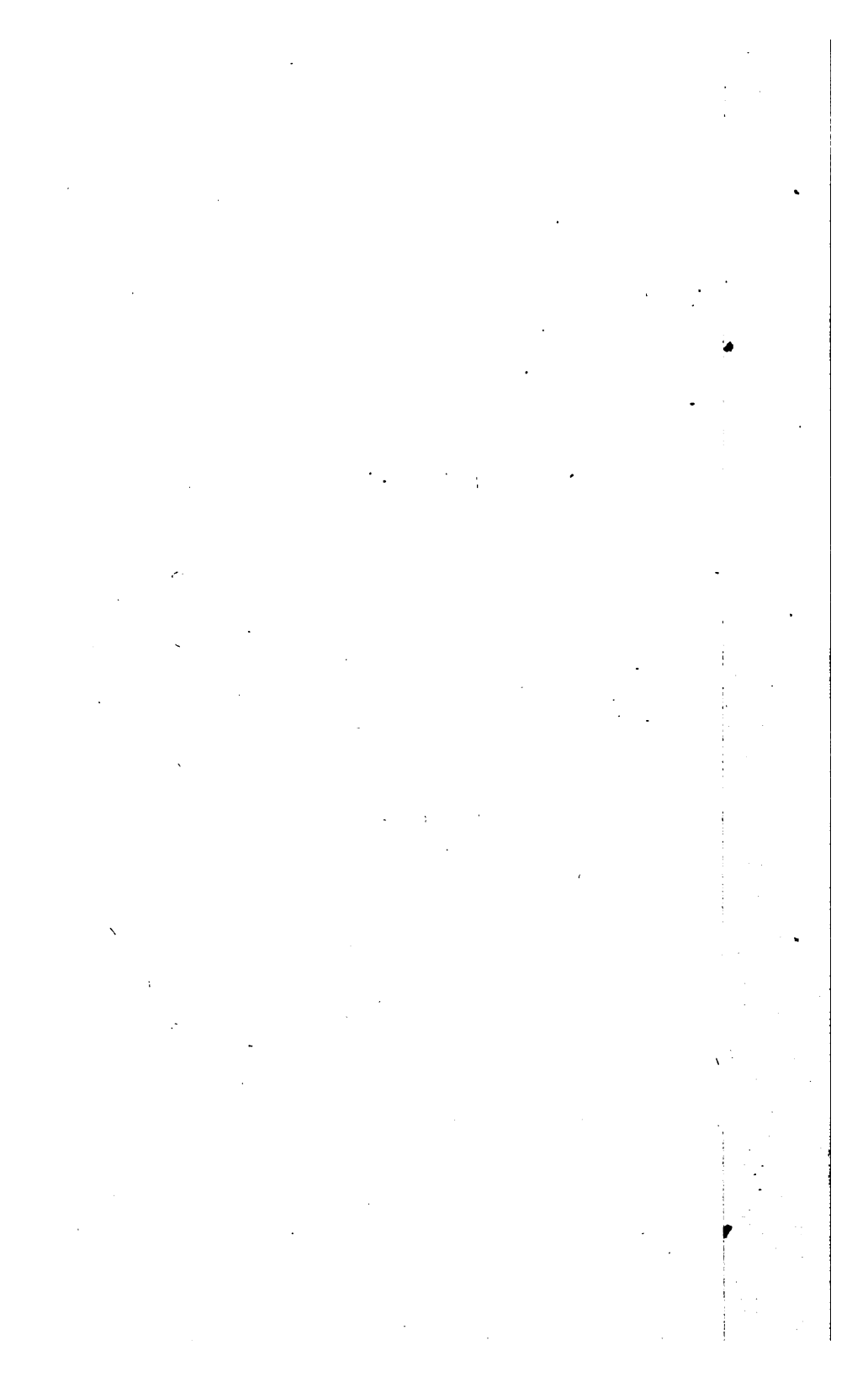


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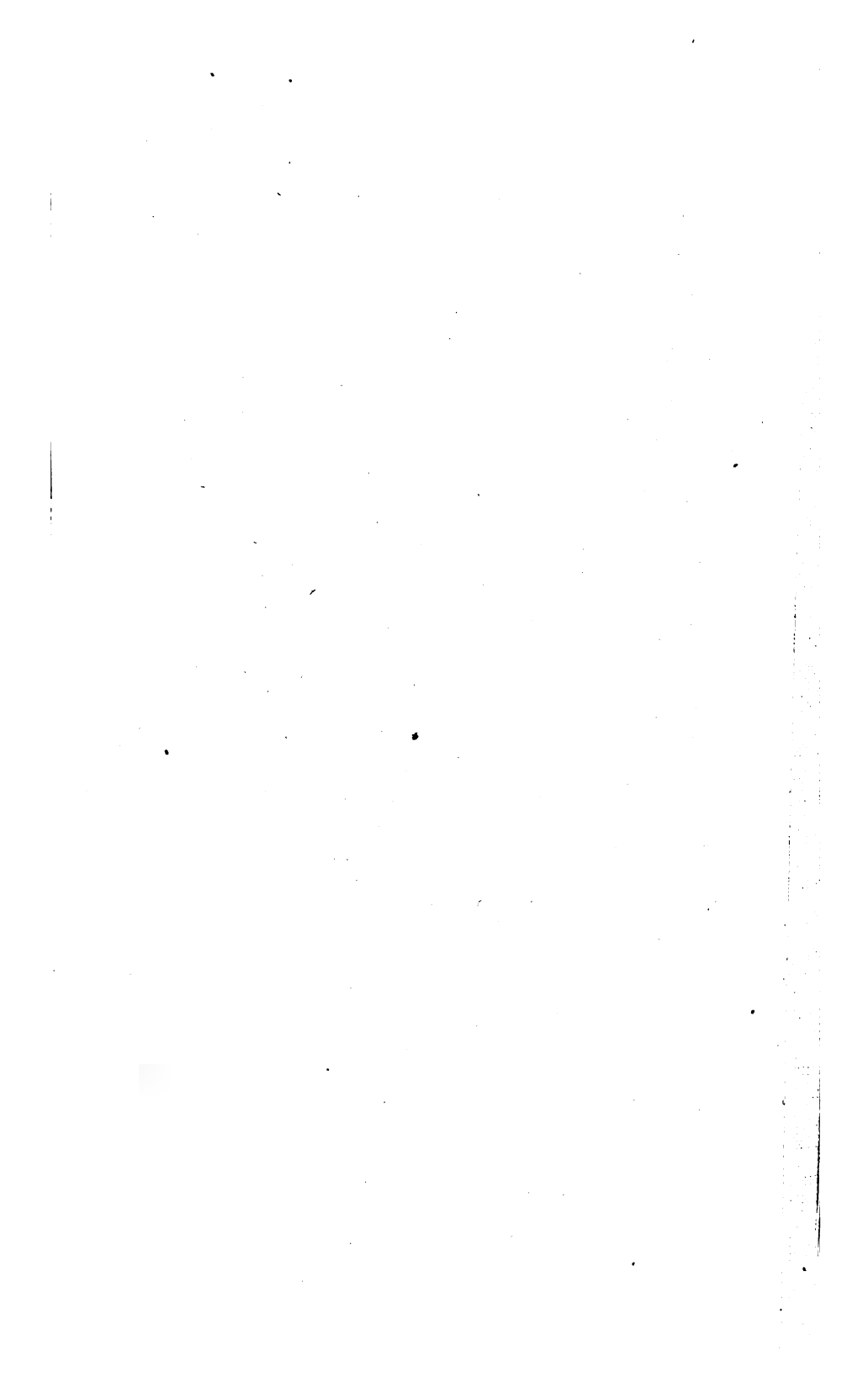
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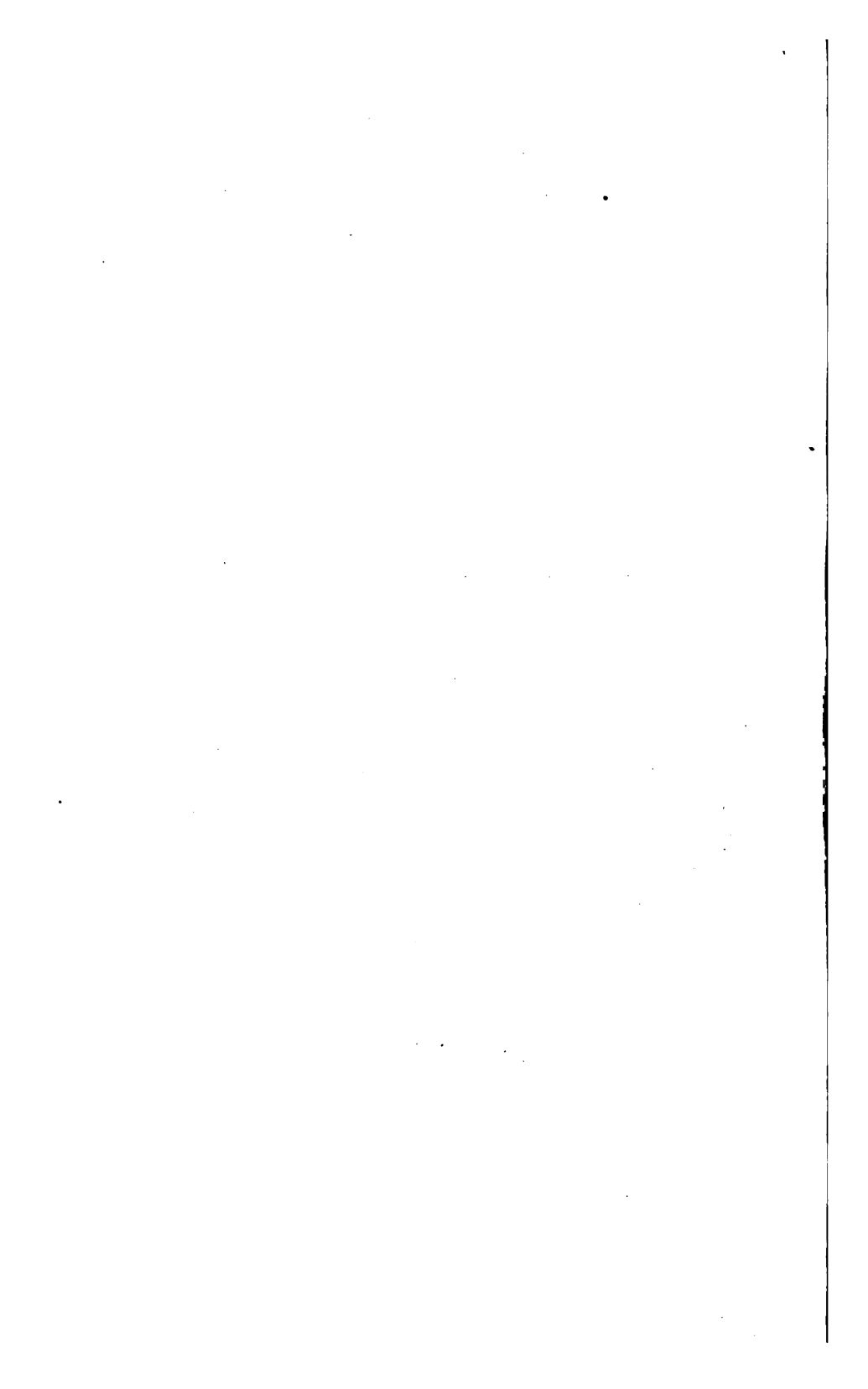


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Church Missionary Record.

DETAILING THE

PROCEEDINGS

OF THE

CHURCH MISSIONARY SOCIETY

FOR

THE YEAR 1846.

O LORD GOD OF OUR FATHERS, ART NOT THOU GOD IN HEAVEN? AND RULEST NOT THOU OVER ALL THE KINGDOMS OF THE HEATHEN? AND IN THINE HAND IS THERE NOT POWER AND MIGHT, SO THAT NONE IS ABLE TO WITHSTAND THEE?

2 CHRONICLES XX. 6.

VOL. XVII



LONDON:

PRINTED BY WILLIAM WATTS.

SOLD AT THE

CHURCH MISSIONARY HOUSE, SALISBURY SQUARE;

BY SEELEY, BURNSIDE, AND SEELEY, FLEET STREET;

HATCHARD AND SON, PICCADILLY;

J. NISBET AND CO. BERNERS STREET; T. JOHNSON, DUBLIN; AND

OLIPHANT, WAUGH, AND INNES, EDINBURGH.

Price, Three Shillings and Sixpence.

1911

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[Vol. XVII.]

EAST-AFRICA MISSION.

THE account of this Mission is continued from p. 45 of our Number for February last.

Visits to Wonica Villages.

In a postscript to a Letter inserted on that occasion, dated Sept. 9, 1844, Dr. Krapf shortly referred to an excursion among several Wonica villages, from which he had just then returned. In a subsequent communication, dated Mombas, Sept. 25, 1844, he has given fuller particulars, which we now lay before our readers.

Departure from Mombas, and arrival at Makaronghè—Troublesome Customs.

I left Mombas in the afternoon of the 3d of September, in a little boat. Our course led us, at first, along the bay which took me formerly to Rabbay; but after sailing a few miles we struck off to another cove, more to the west of Mombas. This cove is extremely serpentine, and its banks bear the same wooded aspect as the banks of the bay of Rabbay. Having sailed about six miles in all, we landed, and arrived, after walking a mile, at a hamlet called Makaronghè. Here I was civilly received by Sheikh Ibrahim, a Mussulman much attached to the Imam's Government. On being apprised of my person and design, he offered a lodging for the night, and a goat: the goat I refused to accept, as I had sufficient of my own provisions, and was determined to avoid the Abyssinian manner of hospitality, which costs three or four times more than the articles offered to the stranger are actually worth.

Sheikh Ibrahim, soon after my arrival, despatched an active messenger to the nearest Wonica villages, to inform their Chiefs of the arrival of a M'songo—as an European is called in the Sooahelee tongue—and to say that he wished they would honour the stranger with their heshima, or marks of good reception, especially as the M'songo were furnished with recommendations from His Highness the Imam. I always shrink on hearing the word heshima, which means, in

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Arabic, display connected with the exchange of presents. In the present case, I knew very well why the sly Sheikh insisted on the heshima being carried into effect. It was not because the Wonicas would not receive me otherwise; but because he himself wished to share the present which they would give me, and that which I should offer to them.

Journey from Makaronghè to Ribè—Nolay Reception—Habits of the Wonicas.

I left Makaronghè at sunset, being accompanied by the Sheikh, to my great dislike. Our walk—for horses or donkeys are not to be had here, or extremely seldom—lay over level ground, covered with high grass and brushwood. In the outskirts of the hamlet are cultivated rice, cassada, maize, tobacco, vegetables of various kinds, zemzem—for making oil—red pepper, and other articles, which the people sell at Mombas.

We met several single individuals on the road, carrying loads on their backs. This convinced me of the perfect safety which prevails in this country, where highway robbers could do much mischief while ambushed in the high grass or thicket. But no such thing ever occurs, either because the Wonicas are too timid for such enterprises, or because they have comparatively no wants.

About nine o'clock we entered a thick forest, containing splendid timber. After we had crossed a brook—which must be a powerful torrent in the rainy season, and which runs toward the sea-shore—we ascended a high hill, which forms a part of the remarkable range of mountains which towers north-west of Mombas, whence you can see it. We ascended by a rough and narrow path for about half an hour. The forest, on both sides of the path, was impenetrable. The Wonicas do not clear the wood, its thickness preventing any enemy from attacking the villages, which the Wonicas plant in the centre of a forest. This is their universal custom.

After we had ascended to a considerable

height, we arrived at the outermost gate, leading to the village of Ribē. Every Wonica village which lies in a forest has three gates, *i. e.* you pass, on one and the same path, through three successive gates, which are palisaded. We were ordered to wait at the outermost gate until the Chiefs, with their men, should have arrived. They soon made their appearance, and displayed their heshima, by shouting, dancing, brandishing their swords and bows, and all the show of joy which they manifest on extraordinary occasions.

I followed after the joyful band of Chiefs and soldiers with a doleful mind; because their shoutings were not the songs of Zion, but of this world alone. When I arrived in the village, the noise and shouting still increased; and young and old, males and females, came forth to display their heshima before the M'songo. Those who seemed to be mere spectators were driven by the Chief into the crowd, to join in shouting and dancing. When I went to the house of the Headman, the people—especially the young ones—respectfully cleared the way. The houses of the Wonicas are of a curious construction, and much resemble our haystacks in Europe. Poles are fixed in the ground, and are thatched with grass from top to bottom, so that the wind and light are entirely excluded. The door, or entrance, is so low and narrow, that you must stoop considerably. These rick-like houses are in some villages so close together, that the whole village must in a short time be consumed if one of the huts should take fire.

After I had entered the Chief's house, the crowds of people without dispersed, the young people only remaining. They behaved so properly and respectfully toward me, that they gained my affection. Some of them manifest an interesting sensibility of look, and are by no means so black and ugly as I conceived them to be, when I saw the Wonicas, for the first time, at Takongo.

The Chiefs were a little surprised when I told them that I was no merchant, coming to these countries for trade; but a Christian Teacher, wishing to instruct the Wonicas and Gallas in the true knowledge of God. The simple Chiefs sat on the ground all around me, and repeatedly expressed their feelings of friendship. Having finished my talk with them, I rambled through the village, which may contain 600 or 700 inhabitants. There are no Mahomedans living in Ribē,

nor are they found in any of the larger villages of this range of mountains, though they resort thither occasionally for the purpose of trade. In Ribē I saw several tombs, erected close to the house in which the person had lived. I was afterward informed that these Wonicas bury their dead in a reclining posture, turning the face southward.

At the extremity of the village I observed an isolated building, which proved to be the Senate and drinking-house. The room was full of people, each having before him a drinking-vessel, manufactured from a pumpkin. Tembo, or intoxicating cocoa-nut liquor, was poured out in abundance. I learned that the meeting was to celebrate a wedding, on which occasion everybody offers to the bridegroom and bride a quantity of tembo, which the married persons, associated with their relatives and friends, gulp down in the public meeting-house. I saw afterward, in another village, a similar building, in which a large piece of pork, which the Mahomedans abhor, was hanging.

The bigotry, knavery, and haughty contempt which the Mahomedans manifest toward the Wonicas has hardened the hearts of the Wonicas, who seem to identify our holy religion with that of the Mahomedans; but an increasing acquaintance with us, and the foundation of our hope, will soon convince them of the gulph which lies between us and the Mussulmans.

Arrival at Kambē, and reception there.

Leaving Ribē, and travelling along the range of mountains in an easterly direction, Dr. Krapf writes—

Soon after we had entered the forest of Kambē, we were met by the Chief and some of his men. He wore his festival habit, and an ostrich feather stuck in his hair. He is a noble-looking young man, and honoured me more than any Chief whom I saw on this excursion. He speaks a little Galla. When I had arrived at the village, which is larger than Ribē, the noise, shouting, and dancing, of the waving crowds of young and old, exceeded all that I had witnessed at Ribē. Had I been able to speak the language fluently, I could have preached to the whole population, which centred at places sufficiently spacious.

Journey onward to Magombani.

After a short stay Dr. Krapf proceeded on his course toward Magom-

bani, although exposure to the sun had produced violent headache. He says—

At sunset we passed the brook Medjimeré, which comes from the west and runs into the bay, by which I afterward returned to Mombas. The delicious water refreshed us all; but my headache and weariness were alarming; however, I continued onward to Magombani, where I arrived in the evening after a march of twenty-four or twenty-five miles, partly in the burning sun, and partly under a shower of rain. No noise or shouting was raised at Magombani, and I awoke on the morning of the 5th without the serious apprehensions I had entertained the day before concerning my health.

Djebana—Policy of the Mahomedans.

It was now arranged that Dr. Krapf should be conducted by his guide to Djebana, at the foot of which Magombani is situate. Dr. Krapf writes—

The peak of Djebana towers over all its companion hills of the common range, and I can see it daily from the windows of my house at Mombas. The tract of country, on which the hamlet Magombani has been built by some Mahomedan speculators of Mombas, is exceedingly well chosen, since it is but four or five miles from the bay, and as they are able on this spot to secure to themselves the advantageous monopoly of copal, which the forest of Djebana produces: beside, they cultivate much rice and maize, and make use of the fine timber, which the forest presents, for boards used by the Arabian boat-builders. It is surprising how systematically the Mahomedans encroach upon the Wonica land in this direction. They erect small hamlets along the range of mountains, people them with their slaves, secure the good-will of the Wonicas by trifling presents, and receive the goods of the unsuspecting Kafir for trifles. In the course of time new settlers arrive, bringing with them a Sheikh, who superintends their religious wants, and ensnares the infidels whenever he can. This is their mode of Missionary work, which goes hand in hand with mercantile speculations. In the time of famine, which occurs sometimes, many a Wonica is glad to turn Mahomedan to save his life; but he frequently throws off the compulsory yoke when the time of affluence returns.

We may farther observe how slavery here supports the increase of a false religion. The more plantations the Mahomedans establish here, the more slaves do they want, and the more are they able to encroach upon the interior of Africa, and to spread their creed.

The walk of an hour and a half from Magombani up to the hill of Djebana was rough and steep, and led us through a romantic forest. The copal tree is abundant in this forest.* There is also a great variety of birds of beautiful plumage, and the botany is rich in spots which are not too much wooded.

Notice of Djognee, and its Headman.

On the 6th of September I set out in a north-easterly direction to the village Djognee. We had to ascend a hill, which was, however, not so high as that of Djebana. Our reception in the village appeared to be very cool, unfriendly, and suspicious; but I afterward found that I was entirely mistaken. Most of the people were at their plantations; and the Chiefs had not been previously informed of my arrival. The Headman twice requested that I should stay a day or two, in order that the whole population might be assembled, and display their hesitations. I sometimes feared he would force me to stay; for when I intended to leave the village, the gates were shut, and I was forced to return to the Chief, who had in the meantime called a few other Chiefs from the nearest plantation. He presented me with a goat, and begged me to convey his respects to the Imam.

After mentioning that some families had abandoned Djebana because of the loss of their cows, Dr. Krapf writes—

Whenever a serious disaster occurs to a Wonica, he leaves his home and settles at another place, which he thinks may be more safe, and not bewitched.

Dr. Krapf has made various excursions to several other villages, which he found to bear the same general character as those above described. The reception which he met with from the Wonicas was uniformly friendly. Many small hamlets were situated near the sea; but all the

* Vide Church Missionary Record for Feb. 1845, p. 45.

larger villages were from five to seven miles inland.

Account of the Wakamba Tribe—Visit to an Elder of Rabbay, a Wonica Village, and various Information respecting the Wonicas.

In a short tour which Dr. Krapf made at the end of Jan. 1845, he became acquainted with the Wakamba Tribe, a people who dwell partly among the Wonicas, and partly at some distance inland. These people differ in language and customs from the other tribes near the coast, and many of them are employed as merchants in bringing rice, cattle, ivory, and, alas! slaves, from the interior. They are tall and robust, and their complexion is fairer than that of the Wonicas, reminding Dr. Krapf of the Galla physiognomy. They are, however, deeply degraded, indulging to a fearful extent in the habits of intoxication so prevalent on that coast, and, in many instances, being entirely destitute of clothing. Dr. Krapf started from Mombas before sunrise on the 29th of January, and was persuaded by Abdallah, one of his guides, to remain at his house until the elders of Rabbay, a Wonica village, should be collected to conduct him to the town, there being a probability, otherwise, of Rabbay containing but few individuals to listen to Dr. Krapf's address. On the 30th Dr. Krapf writes—

Having waited a considerable time for the arrival of the Elders of Rabbay, I thought it best to proceed without their guidance. When we had passed through three gates—this number, and the construction of the gates, is almost the same in every Wonica village of consequence—and entered the village, we found it nearly destitute of inhabitants. One of the men ran before us, to beat the public drum, to assemble the villagers. After some time, about ten men, among whom were the Elders, made their appearance. Wishing to gather a large auditory, before explaining to them the object of my coming, I desired to be conducted to the plantations of Rabbay, where I hoped to find more hearers. I had also learned

that Emboga, one of the principal men, whom I had seen at Mombas, was absent at his plantation, which was described as bordering on the first hamlet of the Wakamba Tribe. Having heard some strange stories about this people, I gladly seized this opportunity of making my acquaintance with them.

A guide having been given me, we passed through the western gates of the village, and walked for a mile and a half along the edge of a steep and deep ravine, naturally wedged in by numerous trees and much shrubbery. This ravine exhibits a very romantic appearance. The river, which runs through the ravine, was nearly dried up; but it must, in the rainy season, carry an immense quantity of water to the sea, as all the streams from the hills are collected in this ravine. At the point where we forded it, we found a large bulk of water shut in by the surrounding rocks. On our left there was a waterfall of some height. When I was about to quench my thirst from the pits of water, I was called by my party to take care of the hippopotami hidden in these rocky abysses; but I neither saw nor heard any thing of them. Having crossed the ravine, we ascended about 400 feet by an extremely steep path, and proceeded S. S. W. Level land of immense extent opened upon us, and an extensive view into the Wonica and Wakamba Country was presented. I obtained an idea of the extent of the Wonica Tribe of Rabbay. The territory of the Rabbay division of Wonicas may lie within a circumference of fifty or sixty miles. The plain which opened before us was now and then intersected by a hillock; on which a grove of cocoa-nut trees and some huts of the Wonicas might be seen. The plain is not much wooded: there is no forest, as in the country lying nearer to the sea. The air was delightful, and not as damp as at Rabbay and other places, from the absence of wood, which suits perfectly well the occupations of the pastoral Wakamba people, whose large herds of goats, sheep, and cows, are better than I recollect having elsewhere seen in Africa. The rich pasture-ground on this plain accounts for the superiority. Hence, milk and butter are abundant with the Wakambas, who sell their cattle and their butter to the Mahomedan traders of Mombas, who resort thither. The Wonicas, and all other tribes of the Interior, entirely rely

on the Mahomedan coasters for obtaining their supply of clothes, beads, copper, salt, hatchets, iron, ornaments, &c.; while the Mahomedans receive their rice, maize, butter, cattle, copal, ivory, horns of the rhinoceros, slaves, &c., from the main land and the Interior. It is truly wonderful, how the overruling Providence of God has linked the most savage nations to each other, for the attainment of higher objects in His own good time. It is wonderful, how He neutralizes and overturns Satan's destructive work by simple and natural means and causes. Truly He rules in the midst of His enemies. Would that the learners of Geography studied their object in this light! they would soon feel more interested in the Mission Cause, for this would provide them with a better knowledge of the physical and moral condition of nations and whole continents. Is it not wonderful that a large part of the East-African coast should be open, and that this part should have connexions with the centre of this continent? Does not this geographical observation point to a higher object?

After a walk of about three hours from Rabbay, we reached the Wakamba hamlet, Endila, which contains about eight or ten houses, inhabited by large families. We found the Elders sitting under a tree. I was a little struck at these almost naked savages, who neither arose nor said much on our appearance; but looked with sad faces toward the ground. Sometimes they gazed at me, as if I were a kind of superior being. I showed as much friendliness to them as I could command, without affectation. I asked them several questions about their country and the river Yeri-yāro, which they had seen in the Ukuafi Country. But they were undoubtedly a little intoxicated; for the Wakambas are said to be even greater drunkards than the Wonicas. They prepare a drink from a tree, which I have not yet sufficiently examined. The liquor is stronger than that which is prepared from the cocoa-nut.

After some time the Headman—though their subordination to their Elders scarcely deserves naming, as every one is his own king, being entirely independent of others; while the Wonicas respect a certain degree of subjection under the seniors of the place—went back to his hut, and brought a bowl of milk, that we might refresh ourselves. At that time I

did not know that the Wakambas are wont to mix up their milk with blood, extracted from their cattle by venesection. They believe that this addition to the milk renders it more nutritious, and increases their bodily strength, of which they boast, in opposition to the weaker constitution of the Wonicas. Afterward, I was led by the old man into his hut. The Wakamba hut is not more than four or five feet high, and the entrance is extremely narrow. The shape of the hut is circular, and it has a thatch of grass. The old man sat down on a cow-skin, while one of his wives sat on a miserable bedstead beside him.

The Wakambas—in the singular, Emkamba—are, like other savages, fond of ornaments, especially of various kinds of beads, and copper-wire. Their legs, arms, neck, and hair, are covered with beads. This gives the naked savage a strange and curious appearance.

The Wakambas seem to keep aloof from the sanguinary practices of the Wonicas, who at certain months of the year celebrate their Wagnāro, when the young people are permitted to govern public affairs. I have formerly described this practice*; but I did not know, at that time, that the Wagnāro, or festival of the children, cannot terminate unless they have slain somebody in the fields, or bought, by common contributions, a slave, whom they may kill. When this has been done, the festivity terminates with eating and drinking, and with the washing of their bodies, which they cover with mud during the Wagnāro, in order that they may remain unknown, when they slay any body on the road. How happy are our Christian children at home, who are encouraged to raise contributions for putting down the works of Satan and darkness; while the parents and relations of African children encourage their benighted offspring to contribute to the committing of murder and other cruelties. I trust many children, if they should hear of these atrocities, will endeavour, with more earnestness, to promote the Redeemer's kingdom in Africa and throughout the world. I can assure such dear little children that I appreciate THEIR efforts in particular. I expect the greatest blessing to arise from the co-operation of children. Their simple prayers for

* Vide "Church Missionary Record" for February 1845, p. 40.

the Missionaries have such a value in my eyes, that I often think, in the greatest difficulties and dangers, that the Lord will hear the cry of the babes for my deliverance. In truth, when once a large body of Christian children shall put on the armour of light, in order to fight against the kingdom of darkness, we may expect that its foundations will be shaken; for the Lord is particularly fond of little children, who seek for nothing but Him alone. The prayer and contribution of such a child I consider as a jewel in the Missionary Work; while I dread lest I should misuse the outward and inward gift of one, whose is the *kingdom of heaven*.

The Wagnāro, however, is not exercised in full force at every village, nor is the month of its celebration the same at every place. A traveller is therefore advised to ask after the time of the Wagnāro of a village, as he might risk his life, if alone on the road during its observance. The Wadigo, or Wonicas in the south, appear to be especially attached to this cruel practice, which seems to be a kind of propitiation, or sacrifice, offered to the evil spirits.

The Wakamba merchants are the principal traders between the interior and this coast. It would be through them, chiefly, that the traveller might succeed in penetrating into the centre of Africa. This point of view, therefore, renders the Wakamba people important and interesting in our estimation; as, if they can be brought under the influence of the Gospel, they may, like the Gallas, carry the seed of life to a large portion of Africa. They travel in caravans of from 200 to 500 men. As in this quarter no beast of burden is used, the Wakambas convey all their commodities on their shoulders, and frequently require from four to six men to carry one single elephant's tusk of the largest size. They are often attacked on the road by the Gallas, who are the decided enemies of mankind in every part of Africa. The Wakambas practice circumcision, as do most of the East-African Tribes. Their dead are thrown into the bushes, and left to the vultures or wild beasts; but I was informed that the Wakambas residing in the vicinity of the Wonicas do so very seldom. The Wonicas bury their dead: they do not, however, weep much; but give themselves up to eating and drinking, for the belly is their god and immortality. All that has no immediate reference to the present and

visible world has no value, or at least little value, in their sight, and is either questioned or gainsaid. The language of the Wakambas seems to be similar to that of the Wonicas, and those Wakambas who have much intercourse with the Wonicas understand and speak the Wonica language perfectly well. The Wakambas live chiefly upon milk and meat, as they have an abundance of cattle, which is less the case with the Wonicas, who at many places have none at all. The Wonicas kill their sheep or bullocks, &c., with sticks, with which they beat the poor animal till it falls down dead. They eat any thing they can obtain; especially do they relish pigs and monkeys. They are always out on hunting excursions, and with their arrows kill every animal they can.

Having visited the Wakambas at the hamlet Endila, I went to call upon Emboga, one of the Headmen of Rabbay. He generally lives on his plantation, which is far from Rabbay. He is a man, in some respects, superior to other Wonicas; but he is a beggar. He received us in a friendly manner, and served the whole party with cocoa-nuts, as is customary in this country. When a Wonica is visited by another, or by a stranger of consequence, the slaves are, immediately on his arrival, ordered to climb a cocoa-nut tree and cut off a good number of nuts. From Emboga's plantation I enjoyed an extensive view over the plain around, the soil of which looks, in many places, like one black garden ground, and is, no doubt, capable of the introduction of many tropical productions; but the Natives little trouble their heads about the accumulation of greater wealth, if they can but obtain their tembo, or cocoa-nut liquor. To obtain this they will make any sacrifice. On leaving, I was presented by Emboga with a fine goat.

We returned to Rabbay by another road. On entering the outer gate, I noticed two small huts, about three or four feet in height. Asking for what purpose they were erected, I was informed, that every Wonica village possesses such a hut, and that it is called "Dshumba dsha mulungo," or God's house. Alas! it is a dwelling in which Satan resides. This is the place wherein the sorcerers perform their ceremonies before the Wonicas go to war; when they encourage each other to carry fire and sword into the land of their enemy. Over the third and last gate,

near the village, I saw a cocoa-nut hanging. Asking what it meant, I was told, that it was *uganga*, *i.e.* sorcery. The inhabitants, at the request of the sorcerer, had put it up by common consent, in order that the evil spirit, or *pépo*, might destroy every one who should venture to touch the cocoa-nuts during their absence at the plantations. This is sufficient to deter every one from injuring the villages, and from stealing the cocoa-nuts.

After my arrival at Abdallah's, on my return, I was visited by the elders of Rabbay. After I had shortly explained to them that I was no soldier, nor merchant, nor officer of government, and that I did not come merely to see their country, or to give them worldly news and means; but that I wished to show them the right way to everlasting happiness in heaven, they replied that their land, their cattle, their trees, their houses, their sons and daughters, were all mine. Pleasing as this declaration is, yet it remains to be seen, whether they will keep their word, if they be put to the test.

Probable Site for a Station.

Dr. Krapf's object in these various excursions was to ascertain the practicability of forming a Missionary Station at one of the villages on the mainland, and to select the position most desirable for this purpose. In a Letter dated Feb. 14, 1845, he thus refers to this subject—

I am in a strait between the villages of Rabbay and Kambé; finding a more compact population at Kambé, but Rabbay being close to the bay described in former letters. The Chiefs of Rabbay have promised to give me every thing that I should want: "our sons and daughters, our cows and trees, our fruits and lands, are yours," was their declaration; but I shall see whether they will keep their words, for I am not very sanguine when I hear such declarations from the lips of African savages, especially from such drunkards as the Wonicas. If the Gospel conquer and triumph among these bondmen of Satan, the triumph must be great and signal, and of vast consequence; for Satan's realm is formidable in this quarter, and the Mahomedans laugh at my attempt to convert these deluded Heathen.

Missionary Excursions with a view to preaching the Gospel.

In subsequent journeys Dr. Krapf

had a different object in view. Having now made considerable progress in the acquisition of the various dialects, he was anxious to avail himself of any opportunities that might present themselves to declare to these poor Heathen the blessed message of the Gospel.

Visit to the Keriāma Territory and the Wakamba Country.

On the 17th of February, accordingly, again accompanied by Abdallah, Dr. Krapf left Mombas on an excursion. His equipment he thus describes—

My boat, about twenty-five feet long by two feet broad, has been cut out of a single tree, and must have cost the carpenter great labour. A boat of this kind may be purchased for twelve or fifteen dollars. It will carry nearly half a ton. I placed a chair in the middle, and was thus as comfortable as I could wish in my floating hut. I had no other baggage except a little coffee and rice, an Abyssinian skin, and a covering for the night.

The party landed near Rabbay at mid-day, and then commenced walking. After crossing the dry bed of a torrent, Dr. Krapf continues—

We now slowly ascended a hill of about 800 feet in height. From the top of it we could see a part of the creek, embosomed in trees. We also distinctly saw the Engōme, or fort of Mombas, which bore due west from the point on which we stood. A large sailing boat was just entering the harbour. The view into the lower country, and toward the sea, was pretty and extensive: though the burning of the dry grass had rendered the soil quite black, and given it the appearance of barrenness, yet the multitude of trees, bushes, and thorns, showed us that we were not in an Egyptian or Adaiel desert. To our left, southward, was the forest of Rabbay, with the village in the midst; on our right, to the north-east, we saw numerous cocoa-groves and cottages of the Wonicas; and at some distance from that point the lofty mountain-range of Ribé, Kambé, Djebana, and Djognee—which I visited and described in September last—was presented to the view. I observed that Ribé was much

nearer to Rabbay than I was formerly of opinion: it can be scarcely more than four miles distant.

Proceeding onward, the party left the territory of Rabbay, and entered that of Keriāma. The Journal continues—

After we had passed the boundary-mark, we came to a Wonica hamlet of about eight or ten cottages, the Chief of which was acquainted with Abdallah. His name is Babai Korūra (father of Korūra). He received me politely, and shortly afterward offered a bowl of butter, which, however, I begged him to lay up in his house until I should have returned from Emberria, which I then intended should be the end of my journey. Old and young were all anxious to see the White Man, whose dress, shoes, &c. were much admired. They comported themselves with the greatest respect, and listened attentively, when I commenced addressing them. The old lady of the Chief was particularly attentive, while she was preparing a kind of beans for their supper.

We stayed in the hamlet about twenty minutes, when we resumed our journey, and bent our course toward the village Mikomanni, which lies in the midst of a beautiful cocoa-grove. This village was described as the largest of Keriāma, though it contains scarcely twenty cottages. The Headman is Babai Toia, whose son had seen me and my deceased partner at Mombas. Babai Toia comported himself very politely, and assigned us a lodging in his new house, which was not yet completed. It was about twenty-four feet in length, ten in breadth, and sixteen or eighteen high. It was as convenient as any of the Wonica houses I have seen. Our host also offered a sheep; but finding that I had little to give him in return, I declined accepting it, on the ground that I did not want it, as was really the case. Then he sent for a fowl, which I accepted, and required for my supper.

On further consideration Dr. Krapf resolved not to proceed at that time to Emberria, and therefore writes, on the 18th—

From Mikomanni I returned to Babai Korūra, with whom I found from twenty to twenty-five people assembled. I related to them, at first, the principal points of the Gospel history of Christ, and showed

them that He is the only Saviour of men, through belief in whom, and by repenting of their sins, they would receive forgiveness of all their transgressions, and become God's children, and partakers of an imperishable inheritance and glory in heaven. When I spoke figuratively, I found them especially attentive. One man, who had a number of arrows in his hands, never turned his eyes from me; but listened most attentively, and, when I had finished my discourse, related to the others such points as had struck his mind. He rehearsed my words very correctly. The resurrection of the dead, and Christ's judgment of every soul, seemed to have attracted their attention in a great measure. In short, this opportunity afforded me great encouragement to preach among the Wonicas. I found that, in point of attention, reflection, and understanding, they are not inferior to other heathen. Nothing remains to be done, but to plough the ground, and sow the seed of life with all diligence and prayer: it remains with God's mercy to give the increase.

From Babai Korūra's hamlet I took a by-way, as I intended to pass through the Wakamba-land. At one of their hamlets an old woman was so much struck by my appearance, that she actually commenced performing their usual ceremonies for expelling evil spirits. She shook her head like a madman, and grunted like a pig. She not only respected me, but rather dreaded me as a supernatural being. The others stood before me, and evinced the greatest respect. My hat, dress, and shoes, gave them much to think and talk about. From what I saw on this occasion, I am led to infer, that there may be tribes in the interior, among which a White Man might actually be adored for some time.

This excursion to the Wakambas convinced me, more strongly than the first excursion, of the practicability of establishing a Mission among them.

After we had left the Wakamba country, we came to the plantation of Emboga, a Headman of Rabbay, previously mentioned; and after midnight we set sail by a bright moon, which shone over the creek which meanders its course under the trees covering the banks. All was silent as the grave. No roaring of the lion, nor howling of the Abyssinian hyæna, disturbed my meditation; nor was I inconvenienced

by the singing of the sailors. We reached the island of Mombas at sunrise.

Before we entered the harbour, I heard of a few superstitious stories, which I will mention, as they characterize the childishness of the Sooahelees. On opening a cocoa-nut to obtain the juice, I found it quite empty; and on my asking why it was so, I was told that the moon had consumed the water; for that if she shone upon a cocoa-nut in a vertical direction, the nut would surely be found in this state. Laughing at the hollowness of this answer, I carefully examined the specimen, and discovered a large cut, which must have been inadvertently made at night, as may easily be the case, when

the servants are in a hurry, on the arrival of a stranger late in the evening.

When we approached a large rock, lying in the water near the island, one of my party threw a lemon into the sea, as an offering to the unhappy fisherman, whose name was Makame-iwe (Be thou like Makame!). This man, according to tradition, went a-fishing on a holy day, in opposition to the commandment of God, who converted the transgressor into the rock which bears his name up to the present day.

We must postpone the remainder of our account of Dr. Krapf's proceedings until next month.

BOMBAY AND WESTERN-INDIA MISSION.

THE account of this Mission is continued from page 156 of our Number for July last.

Bombay.

Our readers have already been informed of the desolate state to which this Station had been reduced by the melancholy death of the Rev. G. M. Valentine, and the failure of the Rev. H. Mellon's health; as well as the provision which had been made, for the vacancy thus occasioned, by the appointment of the Rev. A. Dredge, and the transfer of the services of the Rev. C. W. Isenberg and the Rev. J. J. Mühleisen from the East-Africa to the Bombay and Western-India Mission.

Arrival of the Rev. A. Dredge—Employments of the Missionaries—The Money School.

Mr. Dredge reached Bombay on the 24th of March 1845, as noticed in the Recent Intelligence of our Number for May last; and after remaining there for a few days he proceeded to Nassuck, in order that he might avail himself of the greater facilities which there exist for the acquirement of the native language. Mr. Mühleisen, who had temporarily acted as Superintendent of the Money School, resigned that charge into the hands of Mr. Isenberg in June, and proceeded to Nassuck for the same purpose. In a Letter, dated Nassuck, Aug. 20, he writes—

RECORD, Jan. 1846.]

I feel rejoiced at the measures which have been adopted with reference to the Money School at Bombay, by putting it under the care of its present Superintendent. It will, I think, greatly tend, under the blessing of God, to raise the tone of that Institution, which had suffered much from the afflictions and changes which have befallen the Bombay Mission. The little experience which I had, during the six months I had charge of the School, convinced me of an increasing desire among the Hindoos for education. It chiefly proceeds from an anxiety for those acquirements, which are calculated to advance their temporal welfare. Still, it is satisfactory to observe that our Schools, though professedly religious institutions, are not less numerously attended, than those from which the tenets of Christianity are carefully excluded. Every provision is made to impress the mind of the Hindoo youth with the salutary truths of the Law and the Gospel; and we are but waiting for the outpouring of God's Spirit, to make this theoretical knowledge *quick and powerful* among this benighted people.

Nassuck.

Encouragements at this Station.

It has pleased God to grant additional encouragement to His servants who are labouring in this hitherto comparatively unproductive soil. The little Native Church has been more than doubled in numbers, and some

of the additions made to it have been from the higher castes. May it be our earnest prayer that these recent Converts may be *strengthened with might by the Holy Spirit in the inner man*, that they may be enabled to fulfil their baptismal obligations, and remain steadfast followers of the Saviour, and consistent witnesses for Him amidst the heathenism by which they are surrounded!

We now give a variety of extracts from the Journals of the Rev. C. P. Farrar and Mrs. Farrar. We commence with Mr. Farrar's.

Establishment of a Native Service.

Nov. 24, 1844: *Lord's-day* — I have now set apart a Morning Service in Maharratta for the Converts alone, and we consequently met at nine o'clock. Ram Krishna attended with his wife, a pleasing and intelligent Convert of the American Mission, of the Kamatee caste. Dajee has gone into the districts with the Sub-Collector; but we had Yeshee, Kesoo, and Gunga Ram. Kanahee Ram was ill, and could not attend.

Dec. 8 — Our small Native Church has now its own Service, and I delight in leading the prayers and praises of these *babes in Christ*. I think they exhibit the vital power of the grace of God in their growing up into the knowledge and love of the Lord Jesus. Their tempers and passions are gradually becoming more subdued; and I trust that they are verily and indeed the members of Christ's spiritual body.

Translation of a Christian Book by an unbaptized Hindoo.

Dec. 6 — I received a Letter from my scholar Ragho Dewalee, who is now Police Carcoon in the Talook of Jambklred, in the Collectorate of Ahmednuggur. He has translated Meade's *Almost Christian*, given him by Mrs. Valentine. He has shown it to the Rev. E. Burgess, of the American Mission, who speaks of it in terms of warm approval. Ragho says that he wishes to present it to me, as a small token of grateful remembrance. I have no doubt of its being an useful work, as Ragho's previous works are highly idiomatic and popular. He is a young man of talent and application, and possesses a firm belief in Christianity, and a desire to embrace it; but he is not yet prepared to endure the loss of relatives and friends, and to become a bye-word for Christ.

Information respecting Ram Krishna — Death of his Father.

Feb. 25, 1845 — Ram Krishna last night lost his father. He was completely exhausted by dysentery; but seems to have retained full possession of his senses to the last. He evinced a quiet indifference to death, and took but little notice of the truths which his son endeavoured to convey to him. The care of his widowed mother, and a family of four children, will now altogether fall on him.

March 6 — I have been endeavouring to arrange that Ram Krishna should now live in the house with his mother, and strive daily and continually to bring his family to the true knowledge of God through Christ; but he tells me that his mother has so much dread of the Brahmins, who would, in such a case, almost instantly put her out of caste, that she will not give her consent: so far, indeed, do her fears and prejudices carry her, that she is also unwilling that he should come to live in a separate house near her.

Of this young man Mrs. Farrar writes —

March 22 — Ram Krishna and his wife have now left our roof to take up their abode in the midst of the city. It was not without some anxiety that I saw them launched forth among their heathen countrymen; but greater is He who is for them than they who are against them, and I trust their good *conversation* will be blessed to those who witness it. This is an event for Nassuck; that one who once with his fellow citizens bowed down before the idols of this city, should now have renounced these vanities, and set up his banner in the name of the Lord; and that a house wherein heathenism, sin, and misery, were once rampant, should now have become an abode of Christian harmony and love, consecrated by prayer and praise to the only *living and true God*. I went to see the young couple in their new abode this evening, and was introduced to their fellow lodgers, who appear to be respectable people, and disposed to be friendly.

Conversations and Intercourse with the People.

We continue our extracts from Mrs. Farrar's Journal —

January 11, 1845 — This morning, after the Malhratta Service, I stayed with the poor people to teach them the Commandments, which they are now committing to memory. While we were talking

about the second Commandment, I repeated to them the text, that *the gods that have not made the heavens and the earth, even they shall perish from this earth, and from under these heavens*. One of the Converts said, "True, they shall perish. I have already thrown away mine." I asked him if he had suffered any loss or trouble in consequence of having thrown them into the river. He said, "No; they have gone their ways, and the Lord has helped me." Rama, a blind man, said, "Of what use are idols to me? can I see them?" He said that he had now given up all his false gods and evil practices, and that he earnestly wished to be baptized. His companions also confirmed his declaration that he never now calls upon the false gods.

In the evening I went to a house where there were two sick persons. One of them said, "I worship my Maker only: I call upon him every morning." I told her that our Maker was also our Saviour, and that He had sent Jesus Christ for our salvation. I could not induce her to notice what I said of Jesus, or even to pronounce His name.

January 19, 1845 — To-day, after the Morning Mahratta Service with the Converts, Mr. Farrar said to a woman who has not yet been baptized, "Is your heart still upon your stones?" She said, "No; upon the Lord Jesus Christ;" and she earnestly begged that when the other Candidates should be baptized, she might not be left behind.

January 20—This evening I went to the house of one of the Mission Assistants, where I found about twenty women assembled to meet me. I read to them the Tract called "The Great Inquiry." They listened attentively, asked me many pertinent questions, and seemed, upon the whole, so intelligent and kindly disposed, that I felt quite cheered by my visit.

February 23—We had, as usual, early Divine Service in Mahratta with the Converts. The poor people have now committed to memory the Creed, the Lord's Prayer, the Confession, and other portions of the Liturgy; so that, though they cannot read, they are able to join in the Service.

March 20—I repeated my visit to the household formerly mentioned; but as my coming has lost somewhat of the charm of novelty, the women were not so quiet, nor so well inclined to listen, as before. I read to them the Command-

ments, re-read, and repeated them; endeavouring to impress upon their minds that perfect law of God by which, I told them, they would be judged. There were some hoary-headed women who listened with apparent seriousness; but another endeavoured to turn these solemn things into a joke, and to make the bystanders laugh. The question which they put to me showed their ignorance. One asked what my god ate and drank. Upon my bidding them remark that the law of God had no respect to outward pollution, to caste, and the like superstitious, they said, "What! would you have us take food from everybody's hands! and to eat food which has been touched by one of another caste?" This appeared to them a very shocking thing, more shocking than the breaking of God's Holy Commandments.

Hopeful Death of a Convert.

March 21 — To-day we met, with the little band of Native Christians, to commemorate the day which saw our blessed Lord *lifted up* upon the cross. This very day one of the little flock was summoned from the earthly fold, we trust to be received into the better fold above. This was Kunhiram. Three days ago he closed his temporal concerns, by sending to me all his little worldly wealth, amounting to four rupees, which he had saved for his funeral. The next evening, when I saw him, he told me that he had done with the world, that his hope was above, that he desired God to take him to Himself. I love to remember the calm and steadfast expression of countenance with which he said, in Hindoostanee, "I will never loose my hold of Him," when I last exhorted him to hold fast the faith of Jesus unto the end. I trust he is now enjoying the fruit of believing in Jesus, and I would thank God for one who has, I trust, departed this life in His faith and fear.

Baptisms of Native Converts at Nassuck.

Three Natives, of the Koolumbee, Kulal, and Purdeshee Castes respectively, were baptized by the Rev. C. P. Farrar, on Lord's-day morning the 2d of March 1845, in the presence of the Members of the Native Church. The following sketch of their character, circumstances, and the steps by which they were led to embrace the truth as it is in Christ Jesus, is given by Mr. Farrar—

1. Rama Roday, Koolumbee, aged 50.

He states that his Father was a Havildar, and died when he himself was a child. He lost his sight at an early age, it would seem from cataract, and was, for some time, supported from the produce of a field which his mother cultivated. After her death, begging seems to have been his only means of subsistence. He was admitted into the Poor Asylum in August 1843, since which time he has been under regular Christian instruction; but he heard the Gospel for many months with apparent indifference, frequently calling on the names of his false gods immediately after having received exhortations to forsake them. Rama was, however, among the first inmates of the Poor House who asked to be baptized; and since July last he has been halting *between two opinions*, sometimes professing his faith in Christ, at other times calling on Ram or Krishna, and telling the Christians in the Poor House that they got nothing by going to hear the Word of God. For about four months past he has, however, frequently and earnestly asked to be received into the Church, and his companions confirm his declaration, that he has entirely given up his false gods, and never calls on their names. There being no reason to doubt the sincerity of his faith in the Redeemer, in whose name alone he professes consistently and steadily to trust for salvation, he has been received, after a course of daily preparation, into the Church of Christ.

2. Ramdeen Sewad, Kulal, or distiller, aged 35. He was formerly a Gولدauze, and was severely wounded at Aden; but having been only a short time in the service, he could obtain no pension. His wound has rendered him extremely lame, and also almost deprived him of the power of speech. He is able to articulate only indistinctly, and that with difficulty. Since November 1844, he has listened to the Word of God with most marked attention. He soon after began to signify his faith, and his earnest desire to become a Christian. He appears to understand very well all that is said to him; but has great difficulty in giving any answer. As he gave evidence of being a true and humble believer in Christ, he was, after due preparation, admitted to Baptism.

3. Lalao Chooan, Purdeshee, aged 50. Her husband was in the service of a Mamlitdar under the Peishwa's Government. She says that he died during a famine which occurred many years ago.

She was admitted into the Poor Asylum in October 1843. At that time, when asked in whom she believed, she replied, "In your God;" and she tried to recollect the name of the Saviour, saying that she had heard it from a little girl who used to come to School, and who taught her younger sister to pray to Him; but she could not remember His name. During the last three months she has sometimes asked for Baptism—sometimes very decidedly; but declared that she would not give up caste, on account of the taunts of some women with whom she had been accustomed to associate. On being asked, some time ago, after Divine Service, if her heart were still with her gods of stone, she replied, "No, my heart is with Jesus Christ." She then repeated her request for Baptism. On being reminded that she would be called hard names, and be despised by the Heathen, if she became a Christian, she said that she would bear it meekly, and answer not again; and that she expected no worldly advantage whatever from being baptized. She appears to have given up all fear of man, and to have *chosen that good part which shall not be taken away from her*. She also, being, it was believed, prepared in her heart and mind, made her humble confession of faith in Christ at the same time with the others, and is now numbered among His people.

Of another party, admitted into the Church a few months later, Mr. Farrar writes, in a Letter dated October 17, 1845—

1. James Paramiswar, aged 34, by caste a Koolumbee, in Government employment as first Native Assistant Apothecary to the 23d Regt. B. N. I. He enjoyed the benefit of being trained in different Mission Schools, and of receiving, at different intervals, instruction and books from Missionaries and Christian friends. He also heard, he tells me, with profit, the Gospels read by an unconverted Brahmin, in private, of his own free will, at Bombay. Soon after his arrival here, he became acquainted with the Missionaries, and for three months received private and public instruction from them. He soon expressed a desire to be baptized; and as his faith appeared to be sound, and his conduct irreproachable, after due examination he was admitted by me into the Church on the 14th of September. He is an encouraging instance of the seed of Divine

Truth abiding *many days* in the heart without development and without observation, and yet, in its appointed season, bringing forth fruit to the honour and glory of God.

2. Mareya, the wife of James, aged 16, caste Koolumbee, was gradually taught, for a time, the way of salvation by her husband, and afterward by Mrs. Farrar. She attends daily in the Old Wada, and has from the first exhibited a docile and intelligent mind and temper. She rapidly made advances both in grace and knowledge, and was baptized on Lord's-day the 28th of September. It is a matter of great joy to us, that the husband and wife are both united by one spirit in the Lord. James's mother, who lives with them, continues to cleave to her idols, and they have to bear her reproaches for their apostasy.

5. Appa Yardee, a Brahmin, between 18 and 19 years of age, was received into the Church by Baptism, in the presence of a large portion of its European and Native Members, on Monday the 22d of September. During the last six years he has regularly attended the Mission Schools, and is, at present, the senior student in the English School. His mind has been deeply exercised for many months on the subject of Christianity, and he has repeatedly given intimations of his determination to become a follower of the Lord Jesus Christ. His convictions of the necessity of coming out, and being *separate* from the Heathen, have been gradually becoming stronger, and have compelled him, step by step, wholly to give up the practice of idolatry. His withdrawal from idolatrous rites and idol worship have subjected him to much persecution, and his declining to take any part in the Shraddha (worship of dead ancestors) during the present Pitra-paksh (days appointed for this purpose), brought matters to that state which rendered it imperative on him to act fully up to the dictates of his judgment and conscience. Having followed the path of duty, been baptized, and publicly professed himself to be a servant and soldier of the Lord Jesus Christ, his mind is now at peace. He has had to undergo the bitter trial and sorrow of being surrounded, day after day, by weeping parents and relatives, who mourned for him as one who was hereafter to be dead to them. They did not, however, altogether reject his efforts to console them, and I am happy to say that their reproaches and tears

have been in a great measure replaced by kindlier and gentler feelings. His father holds the hereditary office of Yar-dee, or Clerk, to the Dishpandya. He is of the Riga-veda caste of Brahmins, who take precedence of all others.

4. Bhika, about 50 years of age, a Sonar, or goldsmith, by caste, several years ago became afflicted with partial paralysis, and as his relatives were either not able or not willing to support him, he was constrained to beg for food. He visited Punderpore, Jezoree, and other places of pilgrimage. At Poonah he appears to have heard the preaching of the Missionaries; but no religious impression seems to have been made on his mind. About nine months ago he was admitted into our Poor Asylum, since which time he has been instructed daily, both privately and publicly, in the blessed truths of Christianity. *Love upon love*, and *precept upon precept*, have been the medium of salvation to his soul. He has been a Candidate for Baptism for the last three or four months, and was baptized by me on Lord's-day the 12th of October.

5. Lukshmun, aged 45, a Koolumbee by caste, the son of Hurie, Pateel of Mookherd, a village about twenty koss from Nassuck. He is afflicted with that terrible disease the black leprosy, to which he became subject about five years ago. Oppressed with disease and poverty, he left his native village, apparently from mere sorrow of heart, and came to Nassuck. It is only about four months ago that he came to the Old Wada for alms; but he appeared from the first to listen with intelligence and interest. For about two months he has been desirous of admission into the Church by Baptism, and has been apparently the more anxious for this privilege, because suffering from the ravages of disease, and also from having witnessed the baptism of several other individuals. He was baptized by me on the 12th of October.

6. Anna, 8 years of age, the little daughter of Lukshmun, and who resided with him. Her father showed a laudable desire to place her in a Christian family, and to see her baptized. She was admitted at the same time with her father, and has been received into the family of the Assistant Catechist, Ram Krishna Gudakur, where she enjoys Christian care and kindness, and where she is being trained up in the ways of the Lord, under our superintendence.

7. Maruja, last and least, but still

holding a warm place in our regards, is the infant daughter of Ram Krishna Gudakur, and Nancheree-baee his wife. He was among the first of our converts from the ranks of Brahminism, and has had to endure much of the heat and burden of a day of scorn, contumely, and persecution. His wife also is a truly converted and Christian character. We welcomed their little one, then, as *the seed of the righteous* whom the Lord has blessed.

We append a few additional particulars of two of these individuals from the Rev. A. Dredge's Report, dated Sept. 29, 1845. Of Appa he says—

Since my arrival in the neighbourhood of Nassuck, in the middle of April, he has formed a member of a class which reads to me daily from the English Testament, and receives an explanation of what is read. From an early period of my taking this class, I formed a favourable opinion of the state of Appa's mind, which Mr. and Mrs. Farrar confirmed from their previous knowledge of him. Some few days before his baptism he came to me, and said that two others in the class believed in Christianity, and wished to come to me for private instruction. He proposed to join them, and defer his baptism till they were prepared. I told him to look to God, and not to man, for strength; and my words proved very seasonable, for when I had appointed a time to see these youths only Appa came: the others feared even to come to me, as it were, in secret. I think this must have had some weight in Appa's mind. For seven or eight months before this he had ceased to worship idols, and his conduct more recently had procured him the reproach, among his own people and family, "Here comes the Christian." His having fully taken up *the reproach of Christ* has compelled him to leave his own family, and he is now residing in the Mission Premises. His full name is Appajee Bapoojee Yardee; for the Brahmin caste, like the better families among the ancient Romans, have three names, their personal, paternal, and family. Appa is the first person of the Brahmin caste who has been baptized at Nassuck. His family have taken this affair with remarkable quietness, and they and he frequently see each other. The other Brahmins, too, have taken little notice of it, so that the Mission Schools have suffered but slightly on account of it.

And of James Paramiswar—

His mind gradually became convinced of the truth of Christianity, and for some years past he had ceased to worship idols; but here he had stopped. About four months since, his regiment came to Nassuck to stay during the rains; and as he understood English, he wished to procure an English Bible. A friend of mine in the regiment mentioned the circumstance to me, and through him I supplied the book. This led to James's coming to see me, and he afterward came for instruction once a week, and sometimes again on the Lord's-day. He also occasionally saw Mr. Farrar, and regularly attended the Mahratta Service, and occasionally the English. His wife has since been baptized.

Report, by the Rev. A. Dredge, June 24, 1845.

I left Bombay—in accordance with the directions of the Corresponding Committee that I should reside at Nassuck for some months, in order to enjoy greater facilities for acquiring the native language—on the 2d of April, nine days after my arrival, and proceeded to a hill in the neighbourhood of Nassuck, where Mr. and Mrs. Farrar were then staying, and whither they had invited me to come and join them. This was about 120 miles from Bombay, and I performed the journey by easy stages on horseback, reaching my destination in safety in about nine days. Mr. Farrar kindly allowed me to engage his Pundit, and I commenced studying the Mahratta Language the next day. This study has principally occupied my time ever since. Four young Brahmins, from the first class in the English School, were staying at the hill, and Mr. Farrar arranged that these should daily read a chapter to me from the New Testament; I explaining it to them. On the Lord's-day I assembled these and two or three others who knew a little English, and preached to them the blessed Gospel of our Lord Jesus Christ. We had the Morning and Afternoon Services at Mr. Farrar's bungalow, when the lessons were explained, and I conducted these in my turn. Every evening, also, I read and explained a few verses to the two servants, who understood a little English. During our stay at the hill several of Mr. Farrar's old pupils came to see him, and as they could speak English they called on me. I was much pleased with these young men: they seem to be favourably dis-

posed to Christianity, but have not strength to forsake all for Christ's sake. I would not compare these to the dead bones in Ezekiel's vision; but rather to those bones clothed with flesh, and wanting only the Spirit breathing into them to make them live. All I have seen and heard concerning Missionary efforts convinces me that the outpouring of God's Holy Spirit is the one great thing we should seek for, and then great will be the gathering into the Church of Christ.

On the 3d of June we left the Hill, and entered Nassuck. This is a very pleasantly situated town: the river Godavery runs just to the north of it, and a pleasant, open, and cultivated country surrounds it on all sides. In the distance, on all sides, lofty hills present themselves to the view. These very much attract the rain from the town, so that Nassuck is proverbially pleasant in the rainy season. It is also a clean town; but, alas! it is full of idols, and therefore must be very detestable in the sight of God. Since my arrival here, I have daily taken the first class in the English School, and have pursued the same plan with them as with the four youths at the Hill. There are nine or ten in this class, and their attendance on the whole is very good. It is a remarkable fact, that in the Government School in this town, where Christianity is not taught, there are only 80 or 90 boys, whereas in your Mission School there are upward of 250. On the Lord's-day I have continued to assemble six or eight Natives who understand English, and two or three of the more advanced, and have addressed them on the subject of Christianity. I have also taken my part in the English Service.

Superstitions of the People.

The following passages are from Mr. Dredge's Journal—

June 12, 1845—Some poor deluded woman went by this morning, measuring the road with her body, and preceded by three musicians. She was doing this in performance of a vow, and in honour of her god.

June 13 — I walked by the river-side this afternoon, and was much grieved to see the people perambulating their idols. The service they render to their gods seems to be altogether corporeal. They place their hands in a praying posture, as a mark of respect; then walk around the idol; and every time they pass before it present their hands in the same posture;

often touching a small bell near the idol, to call its attention.

HINDOOSTANEE DEPARTMENT.

Report, by the Rev. C. C. Mengé, for the Half-year ending March 1845.

The Hindoostanee School affords me great satisfaction. Between thirty and forty boys regularly attend. Nine are able to read in the New Testament, and three of them understand well what they read. They also commit a Christian Catechism to memory, and study Grammar and Arithmetic. They write a neat hand, and seem to study *con amore*. The remaining boys spell and learn the Alphabet.

Four Monitors study the English Language. Three of them have read the Four Gospels in English, and are able to give the meaning in Hindoostanee. They study Murray's Grammar, Ewing's Geography, and write from copies.

This School, we may expect, will be the means of raising in Nassuck a body of Mahomedans able to read and understand the Gospel of Jesus Christ.

Preaching.

Every morning, at ten o'clock, Service is held in Hindoostanee, at which about fifty attend, including the boys of the School. On Lord's-days I have Service at three o'clock, p.m., which I regret is but thinly attended. The Word of God works like leaven among the Mahomedans and Hindoos around us, and will, no doubt, prepare a people furnished unto all good works, and meet for the Master's use.

Distribution of Tracts.

Tracts and portions of the Scriptures in Hindoostanee are not much sought after, chiefly owing to the ignorance of Mahomedans, who, with the exception of a few, are not able to read the Persian character. Still, I am thankful to say that there is a great desire among a large body of Mahomedans to learn to read; and, on my late tours, I was entreated by Mahomedans, at Chandore and Acola, to give them Schools.

In a Letter dated September 27, 1845, Mr. Mengé notices the baptism of Appa, previously mentioned—

The Lord of the Harvest begins to smile upon the Nassuck Mission. I am the more interested in Appa's conversion, as he has been for many years in the Hindoostanee School, his father wishing him to study that language. He b

been a remarkably well-behaved boy, and most attentive when the truths of the Gospel have been explained to him. The excitement among the Brahmins has been much less than was expected. All glory be unto God, through Jesus Christ, for this fresh triumph of His grace.

The number of the Mahomedan boys on the list of my School has increased from thirty to seventy, and I trust that the seed of truth, which is daily scattered among this class of Natives, will bear fruit, in due season, to the praise and glory of God.

Missionary Tours.

A considerable portion of Mr. Farrar's time has been occupied in the important work of declaring the Message of the Gospel to the inhabitants of the villages in the neighbourhood of Nassuck. In the months of December and January he made a tour which occupied four weeks. He was accompanied by Ram Krishna. The reception which he met with was, for the most part, of an encouraging kind. Not unfrequently, audiences of 70, 80, or 100 hearers listened attentively to the *Word of Life* which was proclaimed in their hearing. Respecting the result of such labours Mr. Farrar well observes—

“It is scarcely to be expected that much fruit will be the immediate result; but it is the breaking up of the soil which will ultimately yield an abundant harvest.”

Mr. Mengé, also, in making a similar tour in the Nassuck districts, was encouraged by the large number of Hindoos, and in some places, also, of Mahomedans, who came to receive Christian books and to listen to the truths of Christianity. Many of the villagers said that if they were constantly taught the truths of the Gospel, they should, doubtless, embrace them. In one village, on the Lord's-day, he was asked by the Pateel, or Headman, what time in the morning and afternoon he should call the people together to hear the Christian Shasters. In another village, the people appeared anxious to have a Missionary resident among them, and three respectable Brahmins offered to accompany him to Nassuck, and stay with him, in order to receive Christian instruction and Baptism. These are encouraging symptoms, and at least indicate a decay of prejudice.

CALCUTTA AND NORTH-INDIA MISSION.

OUR account of this Mission is continued from p. 212 of our Number for September last.

Agra.

Visitation of the Bishop of Calcutta—Account of the Mission, by the Rev. J. H. Pratt.

We can only give, at present, an account of this Station, from Notes made by the Rev. J. H. Pratt, Chaplain of the Lord Bishop of Calcutta, during the Visitation of his Lordship in February of the last year, and which we extract from the Calcutta Christian Intelligencer. It will be seen that Mr. Pratt refers to his former visit, an account of which will be found in our Number for April 1841, pp. 89—94. He writes, on the present occasion—

On the 1st of February the Bishop consecrated St. Paul's Church, in the Civil

lines at Agra; on the 4th a private Confirmation was held, when 88 persons were confirmed, 31 of them being orphans from the Secundra Institutions of the Church Missionary Society; and on the 6th an addition to the burial-ground in cantonments, and on the 10th a new burial-ground for St. Paul's, were consecrated. In all these duties the whole of the Service was read for his Lordship. On the 11th the Bishop started for the Shekoabad dák-bungalow; and performed the journey without much fatigue.

The progress made in the Church Missionary Society's Mission since the Bishop was last here—in November 1840—is encouraging indeed. Since that time the Rev. J. J. Moore has been made Minister of St. Paul's Church in the Civil lines; but the Rev. Messrs. C. G. Pfander and F. E. Schneider have joined their brethren,

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Miss ...
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tried to get a copy of this mischievous book; but without success.

Mr. Pfander has been well prepared for these controversies by his long residence of twelve years in Persia, in the prosecution of his Missionary labours; which country he was compelled to quit, with his companions, about six years ago, in consequence of its disturbed state. I asked him what difference there was between the Mussulmans of Persia and Hindostan. He says that here the Mahomedans have degenerated much, and have become half Hindoo in their notions, and that there is not the same general spirit of inquiry as in Persia; although it has of late been on the increase in India. Pamphlets have been lately written by learned Mahomedans in Calcutta, Lucknow, Allahabad, and Agra, on the subject of Christianity; and it is believed that the controversies which are being carried on in this place excite a considerable interest among some of the better classes.

Preaching to the Heathens and Mahomedans.

Mr. Kreiss and Mr. Pfander preach regularly in the bazaars of Agra, each of them once a day, and very frequently twice a day. Their Congregations vary from 20 to 100 of the passers-by. I went one evening with Mr. Pfander to one of their city chapels; the Catechist, William Churun, so long a faithful labourer under the Rev. M. Wilkinson, was reading and explaining a portion of Scripture to about 20 people when we arrived. After a while Mr. Pfander began by reading the text, *Lay not up for yourselves treasures upon earth, &c.* It is very interesting to trace the line of argument which the Missionaries pursue, and to see how they adapt themselves to the people whom they address. Mr. Pfander showed from this text that we should be now employing ourselves in laying up what we should be ABLE TO ENJOY in the world to come. "Riches, houses, possessions, we cannot carry there; therefore it is a waste of time to be hunting after them. God's favour is what we must seek after and find here on earth: forgiveness, holiness, salvation, are what we really stand in need of." A man cried out that we should get all this by our goodness. Mr. Pfander then took up the case of a sick man—as they would readily acknowledge that we are all more or less sick with sin—and showed that such a person could do no work: he was sick, and must de-

pend upon the kindness and favour of others. So the sinner must hang upon the mercy of God. This simple illustration seemed to speak volumes to their feelings and understanding. Mr. Pfander then added, that it was necessary for us to have some gooroo to show us the true way to this mercy; and that this gooroo must be himself holy. "Now no such gooroo is to be found in the Korân: for even Mahomed calls himself a sinner"—at the announcement of which some seemed much incensed. "In the Shasters are many gooroos; but none of these are holy, for their very crimes are recorded. But the Great Gooroo is described in OUR Shasters: He is *holy, harmless, and undefiled*; and this is JESUS CHRIST"—the mention of whose sacred name sent some off upon their journey, while others remained to cavil awhile. But doubtless the simple truths to which they listened so long, and to which their consciences could not fail to respond, must have sunk into their memories and their hearts.

The good effect of this constant preaching in these great thoroughfares is, I believe, beyond calculation. Men's consciences are being stirred up from their slumber; their minds are being informed; and the truths they are taught come so home to their actual miseries and their forlorn condition, that nothing seems to be required but the life-giving power of the Spirit of God. Let us wait, then, in prayer and patience, the Lord's time. Why should we limit the gift of God? any day it may be poured out; and the fact of our having to wait for it is no proof that the promises of God will not be accomplished.

Orphan Institutions, and Christian Village, at Secundra.

But perhaps the improved state of this Mission is not seen in any thing more than in the progress which the Orphan Institutions, and Christian Village, at Secundra have made during the last four years. It was truly cheering, at the close of 1840, to see what bright prospects were opening upon this long-neglected Mission. It is still more cheering now, in the beginning of 1845, to see how steadily the hopes then entertained are being realized. I will mention some points of contrast between its past and present state within this period.

The only point in which an undesirable change has taken place is in the number of orphans. But the Association Committee found it necessary to diminish

both their male and female establishments in order to bring them within the compass of their means. Some have been accordingly sent to other Institutions, where they are equally well provided for, and brought up in the Christian Church. The number of boys is now 104, and of girls about 70. In other respects the comparison is encouraging.

In 1840 the orphans had but recently been brought together and placed in their present asylums. The plot of ground around the large ancient tomb, which was given by Government for the Boys' Institution, was hardly marked out, and only six houses were built for Native Christians as the commencement of a native colony. Now, a large space of about 100 biggahs* is walled around, and marked out into fields; the village has increased to about 26 native families, beside 4 families living in the compound of the Girls' Asylum: most of these were orphans from the Institutions, and have settled down here for life. This little colony contains 36 children; so that the Native Christian community in the village is already not far short of 100 souls, beside the 104 Christian boys and 70 girls in the Asylums. These families all support themselves, by agriculture or employment in the Orphan Press. One of the houses in the village has been appropriated to the use, during the day, of those boys of the Institution who are not yet married; but who are likely to be so before long. There are 19 of these youths, who are able to earn their own livelihood, and are now, in this bachelors' hall, learning some of the elements of housekeeping, before they enter upon the wide world with the additional responsibility of a wife. This plan is found to answer admirably well.

In November 1840, the orphans were just beginning to learn to print. Now, there is a most efficient Orphan Press in the centre of the Mission compound, belonging to the Mission. Many of the workmen in this flourishing press are from the Orphan Asylum; and Mr. Longden, the Superintendent, spoke to me in very favourable terms of their activity and diligence. This Press is one of the chief means of support to the Institutions. Government have generously extended their patronage to it by allowing the North-West Province Gazette to be printed here. When I went through the printing establish-

* Equal, in Bengal, to about the third of an acre; but varying in different Provinces.

ment I was quite surprised to see so many presses at work, and so much bustle and activity. Several pamphlets and works were on hand; and the typography, and also the charges, are such as to recommend this printing-office to all who are about to publish. There is some idea, I believe, of setting up a Paper Mill in connexion with the Press, which will add to the completeness of the establishment, and open another source of employment for the Christian orphans and villagers.

Another point of improvement in Secundra is to be seen in the cultivation: there is more land under the plough than there was in 1840; and farther than this, the village cultivators have recently come forward and signified, that, as their lands are now in good order, and they have themselves sufficient experience in tillage, they are ready to begin to pay a small rent toward the Mission funds.

A farther improvement is to be seen in the state of trades. Under the persevering superintendence of the Rev. C. T. Hærnle, who has the charge of the Boys' Institution, the orphans have made such progress, that they no more need so many hired blacksmiths and carpenters from the city, as they were obliged to have when I last saw the Institution: and in the carpet department they have ceased to require teachers at all; the elder boys instructing the younger. So that the Institution is not only saved the expense, and also the hazard, of introducing Heathens and Mahomedans into the heart of the Christian establishment, to the same extent they were obliged to do formerly; but the principle of self-action is beginning to spring up; and it may be hoped that they will soon be almost entirely independent of help from without.

But I must not forget to mention the erection of the new Mission House in which Mr. Hærnle resides, and especially the beautiful Church, both of which have been built since November 1840. The gothic Church, with its lofty tower and pinnacled buttresses, at the same time that it is simple in its style, is a very great ornament, and assumes a proper prominence in the midst of this interesting Christian colony.

The Girls' Asylum is about a mile from the Boys'. The Rev. F. E. Schneider and Mrs. Schneider have the charge of this. The girls were examined in the Hindee Scriptures, and acquitted themselves well,

so far as I could judge. They looked very neat and happy: several, however, I was sorry to hear, were in the hospital. The art of straw-bonnet making has been introduced since 1840, and succeeds very well.

The Rev. Messrs. Hoernle and Schneider frequently visit the villages in their neighbourhood, and find the people willing to hear the Gospel.

General Review.

Thus a comparison of the present with the past shows that the Mission is by no means diminishing in activity and prosperity. We should nevertheless rejoice to see, in the midst of all this apparatus of means, more stirring proofs of the power of vital godliness among the Native Christians. For this, after all, is, and should be, our grand object—to train them for eternity. The Missionaries themselves would rejoice to see more signs of divine life in the hearts of their people. And for this end we should be fervent in our prayers, that the Holy Spirit from on high may be poured out upon these rising communities, that we may see them, and hear of them, adorning the doctrine of God our Saviour in all things. These remarks, however, are not made in the spirit of disparagement; because, after all, when we allow for circumstances, these little flocks will well bear comparison with most villages in our own Christian country, which has been favoured with far higher privileges, and for a far longer season. While we should not shut our eyes to the feebleness of our Native Converts, we have no ground for despondency, but every reason to hope, that, so long as common prudence is used and proper motives actuate us, we shall

see the fruits of Christianity springing up and abounding more among them. Our sympathy and prayers should be drawn out for our brethren in their difficult and, as some think, discouraging work; for the care of these Institutions and villages brings no small degree of anxiety with it. Difficult cases sometimes arise, in which a combination of wisdom, consideration, and firmness, is much called for. Indeed, it is not to be supposed, interesting and encouraging as this beginning of things most assuredly is, that our infant Churches should be more free from their own local and peculiar difficulties and trials, than the primitive Churches of Corinth, or Galatia, or any other which the Apostles themselves planted.

It is interesting to observe how the circumstances of these rising Christian communities seem to give a new force and peculiar applicability to many of the details in the apostolic directions given to Timothy and Titus; and, as they increase in extent and importance, and, I may say, in responsibility, the value of these Divine precepts will be increasingly felt, and we shall have more and more cause to adore the wisdom of Him, who has suffered such minute directions to stand on record in His Holy Word for the guidance of His Church in planting Christianity in heathen lands. Some of these particulars, no longer directly applicable to our own long-favoured country, we are too apt to look upon as invested solely with historical interest; but a visit to the Christian communities in some of our Missions will easily convince us of their direct applicability to the present state of things.

HOME PROCEEDINGS.

Interview of the Bishop of Calcutta with the Committee.

ON the 16th of December the Bishop of Calcutta attended a Meeting of the Committee of Correspondence of the Church Missionary Society. His Lordship had long expressed a wish to meet the Committee; but had been prevented from doing so, at an earlier period, by successive attacks of illness and pressing engagements. On being introduced to the Committee, the Chairman, James Farish, Esq., expressed, on their behalf, their gratification at his Lordship's presence again among them, and their gratitude to him for the kindness which he

had shown to the Society's Missionaries in India, and for the encouragement and aid which he had afforded them in their work.

The Bishop of Calcutta, in reply, assured the Committee of the pleasure which it gave him to meet them, and expressed the highest esteem and regard for the Society's Missionaries in India—remarked the great advance of things in India, in a way of preparation, though positive and well-ascertained conversions were comparatively few—said that the work at Krishnaghur was proceeding hopefully, and that the anticipations which he had formed six years ago

respecting it had been confirmed—spoke of the Converts in India as weak, but sincere—and was of opinion, on a full view of the matter, that more success had resulted from Missionary labours in India than the limited extent of the means employed would have warranted us to expect.

The Bishop farther stated, that there were several points for which he especially honoured the Church Missionary Society. 1. Because it had stood forward with decision for the truth of the Gospel, against the semi-popey of the present day; and had thus been made a blessing to the Church at home, as well as to the Heathen abroad. 2. For the great care which it took in the choice of the men sent out. 3. In the sound general learning and ecclesiastical instruction imparted to the Missionaries of the Society by their course in the Islington Institution. 4. For the harmonious working of the Committee; for their laboriousness; some of them he recognised as having been active members in that room very many years ago; and for the promptitude and decision with which they acted. 5. For the manner in which they followed out its Missionaries at their Stations, and exercised its legitimate powers as Lay Patrons, which the Bishop said he always wished the Society to retain. 6. For the scriptural tone of its printed Reports. 7. Because he considered its faults, if any, to be on the safe side, in occasional over-directions to its Committees abroad. And, 8. Because all its designs were entered upon and carried on with prayer.

At the conclusion of the Bishop's address he arose and pronounced the benediction; and then withdrew.

Departure of Missionaries.

The Rev. F. Schurr and Mr. C. Bomwetsch, embarked at Southampton, on board the "Oriental" steamer, Dec. 20, 1845, on their way overland to Calcutta.

PROCEEDINGS OF ASSOCIATIONS.

Cheshire.

Crewe, Dec. 7: S, Rev. J. Johnson	2 17 0
Ditto, Dec. 8: M, Rev. J. Cooper, Chn.	1 13 6
Grappenhall, Nov. 30: S, Rev. J. Johnson	2 5 0
Latchford, Dec. 21: S, Rev. J. Johnson	6 12 5
Thetwall, Dec. 21: S, Rev. R. Greenall	5 1 1
Wistaston, Dec. 7: S, Rev. J. Johnson	2 15 0

Kent.

Sydenham, S, Fenge Chapel: Rev. J. Sheppard & Rev. T. P. Hutton	21 17 6
Ditto, M, F. Carlton, Esq., Chn.	2 17 6

Lancashire.

Burscough, Dec. 14: S. (2); Rev. J. Johnson	16 0 4
Chorley, Jan. 4: S, Rev. J. E. White	8 2 6
Church Kirk, Dec. 21: S, Rev. J. E. White	7 17 4
Clayton-le-Moors, Dec. 21: S, Rev. J. E. White	4 15 8

Farnworth, Dec. 21: S, Rev. J. Johnson	7 8 6
Goodshaw, Dec. 16: M, Rev. H. Haworth, Chn. (Formation of Association)	4 11 9
Holcombe, Dec. 14: S, Rev. J. E. White	3 11 0
Hurst Green, Dec. 12: M, Rev. E. M. Hearn, Chn.	not known
Macclesfield, Dec. 18: M, St. George's School-room, Rev. T. S. Coles, Chn.	not known
Ditto, Jan. 5: M, St. Ann's, Rev. H. W. M'Grath, Chn.	not known
Newchurch, Dec. 14: S, Rev. J. E. White	5 2 8
Pemberton, Dec. 28: S, Rev. T. Stanier	not known
Quernmore, Dec. 11: M, W. Garnet, Esq., Chn. (Formation of Association)	
Rawtenstall, Dec. 15: M, H. Hoyle, Esq., Chn.	4 4 4
Rufford, Dec. 14: S, Rev. J. Johnson	3 8 11
Tottington, Dec. 17: M, Rev. E. Verdon, Chn. (Formation of Association)	not known
Tunstead, Dec. 14: S, Rev. J. E. White	4 10 0
Wigan, Dec. 29: M, The Rector, Chn.	5 0 0

Lincolnshire.

Rauceby, Dec. 14: S, Rev. Z. S. Warren	2 17 0
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Isle of Mann.

Laxey, Dec. 11: M, Rev. J. Quaitrough, Chn.	1 14 2
Marown, Dec. 7: S, Rev. F. Dowe	9 0
Ditto, Dec. 12: M, Rev. J. Duggan, Chn.	13 0
Oncuan, Dec. 10: M, Rev. T. Howard, Chn.	6 9
Rushen, Dec. 7: S, Rev. Dr. Carpenter	no Coll.
Ditto, Dec. 8: M, Rev. W. Corrin, Chn.	12 0 0
St. Mark's, Dec. 9: M, Rev. W. Gill, Chn.	3 0 0

Middlesex.

St. Paul's, Finsbury: M, Rev. N. Wade, Chn.	1 18 0
Baywater Chapel, Dec. 11: M, Rev. C. Smalley, Chn.	18 5 3
St. Saviour's, Southwark: S, Rev. Dr. Do- ran	above 25 0 0
St. Barnabas' Church, King Sq., Jan. 11: S: Rev. R. L. Hill	9 1 7
Rev. J. E. White	4 10 3
St. John's Chapel, Bedford Row, Jan. 8: M, Hon. and Rev. B. W. Noel, Chn.	14 1 0
St. Thomas's, Stepney, Jan. 11: S, Rev. J. Johnson	5 0 2
St. James's, Ratcliff, Jan. 11: S, Rev. J. Johnson	9 5 0
Ditto, Jan. 16: M, Rev. J. Williams, Chn.	1 19 0

Northamptonshire.

Roads, Nov. 30: S, Rev. T. C. B. Stretch	2 14 10
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Northumberland.

Gosforth, Dec. 21: S, Rev. R. G. L. Blen- kinsopp	3 1 3
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Nottinghamshire.

Syerston, Dec. 7: S, Rev. J. W. K. Disney	1 0 0
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Shropshire.

Broseley, Dec. —: S, Hon. and Rev. O. W. W. Forester	not known
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Staffordshire.

Butterton, Dec. 14: S, Rev. E. H. Squire	3 3 0
West Bromwich, Nov. 23: S. (2), Rev. J. Johnson	11 3 4
Penkull, Nov. 30: S, Rev. J. Foreshaw and Rev. E. B. Squire	4 10 9
Tutbury, Dec. 14: S, Rev. J. H. Moran	8 2 6

Sussex.

Brighton, Nov. —: S: St. Mary's Chapel, Rev. H. V. Elliott	85 0 7
St. Margaret's Chapel, Rev. F. Roade	67 0 6
Christ Church, Rev. J. Vaughan	65 0 5
St. George's Chapel, Rev. J. S. M. An- derson	62 18 4
St. James's Chapel, Rev. C. D. Maitland	40 13 0
Trinity Chapel, Rev. C. E. Kennaway	38 7 3
St. Andrew's Chapel, Hove, Rev. O. Marden	15 13 8
Chapel Royal, Rev. T. Trocks	11 14 11
All Souls' Church, Rev. E. R. E. Wilmot	5 0 0
St. John's Church, Rev. S. R. Drummond	
Ditto, M	70 3 8

<i>Westmoreland.</i>		
Milburne, S., Rev. J. Wharton	2	0 0
Souby, S., Rev. S. Hutchinson	1	3 9
<i>Wiltshire.</i>		
Liddard Millicent, Jan. 19: M., Rev. H. T. Streeton, Chn. (Formation of Asso.)	3	12 2
<i>Yorkshire.</i>		
Bolton, Dec. 14: S., Rev. R. E. Roberts..	2	11 6
Ditto, Dec. 15: M., Rev. C. Marsden, Chn.	1	15 0
astleford, Dec. 14: S., Rev. B. Charlesworth,	3	10 8

North Burton, Dec. 14: S., Rev. J. N. Jackson,	14	6
East Cottingwath, Dec. 12: M., Rev. J. Garrett, Jun., Chn.	1	13 0
Drax, Dec. 14: S., Rev. W. Twigg	14	0 0
Hunmanby, Dec. 14: S., Rev. C. Hodgson,	4	4 0
Nunnington, Dec. 28: S., Rev. C. Hodgson,	1	14 3
Righton, Dec. 14: S., Rev. J. N. Jackson,	9	0 0
Rillington, Dec. 14: S., Rev. W. Cartar..	3	8 8
Sheffield, Dec. 27: M., St. George's, Rev. W. Mercer, Chn.	16	0 0
Thwing, Dec. 14: S., Rev. C. Hodgson...	4	4 0
Whitkirk, Dec. 14: S., Rev. R. Collins...	6	3 0

RECENT INTELLIGENCE.

West-Africa Mission—The Rev. J. Beale, in a Letter dated Freetown, Dec. 1, 1845, announces the safe arrival of himself and party at Freetown on the 30th of November. (Vol. XVI. p. 269.)

The Rev. E. Jones was united in marriage to Miss Wilkins on the 2d of September; and the Rev. I. Smith to Miss Morris on the 28th of September.

Calcutta and North-India Mission—The Rev. G. G. Cuthbert, in a Letter dated On board the "Great Liverpool," Dec. 6, 1845, informs us that he and the Rev. T. G. Ragland were in health, and in sight of Alexandria (Vol. XVI. p. 269).

China Mission—By despatches recently received from this Mission, dated Oct. 16, 1845, we learn that the Rev. G. Smith safely reached Shanghai on the 26th of September; and contemplated a visit home, on account of his impaired health, in the early part of this year.

Madras and South-India Mission—The Rev. J. Tucker, in a Letter dated Madras, Nov. 12, 1845, communicates the

afflictive intelligence of the death of the Wife and youngest child of the Rev. H. W. Fox. Mr. and Mrs. Fox, with their family, had embarked on board the "Diana" for England as the only means, in her precarious state of health, of benefitting her; but so reduced was her strength that she died on the following day. The child died a few days after sailing from Madras.

Mr. James Spratt, formerly a Student and Catechist of the Society, was admitted to Deacons' Orders on the 26th of September by the Bishop of Madras.

The Rev. C. J. Rhenius, and Mrs. Rhenius, safely arrived at Madras on the 13th of December last.

Jamaica Mission—By a Letter from the Rev. F. Redford, dated Dec. 18, 1845, we learn that on the 12th of that month he was visited with an afflictive dispensation, in the sudden removal by death of Mrs. Redford, from a rupture of a vessel near the heart during her confinement.

Contribution List,

From December 16th, 1845, to January 15th, 1846.

City of London Auxiliary:		
Aldgate	2	2 0
Castle Baynard	9	5 0
Farrington Within:		
Christ Church and St. Leonard's, Newgate Street..	16	7 7
Farrington Without	1	1 0
Bridewell Chapel	22	17 3
Langbourn	6	3 4
		57 16 2
ASSOCIATIONS IN AND NEAR LONDON.		
St. Barnabas' Church, King Square	13	2 4
Bayswater Chapel	100	0 0
Bethnal Green: St. John's	3	12 5
Carlisle Episcopal Chapel, Kennington Lane	5	3 0
Clerkenwell: St. Phillip's Ladies	21	13 2
Islington	57	6 0
London, West: Portland and Regent's-Park District	55	12 6
Newington Butts	9	8 4
Southwark: St. George-the-Martyr	6	0 3
Whitechapel: St. Mary's	22	0 7

ASSOCIATIONS OUT OF LONDON.		
<i>England.</i>		
Bedfordshire: Henlow	10	0 0
Yelden	3	19 0
Turvey	16	17 5
Woburn	26	0 0
		56 16 5
Berkshire	136	10 7
Newbury: Hungerford	10	0 0
Wantage and Farrington:		
Ashbury	22	12 2
Windsor and Eton Church Union	23	10 0
		192 12 9
Buckinghamshire:		
S. Bucks: Great Missenden, 24	3	2
Chalfont St. Giles	26	1 1
Chesham and Vicinity	30	10 0
Iver	34	3 7
Newport Pagnel: Astwood, 2	2	0
		116 10 10
Cambridgeshire	100	0 0
Wicken	6	16 2
		106 16 2

Cheashire: Northwich: Barnnton, 14	1	4
Little Leigh	3	0 0
East Cheshire: Handforth and Woodford.....	23	5 6
Middlewich.....	16	7 7
Namptwich.....	79	2 9
Crewe.....	16	9 8
	152	6 10
Cornwall: Fowey.....	3	19 1
Falmouth.....	9	10 0
	13	9 1
Cumberland: Carlisle: Alston, 9	6	0
Harrington.....	7	15 1
Keswick.....	22	0 0
Penrith: Bampton.....	2	5 0
	41	6 1
Devonshire: Devon & Exeter, 300	0	0
Broadclyst	18	5 0
Plymouth and S.-W. Devon: Kingsbridge, incl. Thurlstone 2l. 13s. 9d.	10	2 9
North Devon and Barnstaple: King's Nympton.....	3	1 7
	331	9 4
Dorsetshire:		
Dorchester & South Dorset: Abbotsbury	2	3 9
Stokewake	6	2 8
Charmouth and Lyme Regis: Lyme Regis.....	5	15 0
	14	1 5
Durham: Barnard Castle.....	13	8 0
Darlington.....	60	16 1
Durham.....	80	0 0
Gateshead.....	56	9 6
	210	13 7
Essex: Lambourne.....	6	14 8
Gloucestershire:		
Fairford and Vicinity.....	52	18 5
N.-E. Forest of Dean.....	27	8 6
Stroud.....	70	0 0
Tewkesbury.....	28	13 6
	179	0 5
Hampshire:		
Winchester & Central Hants, 160	3	7
North Hampshire:		
Crux Easton.....	2	0 0
Amport and Appleshaw:		
Amport	8	11 5
Upper Clatford.....	4	9 5
Christchurch	10	0
High Cliff	17	5 9
Burton.....	2	16 0
Hordean and Forest of Bere, 26	0	0
Emsworth.....	3	3 9
Southampton and Shirley:		
Bomsey	70	0 0
Channel Islands: Jersey.....	165	7 3
	460	7 2
Hertfordshire: Watton.....	10	12 10
Hatfield.....	23	4 1
	33	16 11
Kent: Bexley.....	14	0 6
Tonbridge, Penshurst, Tudelycum-Capel, and Hadlow, 34	18	8
East Kent: Ramsgate.....	45	17 10
Blackheath Ladies.....	59	9 0
Bromley, Sydenham, & Beckenham:		
Bromley & Sydenham ..	17	9 0
	171	15 0
Lancashire:		
Lancaster & N. Lancashire, 82	13	10
Cartmel.....	12	2 9

Liverpool & W. Lancashire:		
St. Helen's	19	3
Manchester & E. Lancashire, 500	0	0
Clayton-le-Moors	4	15 6
Rawtenstall.....	29	0 0
Chorley: Croston.....	45	11 6
Deane.....	9	3 10
Poulton-le-Fyde.....	43	2 0
Rosendale: Tunstead	20	15 2
St. Michael's-on-Wyre.....	46	12 11
Warrington: Lymm.....	12	4 9
Wigan: St. Catherine's.....	38	0 10
Up-Holland Chapelry.....	4	15 10
	844	18 2
Leicestershire	90	0 0
Hinckley & Neighbourhood, 96	12	6
	186	12 6
Lincolnshire:		
Barton-upon-Humber:		
Killingholme	3	12 5
Brigg: Kirmington.....	2	9 6
Croston.....	13	0
Sleaford: Rauceby.....	2	17 0
	9	11 11
Middlesex: Fulham.....	15	12 11
St. Mary's North End, Fulham, 68	19	11
Hampstead.....	85	15 4
	170	8 2
Norfolk:		
Fakenham and Tittlehall.....	39	1 2
Thetford	15	11 9
	54	12 11
Northamptonshire	100	0 0
Creaton: Thornby	10	12 0
Farthingstone	2	2 0
Long Buckby.....	36	15 2
Dingley	7	0 8
Kettering & Neighbourhood, 92	4	0
Oundle: Blatherwycke.....	8	6 0
	256	19 10
Northumberland: Newcastle-upon-Tyne, 100	0	0
Nottinghamshire: Halworth.....	45	12 0
Nottingham.....	27	18 0
Retford	70	0 0
Worksop	90	19 9
	234	9 9
Oxfordshire: Thame.....	47	12 6
Rutlandshire: Oakham Ladies, 12	14	2
Uppingham	3	14 2
	16	8 4
Shropshire:		
Snedhill, incl. Prior's Lee, l. 16s. 8d., and Wombridge, l. 10s.....	7	17 9
Wem	58	3 6
	66	1 3
Somersetshire: Bath & Vicin., 400	0	0
North Somerset: Banwell.....	20	0 0
Street and Walton	14	11 7
North-West Somerset:		
Minehead and Williton ..	59	2 7
Weston-Super-Mare.....	111	14 6
	605	8 8
Staffordshire: N. Staffordshire, 200	0	0
Leek Ladies.....	89	11 5
South Staffordshire: Brewood, 12	5	8
Kinver	14	15 6
Burton-on-Trent.....	25	0 0
Stafford: Stone.....	10	18 2
Uttoxeter.....	32	15 9
	385	6 6
Suffolk: West Suffolk.....	200	0 0
Bury St. Edmund's.....	90	3 3
Clare	43	14 2
Halesworth.....	62	13 8
	396	11 1

Surrey :	
Kennington, Stockwell, and	
N. Brixton : Stockwell, 69	19 10
St. Mark's, Kennington . . .	19 5 11
Carshalton : Cheam	10 3 0
Croydon	14 19 0
Guildford & Deanery of Stoke,	20 0 0
Richmond	117 16 6
Streatham	139 14 7
	391 18 10
Sussex : Brighton & E. Sussex,	300 0 0
Hartfield Rural Deanery :	
Hartfield	5 7 10
Chichester & Western Sussex :	
Poling	17 11 1
Midhurst and Easebourne	
Ladies	29 1 0
	351 19 11
Warwickshire : Birmingham,	500 0 0
Hales Owen	70 9 5
Chilvers Coton	28 0 6
Church Lawford	29 9 0
Lea Marston	16 11 4
Rugby	81 12 0
	726 2 3
Westmoreland :	
Kendal : Crosby Ravensworth	10 7 4
Wiltshire :	
Devizes & N. Wilts : Biddestone,	2 8 6
Calne : Foxham	4 0 6
Marlborough	62 0 0
Bedwin	4 14 3
Westbury	28 3 8
	101 6 11
Worcestershire :	
Bromsgrove : Redditch	8 4 11
Evesham : Newbold-on-Stour,	4 0 0
	12 4 11
Yorkshire : Boroughbridge	23 1 0
Great Driffield	8 9 8
Holderness	26 0 1
Huddersfield	40 0 0
Kingston-upon-Hull :	
Cottingham	66 2 0
Leeds : Barwick-in-Elmet	27 11 0
Malton & Ryedale : Ellerburne,	12 6 3
N. Cave & Market Weighton,	35 0 0
Holme-on-Spalding-Moor, 2	11 0 0
Pontefract : Birkin	50 0 0
Richmond	33 0 0
Skipton	53 10 6
	376 11 6
<i>Wales.</i>	
Anglesey : Beaumaris	7 0 0
Brecknockshire : Brecon	4 15 0
Carnarvonshire : Carnarvon	50 15 0
Denbighshire and Flintshire :	
Maeror Hundred	3 8 6
The Rossett	20 0 0
	23 8 6
Glamorganshire :	
Dowlais, Tredegar, and Vicinity :	
Merthyr Tydfil	21 6 9
Montgomeryshire :	
Welshpool : Lilanymowddy	2 7 0

Pembrokeshire :	
Pembroke & Lamphey : Pembroke Dock,	12 1 11
<i>Scotland.</i>	
Edinburgh Auxiliary	274 1 4
St. James's Chapel	85 15 1
Glasgow	65 15 9
Huntley	13 10 0
	439 2 2

COLLECTIONS.

Blackden, Miss H., Wilton Crescent	2 7 8
Boyle, Lady, by J. Nisbet & Co	2 0 0
Cooper, Miss, Grove, Kentish Town	1 10 0
Danvers, Mrs., Lancaster Place	1 8 0
Debenham, Miss, Welbeck Street	18 2
Dolman, Mrs. J., Stockwell Common	10 6
Elgood, Miss A., Wimpole Street	1 1 0
Fines, Mrs., Guildford St., Wilmington Sq.	3 0 6
French, Miss E., Oxford Square	1 15 0
Jackson, Mrs., Blackman St., Borough	1 1 8
Jones, Miss, Uley	12 0
Labouchere, Mrs., Mission Box	3 13 2
Lee, J. Esq., Clapham Rise	1 13 0
Legg, Miss, Watling Street	3 5 0
Lobb, Miss A., Crouch End	17 6
Morris, Capt. H. G., R.N., Charmouth	2 0 0
Proby, Miss A., Tonbridge Wells, Mis.Box,	5 10 10
Richard, Miss H., Maida Hill	1 0 0
Scripps, Miss, Bromley, Middlesex	3 8 8
Vachell, Rev. G. H., Foulness, Miss. Box,	3 4 3
Wilson, Miss, St. John's Wood	3 10 6

BENEFACTIONS.

Baynes, Rev. A., Adstock, Bucks.	10 10 0
Bishop, the late Miss S., Headcorn, Kent,	
Testamentary Benefaction	100 0 0
Diggles, R. Esq., Manila	100 0 0
E. T. E., by Messrs. Hoare	165 0 0
Hart, G. B. Esq., Kennington	50 0 0
Member of St. Matthias's Congregation,	
Dublin, by the Rev. M. F. Day	10 0 0
Money, Rev. W., Lea Marston	10 0 0
Pott, A. Esq., Southwark	10 0 0
Robinson, Rev. H., Haseelbeech	5 5 0
Rev. S. B. H.	50 0 0
Thank-Offering	5 0 0

CHINA FUND.

Aziel, by J. Nisbet & Co	5 0 0
Effingham, Earl of, The Grange,	
Rotherham	10 10 0
Devizes and North Wilts : Calne	20 0 0

FOURAH-BAY-INSTITUTION BUILDINGS' FUND.	
Antigua	11 1 6

FOREIGN.

France : Boulogne	1 8 6
Germany : Wiesbaden Ladies, including	
4s. Fourah-Bay Fund	29 0 4

LEGACIES.

Talmage, C. Esq., late of Horse-path,	
Oxon. : Executrix, Mrs. M. G. Talmage,	19 19 0

The Committee also thankfully acknowledge the receipt, by T. G. Conyers, Esq., of the annual Box of Work, valued at 132*l.* 1*s.* 3*d.*, from the Blackfriars Ladies' Church Missionary Association, to be sold for the benefit of the Schools at Krishnaghur ; a Box of Fancy and Useful Articles, valued at 7*3*l.**, from the Christ Church, Newgate Street, Ladies' Association, by Mrs. Gibbs ; a Paper Parcel of Scissors, Tapes, Cottons, and other Working Materials, valued at 1*l.* 3*s.* 8*d.*, from the Girls' Sunday School, Trinity Church, Nottingham, for Mrs. Beale's School, Sierra Leone ; a Paper Parcel of Wool and Materials for Work, valued at 1*l.*, from Mrs. Hoar, for Mrs. I. Smith, Bathurst, Sierra Leone ; some Gowns for the children in Africa, from Lady Harnage, by the Rev. G. Couleher, Cambridge ; a Paper Parcel of Fancy and Useful Articles, from some Ladies at Waterloo, Hants., by Rev. M. Boswell ; and a Band-box of Fancy Articles, from the St. John's Chapel, Bedford Row, Juvenile Association, by Miss Nunn.

Church Missionary Record.

No. 2]

FEBRUARY, 1846.

[VOL. XVII.]

Obituary.

MEMOIR OF THE REV. G. GRIFFITHS,

RECTOR OF TRELAWNEY, JAMAICA.

It has pleased God to take to Himself an eminently useful Minister, and an old and active friend of the Society—the Rev. G. Griffiths, formerly Rector of Portland, and afterward Rector of Trelawney, in the Island of Jamaica. He died on Monday the 8th of December last. He was attacked by fever on the 26th of November; and though it was afterward subdued, it left him in so debilitated a state, that the vital functions refused to rally, and he finally sunk. The Rev. J. Stainsby, Rector of the neighbouring parish of St. Lucea, in communicating the sad intelligence, observes—“His work was done, and his Master called him to rest and peace.”

The following notice of Mr. Griffiths appeared in the Falmouth Post, a Jamaica Paper—

Mr. Griffiths arrived in the island in the early part of the year 1825, as a Missionary from the Society for the Conversion of Slaves, and was placed in charge of the Chapel at Manchioneal Bay.

In 1827, in consequence of the increasing infirmities of the Rev. Philip Humphreys, Rector of Portland, the duties of the aged incumbent devolved upon him. On the death of Mr. Humphreys he was promoted, by Bishop Lipscombe, to the Rectorship. This took place, we believe, in the year 1833. The Congregation at that time was very small; but it rapidly increased, for God blessed his labours. At the period of his leaving Portland, after the death of the Rev. Mr. Fraser, the late incumbent of Trelawney, the Communicants alone amounted to 800 or 900 persons. While he was Rector of Portland, the Parish Church was too

RECORD, Feb. 1846.]

small, and Mr. Griffiths determined on the erection of a building large enough for the accommodation of his followers. This object, after many exertions, was accomplished; a considerable sum having been contributed by his Congregation toward the completion of the new edifice.

As Rector of Trelawney, Mr. Griffiths will long be remembered: his ministry, though short, was distinguished by the same energy which characterized his course from the time of his Ordination. It has pleased his Heavenly Father to cut him off in the prime of life, and at a time when he was entering into arrangements to extend his usefulness; but of him we may say—*Mark the perfect man, and behold the upright: for the end of that man is peace.*

The Rev. C. A. Cooper, the Society's Missionary at Rural Hill, in a Letter recently received, gives the following additional information—

A Public Meeting was held at Port Antonio on the 18th of December, and a Committee appointed to receive Contributions, from all classes, toward the erection of a monument, to hand down to generations yet unborn a record of his faithful labours in the service of his Divine Master. Surely his righteousness shall remain, and his seed be blessed in the earth. He was an *example of the believers*, indeed, *in word, in conversation, in charity, in spirit, in faith, in purity.* He bore his illness, which continued for thirteen days, with cheerful and meek submission to the will of his Heavenly Father. May the Lord of Grace enable us, who are yet a while spared, so to labour, so to pray, so to suffer, so to live, so to die; that so for us also a *crown of righteousness* may be laid up, which the *Lord, the righteous Judge, shall give us at that day!*

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MEMOIR OF THE REV. G. STOLZENBURG,

OF BENARES, IN THE CALCUTTA AND NORTH-INDIA MISSION.

OUR readers are aware of the death of the Rev. G. Stolzenburg, from typhus fever, in May of last year. The only farther particulars of which we are in possession are contained in the following extract of a Letter from the Rev. P. L. Sandberg, one of the Benares Missionaries, to the Editor of the Calcutta Christian Intelligencer. The Letter is dated June the 3d, and states—

You will have heard of the great loss which our Mission here has sustained by the demise of our dear brother Stolzenburg. The stroke was sudden, and was therefore the more intensely felt. We all weep and mourn on account of it; but why should we? He died *the death of the righteous*, and his *end* was peace. I was with him all the day on which he died. It was Lord's-day, the 25th, on which it was arranged that I should watch by his side. He felt better in the morning, when I came, and the doctor said that there was every probability of his recovery; but, alas! the Lord had determined otherwise. At about half-past ten

A.M. I looked at his hand, which had suddenly become purple, and in about five seconds afterward he became delirious. I sent immediately for the Rev. C. B. Leupolt, who agreed with me that he was dying. Delirium continued till his death, which took place at about ten minutes to nine P.M. He had, however, short returns of reason; when it was indeed delightful to hear him express his firm hope in the blessed Redeemer, and his exhortations to the Natives around him, saying that he committed them into the hands of God, to prepare them for eternity as he was prepared. He asked me to pray with him, which I did, asking the Redeemer to receive him graciously; to which he added, with great emphasis, "Amen." When I read to him some of his favourite German Hymns, his reason would often return; and when his speech failed him, he made signs that we should pray with him, which we did, in German: he seemed to join heartily, by clasping his hands together. To him death seemed to have no terrors, for he took leave of all a day before he died, rejoicing at the prospect of soon seeing his dear Saviour, of whom he said that He had done much for him.

MEMOIR OF THOMAS WILLIAM,

A COMMUNICANT AT CHARLOTTE, SIERRA LEONE.

WE take the following account from the Journal of the Rev. I. Smith, who has charge of Bathurst and Charlotte. He writes—

Sept. 20, 1845—I was informed this morning that Thomas William, a Communicant at Charlotte, had exchanged time for eternity. He had been confined at home but a short time, and his illness did not appear to be of a serious nature; but a few days ago he was seized with hiccough, which I believe was of the symptomatic kind. He breathed his last this morning about two o'clock A.M. His end was peace.

I saw him on Thursday, and conversed with him for some time on the goodness of God, the love of Christ, and the salvation of the soul: his knowledge on these points was extensive, and remarkably distinct. He was unable to read; but had acquired a very considerable knowledge of the Scriptures. How true, I thought, that *faith cometh by hearing, and hearing by the Word of God*. He could not have conversed more freely and in-

telligently if he had read that Sacred Book for years. He told me that God had been very good and very merciful to him. He had been the instrument of death to many in his own country, so that he considered himself far more guilty than most of his countrymen; "yet," he added, "God has spared me; God has shown mercy even to me; Jesus Christ died for me." And then, as if full of his subject, he exclaimed, "Oh, Master! this is love indeed! Jesus Christ, the Son of God, came down from heaven, and took upon Him our nature, to suffer, to bleed, and to die, for sinners; and now He lives at our Father's right hand, to beg Him for us, and to *prepare a place* for us. With an anxious look and firm tone he added, "My Master, this is the true road to Heaven, is it not?" He also, when near death, blessed God that he had never listened to his country-people's advice to forsake the Lord, saying, "I am right now: when I was baptized, I feared I should not be able to stand upright long. Thank God! He kept me."

WEST-AFRICA MISSION.

THE account of this Mission is resumed from p. 220 of our Number for October last.

SIERRA LEONE.
CHRISTIAN INSTITUTION.
Number of Students—Its Literary and Religious Condition.

It has been before stated, that, on the opening of the Grammar School, "14 of the younger Students" of this Institution "were transferred to that Establishment." Since then, two have been appointed as Assistant Schoolmasters, and two have left on account of ill health. Consequently, the number of Students, in October last, was ten.

Respecting their studies and conduct the Rev. E. Jones reports, for the Quarter ending Sept. 25, 1845—

The Students have gone over, verse by verse, the first eighteen Chapters of St. Matthew's Gospel; have read through Parts I. and II. of Horne's Compendium, on the Genuineness, Authenticity, Inspiration, Literary History, and Interpretation, of the Scriptures; and have committed to memory the whole of the Articles of the Church of England, referring to other works bearing on the subject. The Greek Class have read Valpy's Grammar, through a portion of the Syntax, with the first twenty pages of his *Delectus*. With two exceptions, their progress is very encouraging. In Geography, the portions relating to Africa and British North America have occupied the class. The text-book is Ewing's, and they possess a creditable knowledge of it. Euclid and Algebra have been taken up by them with some earnestness. They have gone over the first thirty Propositions of the First Book of Euclid, and through Involution in Algebra. In General History, with Keightley's Outlines as a text-book, the History of Rome has been proceeded with, from its origin to the commencement of the reign of Diocletian. English Grammar and Composition may be truly called our *questiones vexatæ*. There is, however, a slow but manifest improvement. On the whole, I must say that their progress and diligence have been praiseworthy.

Mr. Jones then expresses a confi-

dent hope that the abstract studies, in which the Students have lately been engaged, will be useful in inducing habits of thought, reflection, and order; the want of which, in the African mind, has often been felt and deplored. Of the spiritual state of the Institution Mr. Jones next remarks—

Two of the Students have been admitted to the Communion. The direct religious exercises of every day are calculated to bring truth prominently before them; but the sufficiency of the means is one thing, and sufficient grace another.

Progress of the New Buildings.

Respecting the new Buildings, the Rev. J. Warburton writes, Nov. 1, 1845—

The Fourah-Bay Institution Buildings are advancing. One story has been completed, and the workmen are proceeding with the second.

GRAMMAR SCHOOL.

Its Satisfactory Progress and Condition—Symptoms of Spiritual Life—Baptisms.

The following particulars are given in the Rev. T. Peyton's Report for the Quarter ending Sept. 25, 1845—

The number of pupils is now thirty. Ten are educated and maintained by their friends, six by the Native Agency Committee, and fourteen by the Church Missionary Society. The whole are divided into two classes. The course of instruction pursued by the first division embraces English Grammar and Composition, Greek, Mathematics, Geography, Astronomy, with the use of the Globes and Mapping, Bible History, the Thirtynine Articles, English History, Writing and Recitation from the English Reader, and Music.

The second class follows the same courses, with the exception of Mathematics and Greek.

On the 20th of September, six months having elapsed since the commencement of the Grammar School, an examination of the pupils took place, when the majority of the Members of the Mission were

present. The subjects of the first day were, Geography, Bible History, Mathematics, English History, Greek, and Recitation of pieces from the English Reader. The Rev. E. Jones examined the Students in the three branches last named, and the other subjects were taken by myself. The examination gratified all present: the demonstrations in Euclid and Algebra were very satisfactory.

The subjects of the following day were, English Grammar, Composition, and Arithmetic.

The results of the two days show that the work of education is exceedingly encouraging in this Seminary. The School has prospered beyond my most sanguine expectations, and I have reason to hope that many of the pupils will become good members of Society and devoted followers of Christ. Among several of them proofs of spiritual concern, and of a desire to participate in the salvation of Christ, are pleasingly exemplified. Nine of the Students are Candidates for the Lord's Supper, and two are Communicants. On the 14th of September I had the pleasure of admitting two of the youths into the Christian Church by Baptism. They have, hitherto, afforded me satisfactory evidence of true piety.

Testimony of the Rev. J. Warburton:

In a Letter dated Nov. 1, 1845, Mr. Warburton bears the following testimony to the progress of the Students in this Establishment and the Fourah-Bay Institution, as indicated in the examinations—

The Fourah-Bay Institution, and the Grammar School, are in a prosperous condition. I have attended a private examination of both these Seminaries with great satisfaction. The progress of the pupils is surprising and encouraging.

FEMALE INSTITUTION.

In consequence of the marriage of Miss Morris, who had charge of this Institution, to the Rev. I. Smith, as stated in our Recent Intelligence last month, no Report of it has been received. Mr. Warburton mentions, in a Letter dated Nov. 1, 1845, that, until the arrival of additional strength from England, Mrs. Denton would devote a portion of her time to the instruction of the pupils of the Institution.

Views of His Excellency the Governor on the Increased Facilities for obtaining a Superior Education in the Colony.

With reference to the provision which has thus been made for affording the Native the opportunity of obtaining an education superior to that offered in the Village Schools, the Governor of Sierra Leone wrote a Despatch to Her Majesty's Government at home, from which the following is an Extract. It was kindly transmitted to the Society by direction of Lord Stanley. His Excellency writes, May 18, 1845—

There has been an increase, in the total number of children educated in the schools of the Colony, of 1528 scholars over the number of last year. The cause of Education has assuredly borne its full share in the generally progressive advancement of the Colony.

The progress has not, however, been confined to mere numerical increase. Along with that, measures have also been adopted for affording to the children of the Colony, that which the progressive prosperity of its people has now made a desideratum, viz. an educational course of a higher character than that which merely qualifies for the labourer and the tradesman, wherein the principle of either total or partial charity is to be abandoned.

Boarding-schools, for the education of children of both sexes, have been established, under the auspices of the Church Missionary Society; and so far the scheme promises well. It will, at no remote date, be the means of establishing a new, most important, and influential grade in the Society of Sierra Leone; among which the husbands, the wives, and the domestic intercourse, of the middle classes of England will, for the first time, find representatives in Western Africa. It may be taken as neither an unfair nor unfavourable criterion of the position in the social scale at which the people have arrived, that these establishments are at length acknowledged to have become necessary; and that the pecuniary means, of many of the more industrious and successful of the people, are now such as to enable them to avail themselves of the advantages which they afford.

FREETOWN.

Schools—Yoruba Service and Translations.

The time of the Rev. H. Rhodes being greatly taken up by the superintendence of the New Buildings for the Fourah Bay Institution, no Report has been received from him since that quoted in our Number for September. Mr. T. King, the Native Catechist, attends to the Day and Sunday-schools, and also conducts the Yoruba Service commenced by the Rev. S. Crowther, beside visiting the sick and others as he finds opportunity. The Day-school he states to be advancing satisfactorily; and among the Sunday scholars he notices that there are upward of twenty soldiers from the barracks. The attendance on the Yoruba Service, although small, he states to be regular. Mr. King has also attempted translation into the Yoruba language: he has finished the first six chapters of St. Matthew's Gospel, and was proceeding with the seventh.

Sunday-school at Regent Square—Lectures and Grammar Class.

The Sunday-school is that which was reported as having arisen from the formation of the Grammar-school; and of its progress Mr. Peyton reports, Sept. 25, 1845—

This School continues to afford every encouragement. It is well attended, and scarcely a Lord's-day passes but I am under the painful necessity of refusing to admit many persons, in consequence of not having sufficient room in my house for those already received. The number on the books is now 321, with an average attendance of 204. Of those on the books, 211 read the Word of God, and the knowledge which they possess of Scripture truth is truly pleasing. On the 27th of July, I opened a subscription in the Sunday-school, toward the erection of a new Church at the West-end of Freetown, and furnished all the Teachers with Missionary Boxes for that purpose. Twelve of them are now filled with the small contributions of the people. I am not prepared to state the amount collected, as the boxes have not yet been opened.

I have, during the quarter, given a few simple and explanatory lectures in the evening on the Air Pump and Astronomy—illustrated by the Phantasmagoria Lantern—and instruction in English Grammar. The young men to whom I have given these lectures and instruction have given me, for the benefit of my school, the sum of five pounds ten shillings, which I have already appropriated to Philosophical purposes, with another contribution which one of our Missionary friends has made me for the same purpose.

River District.

KISSEY AND WELLINGTON.

No change has occurred in the Labourers at these Stations. The following extracts are from the Rev. N. C. Haastrop's Journal—

Contribution to the Society.

Mar. 28, 1845—In the morning several our brethren arrived at Kissey, with whom I soon after started for Wellington. The Rev. F. Bultmann preached, and after the sermon a collection, amounting to 2*l.* 14*s.* 2*d.*, was made for the Society, while the whole Congregation lifted up their hearts in praise to the Lord, by singing "From all that dwell below the skies, &c." The Fourah-Bay students being present, there was a great improvement perceivable in the singing, which was very solemn, and calculated to raise every heart to the *Father of lights* and the Giver of all good gifts. Upward of 750 persons were present, and yet there was room. The regular Congregation does not at present exceed 600.

Notice of a Mahomedan Convert—General Character of the Baptized.

May 4: *Lord's-day*—After Service at St. George's, a man came to me in the vestry, whom I had already noticed at the Sacrament, and in whom I soon recognised the Mahomedan adult baptized by me when I lived in Freetown, and to whom I alluded in my Journal of Sept. 1842.* My heart was cheered by seeing this person, with whom I had had many a religious conversation, and particularly by finding that he remained *steadfast in the faith*.

I wish I could speak as favourably of all the adults whom I have since baptized here, at which place my residence has

* Vide Church Missionary Record for Jan. 1843, p. 3.

been of longer continuance than at any other Station ; thus enabling me to become better acquainted with the large number of Candidates. But though I cannot say that those 90 persons, whom I baptized last year at four different times, have all approved themselves sincere followers of Him whose name they bear ; yet, with the exception of two at Kiskey, and one at Wellington, who have become warning examples to the rest to be more diligent in watchfulness and prayer, lest they also fall into temptation, I find no reason to complain. For although there is not one, perhaps, of whom it can be said that he has kept all the solemn vows which he made when baptized, it yet cannot be denied that there are many who have endeavoured so to do, God being their helper ; and who, under the influence of the Spirit, with whom they were sealed, have made some progress in holiness, and are growing in the knowledge of the Lord.

Desire for a Chapel and School at Allen's Town.

May 5, 1845—This morning I received a Letter, signed by three Communicants of our Church at Allen's Town, requesting me to erect a Place of Worship and a School-house in their village ; there being no School belonging to the Church Missionary Society, and the parents thinking it too far always to go to Wellington on Lord's-days and Thursdays to attend Divine Service, &c. I was much pleased to see three of those whom I baptized last year at Wellington thus valuing the Means of Grace and instruction, and endeavouring to make the same blessings more accessible to others, though I fear their wishes will not be complied with at present.

Merciful Preservation from a Snake.

July 12 — I cannot close this day without feelings of special gratitude to God for His merciful preservation in a moment of peculiar danger. When I went into my study this evening, a place where one is not accustomed to meet with accidents, I perceived something strange on the floor, which I should be obliged to remove in order to obtain what I wanted. I was already in the act of stooping to take up the unknown something, when, quite involuntarily, I drew back my hand, and went to fetch a light. No sooner had I returned, than I found, to my great surprise, that a snake was moving about

among my shoes, endeavouring to hide itself by getting into one of them. I called my boy to assist me, and succeeded in killing the animal, which was about two feet long, and of a very poisonous description. Often have I slipped on my shoes in the dark without any anticipation of danger ; but how serious might have been the injury had I done so at this time !

Satisfactory Progress of the Male and Female Monitors.

Sept. 1 — This morning I had all the Monitor Boys of the Day-school at Kiskey assembled, in order to examine their abstracts of the Sermon preached by me on the previous Lord's-day morning. Though there were many defects, yet, on the whole, I was pleased with what they had written. Some had preserved, throughout the whole of the subject, that degree of order and connexion which I missed in others ; and all showed that they were well acquainted with English Grammar. In Bible History, as well as Geography, their progress is also very perceptible.

With regard to the Monitor Girls, they have made, considering what they were a year ago, most satisfactory progress in Reading, Writing, Orthography, and Arithmetic.

Hopeful Death of a former School-girl.

We take the following extract from Mr. J. Attarra's Journal—

Sept. 8 — A girl, about 16 years of age, died here to-day. She was in our School when I first arrived at this Station ; but left, as is generally the case, when she grew up. The day previous to her death I learned that she was ill. I paid her a visit as soon as I heard of it ; but found that it was too late for me to speak to her. Her parents, who are Heathens, informed me, that although she was very ill, yet she did not forget to read her Bible, and also to pray, in the presence of her ignorant parents, who could not encourage her to read and pray more, by reason of their being ignorant of God, and strangers to the delightful employment of prayer and praise. A friend, who visited her when she was still able to speak, inquired whether she did pray or not. She replied thus : " Yes ; do you not see my Bible by me ? I read it, and then pray." That friend, instead of telling her to continue both to read and to pray, wished her to put away the Bible, and only to pray. But she did not listen to so wrong

advice, as she knew that both were necessary.

HASTINGS.

The Rev. J. U. Graf still has charge of this Station, and our account of it is taken from his Journal—

Day-school.

March 10, 1845—I received several children into our School. It is a matter which calls for thankfulness to God that our Day-school is improving. About 15 months ago we lost so many children, from their parents going to the Yoruba Country, that the number of our children was reduced to 182. During the last year this number increased to 212, and now we have recovered the number of 230.

Three months later Mr. Graf writes—

June 16 — Our Day-school has steadily increased, and is otherwise in a fair state; as far, at least, as circumstances will permit.

Baptism of Five Adults.

June 8 — I this day baptized five persons, two men and three women.

Contributions to the Society—Attendance on Public Worship.

Aug. 3—I preached on the subject of counting the cost— Luke xiv. 28; in illustration of which I mentioned that the Church Missionary Society, in erecting a large building for the new Christian Institution had first laid down a plan, and made an estimate of the expense of its execution. I then said that as yet they had only got part of the means necessary for the erection of the building; and that they looked to African Christians to make up the deficiency. About ten days afterward, two of our poorest members brought me 2s. each toward the object.

Aug. 28—I preached from Eccles. ix. 10, *Whatsoever thy hand findeth to do, &c.*; applying the words, among other things, to the duty of Christians to help in the spread of the Gospel among the Heathen. A few days afterward, some Female Communicants expressed their wish that I should call upon the women connected with the Church to make a collection for the Christian Institution, since it was the wish of the majority of them to do so. I declined, however, asking for any thing; but said that I should gladly receive whatever they might bring of their own accord. They subsequently con-

sulted together, and agreed to make a collection of 3d. each.

Sept. 7—One of the women church-ed to-day, one of my former School-girls, brought me a thank-offering of 6d., which is the first money of the kind ever received by me. It gratified me the more, as the thought of doing so entirely originated with the woman and her husband.

These few notices of my ministerial labours will be sufficient to show that the Lord is at work among us. When the Word is received in the love of it, leading the hearers to works of devotedness and self-denial, I take courage and go on my way rejoicing.

Another circumstance, which cheers me, is the evident pleasure which the people seem to take in the Means of Grace. During the past quarter we have had Divine Service during such heavy rains that we thought it impossible for more than a few persons to attend; but on proceeding to Church a steady and attentive congregation has been found waiting.

Preparation of a Susoo-English Vocabulary.

On this subject Mr. Graf writes, at the end of the Michaelmas Quarter—

I have been working upon a Susoo-English Vocabulary, which has cost me much trouble and hard labour. The number of Susoo words amounts to about 1800, to correct which I only wait for a favourable opportunity to go among the Susoos themselves.

Candidates and School at Bassa-town.

May 4: *Lord's-day*—The people of Bassa-town are in general very careless, both in their attendance on the Means of Grace, and in sending their children to school. There are, however, eleven persons now meeting in weekly class as Candidates for Baptism, most of whom are very ignorant. To their Day-school they have hitherto sent but sixteen children, including two girls.

WATERLOO.

No change has occurred in the Labourers at this Station. The following extracts are from the Journal of the Rev. C. T. Frey.

Opening of a new Schoolhouse at Moco-town—Improvement at this place.

May 29—I went to Moco-town to open the new grass-house for School and Divine

Service, and was much pleased to find a better attendance than on any previous occasion. Though it is but an humble building, yet we experienced the truth of the promise—*Where two or three are gathered together in my name, there am I in the midst of them.*

Aug. 10, 1845—I held Morning Service at Moco-town. This Station has much profited by the removal of the Chapel, it being now nearer to the majority of the inhabitants. The number of attendants on Public Worship has considerably increased. Two years ago the average attendance was from 50 to 60; we now generally meet 100. The Day and Sunday-scholars also attend more regularly than before.

Superstition of the Calabars.

June 5—All my labourers—who are Calabars—left work on account of a Palaver, which they said they had to settle in their company. On my inquiring about it, they stated, that one of their countrymen, who used to make greegrees, had died last night in consequence of a greegree with which he had previously killed two men. This same greegree had now met with a stronger one, and therefore returned to himself, and made him sick. The truth of this they had ascertained from another greegree man, who had been to the grave of the killed men, and received orders from their spirits that the sick man's wife should at once sacrifice a black fowl on their grave; but as the woman could not procure it quickly enough the poor man died. Superstitious notions like these are yet prevalent among these people. I tried to convince them of the folly of their story; but they replied, "Yes, Massa knows plenty; but about we greegree Palaver he knows nothing."

Schools—Contributions.

At the end of the Midsummer Quarter Mr. Frey writes—

The Schools under my charge are on the increase, and have been regularly attended by the children. The Collections received by me this Quarter surpass all previous efforts, the amount being 9*l.* 9*s.* 6*d.*

Baptism of Nineteen Adults of Benguema and Cosso-town.

Sept. 7: *Lord's-day*—This morning I went to Benguema, where I had the joy of baptizing 19 adults—9 men and 10 women. Of these, 2 men and 3 women

belong to Cosso-town, and 7 men and 7 women to Benguema. Most of them have been under instruction for two years, and have given satisfaction by their regular attendance on the Means of Grace, as well as by their steady walk and conversation. The two men from Cosso-town have been worshippers of Shangoo, or the god of thunder, and now they bow their knees at the throne of Christ, acknowledging Him as their Lord and Saviour. They are the first-fruits from that village, and I trust will, by grace, prove to be a light which cannot be hidden.

Love of Prayer—Desire for a Dictionary by a Child.

The two extracts which we now give are from the Journal of the Native Catechist, Mr. J. Bartholomew. He writes—

April 5—When I was calling my household for Family Prayer this morning, Saturday, it happened that at the same time a woman, one of our Communicants, just came in from the market, having been buying provisions for the Lord's-day. She said, "I must come here also, to buy a provision for my soul." Thus she joined us in our morning devotion at the throne of grace.

And who that knows the worth of prayer, But wishes to be often there.

July 10—A man called at my house this morning, wishing to obtain a Sheridan's Dictionary for his child, the child belonging to the Bible Class. I said, "Why is your son so anxious to have such a book?" The father replied, that his son would give him no rest until he should have one of the above-mentioned books, that he might understand better the meaning of what he read in the Bible. I was glad to comply with his request.

Mountain District.

GLOUCESTER AND LEICESTER.

The following extracts are from the Journal of the Rev. J. Warburton, who still superintends these Stations.

Erection of an Infant School-house at Gloucester.

April 14—We occupied, for the first time, the Infant School at Gloucester, which has been erected at a very small expense to the Society. To assist in building it, the sum of 25*l.* was granted by the Local Committee, together with boards for the floor, ironmongery, and

paint from the Society's store; but 5*l.* 12*s.* 1*d.* of the grant of money has not been wanted. Most of the labour has been supplied gratuitously by a number of the people: the masons building the foundation; the carpenters doing the wood work; the labourers performing their part of the business in bringing lime from Freetown, a distance of three miles, and in assisting the masons and carpenters; some of the women and children bringing sand to mix with the lime; and my servant, Henry Cyprian, painting and glazing it. To purchase lime, timber, boards, and shingles, others gave a subscription in money, amounting to 5*l.* 13*s.* 5*d.*, 10*s.* 7*d.* of which was subscribed by the inhabitants of Leicester. In this manner a neat substantial frame building, with shingled roof, twenty-four feet long and sixteen feet wide, has been erected. I am happy to say, that what was done, was done cheerfully. The School is also useful as a place in which to meet classes of persons who steadily receive religious instruction.

Services—Schools—Communicants.

Sept. 22, 1845—Divine Service, both at Gloucester and Leicester, has been regularly conducted during the Quarter. The attendance continues to be as good as was last reported. We have had frequent and heavy rains; but this has not prevented the assembling of ourselves together in the House of God. The Day and Sunday-schools, also, have been diligently attended to, and their state and progress are satisfactory.

Mr. M. T. Harding, the Native Catechist, writes at the end of the Michaelmas Quarter—

The population of Leicester is about 200. Upward of 100 regularly attend Church on the Lord's-day morning, and in the evening about 80: on Thursday the Congregation is 60 or 70.

Our Communicants' Meeting on Lord's-day evening, after the Service, still goes on pretty well. Their outward behaviour to their neighbours as Christians is satisfactory. They visit the sick and give a little alms, as much as they can.

The present number on the list of the Day-school is about 54; of whom 25 are boys, and 29 girls. Seventeen of these read the Old Testament, and commit passages of Scripture to memory. Five read the New Testament, write on slates, and learn the Church Catechism. The number on the list of the Sunday-school is 49;

of whom 21 are males, and 28 females. Of these, 20 read the Old Testament and learn the Rev. Basil Woodd's Catechism, and also repeat texts, which they learn during the week from the Bible. Five read the New Testament, and do the same thing. Some of the Sunday scholars are making good progress. May the grace of God make us humble and teachable, and may His Holy Spirit help our weaknesses!

Reminiscence of the late Rev. L. Butscher.

The following passage is from Mr. Harding's Journal—

June 2—This evening, at Gloucester, I read a few passages respecting the West-Africa Mission, from one of the Missionary Registers for 1816. After the Service was over, a man, who had been a servant to the Rev. Leopold Butscher, came to me and said, "White people have a good knowledge: all what you read about this evening I know when I was with master: the same way you read, so the same the things were done."

RECENT.

From the Journal of the Rev. N. Denton, who has charge of this Station, we make the following extracts.

Baptism of Twenty-three Adults.

May 10: *Whitsunday*—I had the pleasure of administering Baptism to 23 adults—11 men and 12 women. They had all of them been receiving instruction for two years past, and some of them for a much longer period. Though the attainments of many of them, considering the time they had been under instruction, are confessedly small, I have good reason to think them all sincere in their desire to serve God and to seek a knowledge of His ways. At the time appointed, they were all at Church, neatly dressed in white, which seems to be quite an established custom among them. They occupied the front benches of the Church, which, as usual, was well filled: quietness, however, prevailed through the whole Service, so that the Candidates, who I was pleased to find were well prepared to answer the several questions proposed to them in the Service, could be distinctly heard throughout the place.

The sermon was preached by the Rev. J. U. Graf, who kindly assisted me; and some parts of it much affected a young man who has recently become a Candidate. On the following morning he went to the Christian Visitor, and afterward

came to me, stating that the gentleman had told them in his sermon, that if they wished to clean their farms they must pull up the roots, for if they only cut off the branches, by and bye they would shoot out again : so in the same way they must not mend their lives only, but root sin out of their hearts. " Now," he said, " I begin try to serve God very well ; but I fear sin still live in my heart." I endeavoured to direct his mind to Him who *came not to call the righteous, but sinners to repentance.*

On the same occasion Mr. Graf writes in his Journal—

Having never had an opportunity of witnessing the state and behaviour of other Congregations on the Lord's-day, I was glad to assist Mr. Denton in his duties, which were rather heavier than usual, owing to the baptism of 23 Adults. The Church was quite filled—indeed some were outside—with an intelligent and lively Congregation ; the singing and the responses being loud and general, and the attention during the Sermon intense and uninterrupted. I could not help thinking of the first batches of wild, naked, liberated slaves, collected at this place thirty years ago, by the late Rev. W. B. Johnson, when the Station was first taken up by the Society. What a great and good change has Regent undergone when compared with that first beginning !

Visits to Sick Communicants.

May 28, 1845—This morning I visited three sick persons, to whom I administered the Lord's Supper in their respective dwellings. In my former visits they had expressed a desire once more to partake of that Sacrament of which they had been so long deprived. One who has been a cripple for many years observed, when I was exhorting her to submit with patience to the will of God, that her heart would " not sit down sometimes," when she saw her neighbours moving about in health ; and when she heard the bell ring, and saw the people going to Church, especially on the Sacrament Lord's-day, she could not but cry because she could never go to Church nor receive the Sacrament. While she said this the tears rolled down her face. There is, however, an air of resignation about her which becomes the Christian. She is one of those who was baptized by the late Mr. Johnson ; and, from all I can learn, has maintained a Christian character ever since.

Increase of Candidates for Baptism from among the Yorubans.

At the end of the Midsummer Quarter, Mr. Denton writes—

I find, on looking through my journal, that I have received 45 Candidates for Baptism, which seems a large number ; but, on referring to my class-book, it appears to be little more than the average received for the past four Quarters during which I have been privileged to labour at Regent, the whole number being 138. A few observations, which it seems necessary to make, will, I think, account for there being so many. The greater part of them are of the Yoruba Tribe. Some years ago, a large number of that nation were located across a little hill branching out of the south-west of the town. The chief of the inhabitants of Regent being of the Ibo tribe, there has been but little intercourse between the two classes : the Yorubans kept to themselves, and lived much the same as in their own country, in heathenism and idolatry. Under such circumstances, it was no wonder that they kept aloof from the Church and the Means of Grace ; but, from some cause or other, a change for the better is now taking place. I have lately married numbers of them, and baptized many of their children. Those who have become Candidates are certainly the most regular at Class and Sunday-school. I find that the Christian Visitor, to whom they generally apply before coming to me, can more easily get at the state of their minds than I can myself. I have not discovered any secondary causes which may have led to these hopeful indications of good among the Yorubans. Though I am convinced there is no praise due to me in this matter, it nevertheless affords much encouragement on a review of the first year of my pastoral charge of this Station.

And at the end of the Michaelmas Quarter—

During the Quarter I have taken an opportunity of visiting nearly the whole of the Yorubans in Aku Town, of whom I wrote in my last journal, and have been received with much kindness. Two young men I found reading the Bible alternately ; another, attentively reading our Lord's Discourses. They appear to be a very interesting people. I have been told that they were formerly the disturbers of the whole town, and almost a ter-

nor to the people in the performance of their Devil-worship, their Heathenish processions, &c.; but that now there is only one man among them who, as they say, "deals in Country-fashion."

Attendance on Public Worship—Schools—Communicants—Candidates.

At Midsummer, Mr. Denton says—

There is a large attendance on Public Worship; and though, among the Members of the Church, there are many who, we have reason to fear, are but formal or lukewarm professors, there are yet many who adorn their Christian character, and *walk worthy of their high vocation*. A few weeks ago I had a pleasing symptom of this in the godly jealousy which many of them evinced toward those about to be admitted into the Church. It was called forth by my exhorting the Congregation to pray for them, and to inquire respecting their characters. Several of the women in Mrs. Denton's Sunday-school Class also expressed much concern on their behalf. One said, "We hope these people have not two hearts;" and another said, "We have prayed hard for these people."

And at Michaelmas—

The attendance on the Means of Grace is truly encouraging. On the Lord's-day morning the Church, which is estimated to hold 900, is not sufficiently large to receive all who come, so that many sit around the windows and doors. In the afternoon, the Church is nearly full, and there is also a good Congregation on the Thursday Evening. Notwithstanding the unfavourable state of the weather, at times, we have not been prevented from keeping up the regular Services during the rains.

The Sunday-school has increased in numbers, and the Day-school is going on satisfactorily; the elder boys and girls increasing in that knowledge, which, under the blessing of God, *is able to make them wise unto salvation*.

There are 373 Communicants—164 males and 209 females; and 241 Candidates—133 males and 108 females.

Pitiable Ignorance and Idolatry of the Heathen.

The following Narrative occurs at the end of the Journal for the Michaelmas Quarter—

An interesting circumstance has come under my observation this Quarter: I

have seen the heathen casting their idols *to the moles and to the bats*. The Christian Visitor informed me that he had been requested to go to the house of an idolater to fetch away his idols, and cast them into the brook. The man had been sick for some time, and the Visitor had frequently called on him, telling him that his idols could not help him, and exhorting him to trust in the Living God. The man, not getting better, sent for the Visitor, requesting him to take his idols, for that he could not trust in them any longer. I directed the Visitor to bring them to me, which he shortly afterward did, tied up in a mat. There was a calabash, and two unsightly figures; a gloomy and truly-pitiable sight, from the known fact that men had actually fallen down to the earth to worship them. One of the figures, the principal one, was a country pot with a long neck to it. Into this the worshippers had cast their offerings, which had long since filled the pot, and now rose above it higher than the pot itself. The offerings are, for the most part, presented in the shape of masticated food, cooked vegetables, and animal blood and flesh. As these accumulated from time to time, it enabled the offerer at length to mould a very rude figure of a man's face, out of whose head, by way of ornament, projected the claw of a large rat. The second figure was only a conical piece of earth taken out of the black ant's nest, with a piece of iron and a feather, covered with blood, stuck in at the top. Beside these, there were two roughly-constructed bells, with which to invoke the spirit of the idol, lest, as his votaries say, he should be gone out for a walk. There were also two bags containing palnuts, cowries, and a few copper pieces, which were used in divination, casting lots, &c., by which means the owners of the idols were accustomed to extort every thing they possibly could from the poor, tempted, and deluded creatures who applied to them.

It is worthy of remark that these idols originally belonged to a very old man who died here a few months since; and who, I understood, had a room nearly full of such rubbish, the greater part of which his countrymen from other towns fetched away at his death. The Visitor frequently called on this man, reading the Bible to him, and telling him to leave his idols and go to Church. After much entreaty, he prevailed on him to go once,

or twice; but it happened that he was unwell at that time, and he therefore attributed it to his going to Church. He in consequence told the Visitor that he would never go to Church again, and never forsake his idols. A short time afterward he died, as he had lived, a blind idolater; and I remember some people observing to me, as he was carried by to the grave—"There goes an old idolater, and a very bad man."

It appears, that the person of whom I have been speaking above obtained a few idols at the old man's death, with an intention to carry on the same system, connected with which there is much gain, as I have said; but being taken ill himself he was afraid to keep them in his house, and therefore requested the Visitor to take them away.

EAST-AFRICA MISSION.

We conclude our account of Dr. Krapf's proceedings, for the present, from p. 9 of our last Number.

Tours to various Hamlets and Villages, and General Information respecting the Country and Inhabitants.

March 17, 1845 — I visited a hamlet south of Mombas, the name of which I have forgotten. I found a great part of the population singing and dancing around a Mahomedan, who was beating a drum. As soon as they saw me they were all silent at once, and young and old listened to the address which I gave them in Sooahelee. But after some time they went away, one by one, only a few men and women remaining. It may be, either that they did not sufficiently understand the Sooahelee, or that I did not express myself in well-chosen figures, which alone can attract the attention of a Wonicas, or, in fact, of any uncultivated person. Abstract terms and expressions, which are seldom found in a savage's language, are not at all appropriate. It is customary with the Wonicas, and other African Tribes, for the hearer to correspond in conversation with the speaker, by repeating a few words of the whole sentence, or by uttering some sound which shall show the speaker, that he who hears him follows up the course of his thoughts and sentiments. I might call it a kind of liturgic exercise of savage rhetoric. It annoys an European; but at the same time he may turn it to advantage, by ascertaining whether the Natives have

BATHURST AND CHARLOTTE.

On the departure from the Colony of the Rev. C. F. Ehemann, in June, as reported in the Recent Intelligence in our July Number, the care of both these Stations devolved upon the Rev. I. Smith.

Communicants.

Of these, Mr. Smith writes in his Journal—

Aug. 31, 1845—The total number of Communicants at Bathurst is at present 58. I believe this to be a proof of a better state of things among us.

Sept. 12—I have upward of 200 persons under weekly instruction, beside the Communicants—149—at both Stations, and the Monitors of the School, with my various other duties.

understood him or not. There were several persons who requested my servants to correspond with me in this manner, as none of the assembly would step forth to perform the task.

After I had finished my discourse on the great love of God toward us sinners, I asked the Sheikh to provide me with a few men to show me the way to the scattered hamlets. He complied with my request; but charged me not to go to Bumbo and its vicinity, as the Wagnaro had just commenced, and it was not advisable that I should stroll about the plantations in that quarter. I therefore avoided going in that direction.

How important would it be, if we had a little band of instructed Wonicas to address their countrymen in their own tongue. This visit urged me very seriously to think of the formation of a Native Agency as early as possible. This must be thrown into the battle-field of East-African paganism. But I doubt whether I shall be able soon to get any number of intelligent youths to be instructed by me at Mombas.

March 24 — I set out, with Abdallah, to visit Emboga. I told him that I wished to get a few boys, to instruct at Mombas during the rainy season. He said that the Wonicas all loved their children, and therefore would not allow them to go to a distant place; and beside, that they were

always engaged in domestic and agricultural business. If I would live among them, he said, I might find some who would be disposed to receive instruction; but none would go to Mombas. This account, which cast me down for a while, is, I think, quite correct. The Wonicas have a natural aversion to Mombas; as they dislike the Mahomedan religion, as they cannot there obtain tembo, and as, especially, they are ill-treated, and not unfrequently imprisoned, for misdemeanours which any one of their tribe may have committed. This dread of Mombas has been considerably increased since the time of a great famine, which reduced the Wonica and Wakamba to the utmost extremity some years ago. The Mombassians, who had food in store, provided them with it; but requested them to give up their children, who were forthwith sold to Arabia. I have frequently observed that the Wonicas greatly love their children; but yet I should not be surprised to learn that one or other had sold his child from love of tembo, to which they may be inclined to sacrifice any thing they have.

March 25, 1845—We departed from Abdallah's cottage on an excursion to Rabbay-Empia, and the Wakamba land. We arrived at Rabbay-Empia just before the rain descended in torrents. After I had been introduced by Abdallah to the Chief, who was a little unwell, the elders were called, and a manéno or paláver was held in the house of the Chief, while the rain poured down in streams. They all behaved in the most friendly manner, and not the least trouble was given by beggarly demands. I held up a copy of the New Testament, and said that the object of my coming to them was to teach them the good tidings contained in that book. When I had said this, one of the elders asked, whether I was an emganga or sorcerer, who could tell them from the book how long they would live; and whether I could heal the sick Chief, by saying a prayer from the book. I said that this book would teach them how they would live for ever in joy and happiness, if they would hear and believe what I should read from it; and that they would also be healed of the worst kind of sickness, that of sin, if they would believe in Him who alone could heal it. I then related the principal events in the history of Christ, and concentrated my discourse in the words of John iii. 16. One

of the elders interrogated me by saying, that it was true that God loved men, and also the Wonicas, by giving them rain, tembo, and raiment. I said, these were only temporal gifts for the body, though also great proofs of God's love; but that streams of milk and tembo would avail them nothing if God had not made a better provision for their souls, by sending His only Son to redeem them from the power of Satan, and everlasting woe and misery. One of the elders, who seemed to understand me better than the others, rehearsed the principal points of my discourse; and his recapitulation was pretty correct. I wished I could speak with more clearness, and adaptation to their several capacities.

After the rain had ceased, they all dispersed and left the room, saying, that they must now immediately set out to their plantations, to sow their rice and maize, &c. Before departing, they shook hands in an affecting manner, and said that they would offer me a goat, if I would accept it. I declined it, being desirous to put an end to the custom of receiving and giving presents.

From Rabbay-Empia we took a southwestern course to the Wakamba country. While I was passing by a few graves, I observed an empty cocoa-nut shell placed in the middle of the soil of each grave. On inquiring the meaning of this, I was told, that the Wonicas are wont to fill it from time to time with cocoa-nut liquor, as they believe that a man cannot live after death without the enjoyment of tembo. Some Wonicas put rice or maize over their graves from similar superstitious motives; which, however, seem to show that they believe in the existence of man in another world.

Before I directed my course homeward, I visited a Wakamba hamlet, about two miles distant from Rabbay-Empia, from whence there is a pleasant and level road to the Wakamba land. They were, as usual, afraid of me, especially the children and females, who ran off as fast as they could. My hair, shoes, and spectacles, seemed to attract most of their attention. I read a portion of my Wakamba translation of the Gospel of St John; but it seemed to me that they could not understand it sufficiently, nor could I properly explain it from want of more knowledge of their tongue. None of them understood the Sooahelee. The females were nearly covered with beads and cop-

per-wire, of which they are more fond than of decent raiment.

Dr. Krapf then makes the following remarks upon the Gallas, whose warlike proceedings, he thinks, may have caused the location of the Wakambas among the Wonicas—

The more I think of this nation, the more I become impressed with the mysterious destination and dispensation which hangs over the Galla land. They are the finest people in features and language; they possess the finest tract in Africa, of great extent; they have chastised Pagans, Christians, and Mahomedans, and shed blood like water; they hate and are hated, and are sold at the highest rate. Their conversion will be a bright jewel of the Church of Christ in these *latter days*, when the Lord shall lift up His hand over them, and the Father give them to the Son for His *inheritance*. The Son's petition will open an entrance for us; but we must join our petition with His, and the Father will give us what we shall ask in His Son's name.

The Wonicas have left the plains to the Wakambas, while they have kept the heights and forests, where they can make the best defence for themselves. I learned, with much interest, that, if a Wakamba should insult or rob an individual travelling under the protection of the Wonicas, the traveller needs only to raise an outcry, when the Wonicas will seize their weapons in an instant, and assist their injured client. Hence the importance attached to a friendly relation with the Wonica Chiefs.

March 26, 1845—After sunrise I saw a band of Wonicas coming over a hillock, near Abdallah's cottage. Dancing, crying, and beating a drum, they took their course toward the creek which leads to Mombas. On my asking what the procession meant, I was told that the woman who went before the noisy party, and held a white hen in her hands, was possessed by an evil spirit, which she wished to throw into the sea. The fowl was killed on shore, and the woman bathed in the sea-water, while her companions raised the most horrible noise, in order to expel the spirit. After this ceremony had been performed, the party returned along the road by which they came; but the woman, accompanied by a female friend, went back by another road. Each party went its way in si-

lence, as the devil was believed to have remained behind in the creek. My people called for the woman, as I wished to speak with her on account of her folly and superstition; but she would not stop, nor give an answer. She had come some twelve or fifteen miles from the interior.

I learned, however, that the Mahomedans of Mombas out-do the Wonicas in their superstitious views and practices. They put the fowl into a box filled with sugar, rice, bananas, &c., and throw it into the sea. Anybody who may eat the floating fowl is believed to become the new owner of the evil spirit. Indeed, the Mahomedans surpass the Pagans in gross superstition, and endeavour to keep them in its fetters, and draw advantage from their blindness. Mahomedans, especially those who have been expelled Mombas for having committed great crimes, or are in debt, traverse as sorcerers the Wonica land, and for an enormous price offer their arts to the deluded heathen.

March 27—Early in the morning I set out for Mombas.

In my evening meditation with my servants, I read and explained Gen. ix. I did not before know that the name of Ham was known to the Sooahelees. When I related the history of the sons of Noah, one of my servants interrupted me by saying that Ham signified a Black Man and a slave. If, for instance, a slave should take too much liberty in the presence of his master, the master would say to him, "Get thee hence, thou son of Hami: thou art a slave, and no Unguana," which means a free man, or a lord. All the White People, the Wasungo (Europeans), Arats, and Indians, are called Unguana, in opposition to the Blacks and slaves, or Watoto wa Hami.

Translational Labours.

In order that the accounts of Dr. Krapf's journeys might not be interrupted, we insert here, rather out of the chronological order, the following important information—

March 22: Lord's day—Having yesterday finished the translation of the Morning and Evening Prayer, and of the Litany, &c., I used it to-day for the first time, before I gave an address to my people.

In addition to the above, Dr. Krapf has translated the Book of

Genesis, the Acts of the Apostles, the Epistles to the Romans, Galatians, and Ephesians, the General Epistles of St. Peter, and the First General Epistle of St. John, into the Sooahelee Language, and the Gospels of St. Luke and St. John into both the Sooahelee and Wonica Languages. He has also compiled a Dictionary, containing above 10,000 words, of the Sooahelee, Wonica, and Wakamba Languages; and has prepared a Gram-

mar of the same languages for the use of future Missionaries. In various other minor particulars, also, Dr. Krapf has laid the foundation of a critical acquaintance with a language, or rather a family of languages, which has filled him, he says, with the highest admiration; its internal construction and peculiarities being such as no other language, so far as he is aware, can boast.

MADRAS AND SOUTH-INDIA MISSION.

OUR account of this Mission is continued from p. 268 of our Number for November last.

Tinnevely.

Troubles in this Mission.

The events that have lately taken place in Tinnevely, especially the persecutions which the Native Christians have been called to endure in one District, and the effects of the awful hurricane which prevailed through the greater part of the Province, have induced us to lay the following communications before our readers sooner than they would have appeared in the ordinary course of the history of the Mission. It appears by the Rev. P. P. Schaffter's Letters to the Rev. J. Tucker, that the loss of property in the Nulloor District is not less than 9,000 rupees. Up to the latest accounts, Mr. Schaffter had received for their relief, from different quarters, about 900 rupees. The losses sustained by the hurricane cannot, of course, be ascertained for some time; but they must be very considerable, especially as the great body of our Christians are Shanars, who procure their livelihood by climbing palmyra-trees, and selling the jaggery which they produce. The destruction of so vast a number of trees is a diminution of their means of obtaining a livelihood for some time to come.

Violent Persecution of the Christians.

The following extracts contain

enough to lead the people of God to pray that He will sanctify these chastisements to the spiritual good of the people, and that He will gather in to Himself, out of those who are now bitter in the hatred of His Truth, many who shall glorify His grace and power in Christ Jesus. Mr. Schaffter's first Letter is dated Nulloor, Nov. 11, 1845. He states—

I have from time to time informed you of the rapid increase of people coming under Christian instruction in my district; and lately the work went on with accelerating steps. Still, from the month of May last I had to encounter no other troubles except such as are inseparable from so great a work. About a fortnight ago, I received Letters from several of our Catechists in the new Congregations, informing me that a certain Headman of Lutchmeiyor was establishing in my District a Society, on the plan of, and in connexion with, that established at Madras, for the support of Heathenism; but which he called Vibathisanga (or "Ashes Society"); that many people were joining him; and that he was boasting that, in a month more, there would be no Christianity left in this country. I of course gave little credit to these reports, and only exhorted our Catechists and people not to fear, and to *walk worthy of the Lord*. Toward the middle of last week I received a Letter from the travelling Catechist, stating that a crowd of some hundred Heathens had gathered together, fallen on some Christian vil-

lages, robbed them of every thing, and woefully beaten the people; and that he felt very doubtful whether he himself could escape. I immediately sent our Head-Catechist, Jacob, to examine and report; but when he arrived at Aveideinadanoor, a village where we have more than sixty families, he found that the crowd, continually increasing, had already arrived there. He was soon surrounded in the house of one of our people, in which he had taken refuge; but from whence, however, he found means to send us a Letter, telling us of his distress. I first resolved to go to his assistance; but Mrs. Schaffter and others representing to me that I should only expose myself to the insults of the mob by exciting the Christians in my defence, and produce, perhaps, very sad consequences, I immediately went to Palamcottah, to the Collector, who forthwith despatched peons (native policemen) to keep the peace, if possible. The same night I returned to Nulloor, receiving on my way several Letters from Mrs. Schaffter, telling me that the crowd was continually increasing, and approaching toward Nulloor with every kind of native weapon, spoiling all the Christian villages on their way, and threatening to do the same with Nulloor. Arrived at Nulloor, I found, of course, all in the greatest confusion: the Compound was full of people who had escaped, some naked, others wounded. I found Mrs. Schaffter wonderfully supported, and wishing rather to stay at Nulloor and stand the apprehended shock; but, on my strong representations, she consented to go to Palamcottah with the women, and all that we had most valuable in the house. I then made my arrangements for self-defence. I formed a camp near Alankoolam, consisting of from three to four hundred men, from Alankoolam, Kuruvankotei, the ruined villages, and from such as were coming to our help from other parts. I made the Head-Catechist—who had found means to escape, disguised like a Shanar, from the house where he was surrounded—their general. I retained with me at Nulloor a strong body of men; posted guards all round the neighbourhood, that we should not be surprised from any quarter; and so, much against my will, saw myself transformed at once from a Missionary into a General-in-Chief. I have never felt more happy in Christ my Saviour in my life. I should we counted it the greatest privilege to

have given even my life in a righteous defence of His kingdom. In this state of anxious expectation we were kept from our work in the afternoon of last Friday, when Mrs. Schaffter left us, until about seven in the evening; when I received news that the adversaries, who were said by the most moderate to be at least 3000 in number, had stopped near Pulumkoolam, and were deliberating, and evidently getting perplexed. [Pulumkoolam is only about four miles west of Nulloor.] They had no doubt received intimation that the Authorities were taking effective means to stop them.

About two o'clock in the morning the Collector arrived at Nulloor with more peons, and the next morning he proceeded to the ruined villages. Previous to the Collector arriving at Nulloor, Jacob, having heard that the adversaries were retreating toward Aveideinadanoor, went with a duffadar (officer) and a few peons to watch their movements. They saw, as Jacob wrote to me, about 3000 of them near Aveideinadanoor sitting down, and apparently deliberating. The peons, unwilling to attack them, showed themselves to them at a distance, and the crowd began to disperse; but before the Collector arrived they had succeeded in seizing some of them. They had, it seems, arranged among themselves, that they would neither burn houses, nor kill any one; but only plunder, flog those who should not give up their goods, and disgrace the females; and that if any Christian should be willing to rub on ashes, and to join their ranks, they would not ill-treat him in any way. They were divided into three bodies, and fell upon Christian villages unawares, having with them the Heathen of each place, to show them which were the Christian villages. They made their assaults chiefly during the day, and only upon the villages lately come under Christian instruction; for Melvisuvaapooram, which was in their way, and at which we have an old Congregation, they have not touched. Twenty villages, in each of which we had from ten to seventy families, have thus been spoiled, and a very great number of the people reduced to perfect beggary; some having even been deprived of the last shred of clothes they had on their body: some have been more or less severely beaten, and some women, one of whom is the wife of one of our Catechists, have suffered all the injury which could be offered them. I will not enlarge on the misery to which

the people have been reduced : it is very great. I have been feeding and clothing, all these days, people who are reduced to beggary, and have come to Nulloor as their only refuge.

Mrs. Schaffter adds, on the 12th—

Quiet and happy Nulloor is a scene of confusion and distress. I am engaged all day in preparing medicines, plasters, &c. for the wounded and bruised. Pray for us, for my strength and courage are at a very low ebb.

Mr. Schaffter had some cause to suspect that the Christians had given provocation to the Heathens to act as they had done ; but farther investigation confirmed him in the opinion that this charge was without foundation.

In another Letter, Nov. 25, Mr. Schaffter writes—

Many of the ringleaders have been apprehended ; but the Chief of them has not yet : he is, they say, hiding in the town of Tinnevelly. If he escape, no peace is to be expected. He has been for many years the plague and terror of the Shanar population of these parts. I believe this to be a true statement of our loss : 133 houses, in 12 villages, have been spoiled of every thing, the people having run away, and having had no time to take their goods with them : some, also, having fallen into the hands of their adversaries, preferred to suffer the loss of their goods, and other ill treatment, rather than give up their Christian profession ; but these are of course the minority. I have reason to thank the Lord that in these days of persecution—for I cannot call it any thing else—many things tend to prove to the Heathens that Christianity, even in young converts, is not such a very weak thing as, in the pride of their hearts, they were led to imagine ; but facts have shown that there were also many Judas Iscariots in the Christian camp. It is not so easy to give an estimate of the value of the things stolen as of the number of houses which have been completely robbed ; but the amount cannot be less than nine thousand rupees (about 900*l.*), and the probability is, that it is a great deal more. Several rich persons have been deprived of all ; for among the new comers were many rich landholders, which circumstance enraged the Heathens more.

RECORD, Feb. 1846.]

I feel it to be my duty to do all that I can for the relief of the sufferers, for I feel deeply that I have no right to make them believe that I care for their eternal interest as long as I do not, in circumstances like these, do my best to relieve their wants, by first giving, myself, what I can spare, and by trying to interest friends in their behalf.

The last extract which we give is taken from a Letter dated Nov. 26—

A very great number were found to join the Heathens to save their property ; but they are all returning, and begging to be received again. I shall wait for a more quiet time to deal with them, and shall let you know the result.

Visitation from a Hurricane.

We have made a few extracts from some of the Letters which have reached us, giving particulars of the injury caused by the hurricane. The Rev. G. Pettitt writes, Dec. 4, 1845—

We have experienced in Tinnevelly such a hurricane as I have never before known. On Tuesday night last, or rather yesterday morning, till about half-past one o'clock, I was in some doubt whether I should escape with my life. I was at Asirvadapooram, in the new bungalow there—all in the dark, as my lantern was blown out at the beginning of it—waiting in the verandah, ready, in case the bungalow should give signs of falling under the tremendous force of the wind, to run out into the open field, judging the torrents of rain to be safer than falling houses ; though there, as it afterward proved, trees were falling in every direction.

The Rev. E. Dent writes—

Within two square miles from my house there are, I am told, no fewer than 300 palmyras levelled to the ground. Amid all this devastation we have been mercifully preserved, for which God's holy name be praised.

And the Rev. J. T. Tucker—

Thousands of palmyras, and trees of all kinds, are lying flat on the ground—cattle dead—in short, there is no knowing the amount of damage. The Mission Compound at Panneivilai presented a scene of dilapidation yesterday morning. The Girls' School on both sides was unroofed, the godowns untiled, and young

trees rooted out of the ground. But, thanks to *the God of all grace!* the little bungalow was safe and sound. Nothing but the mercy of God saved us: all praise to His Holy Name for this His goodness! At the time of the storm we sent for the children, and kept them with us; and not many minutes after the girls had left their sleeping abode, the roof was carried off by the wind, and some of the rafters fell inside. The Boys' School is so injured that I fear it must be re-built, and there is not a Church in the neighbourhood that has escaped injury. The Christians' houses at Panneville are not much hurt; but the heathens' houses at Perungkoollam—the opposite side of the Compound—are almost all very much injured.

The event, I trust, will prove a valuable lesson to us. We expected, at one time, to be hurried immediately into the presence of our Lord and Master, and we experienced much comfort in looking with faith at the Cross of Christ. True it is,

'Tis Religion that can give
Sweetest pleasures while we live;
'Tis Religion must supply
Solid comfort when we die.

The blast, however, I hope will prove a great blessing, both temporal—inasmuch as the rain is certainly a blessing—and spiritual, as we may hope it will lead the Heathen to seek for comfort in such times of danger, not from idols, but from the true God.

HOME PROCEEDINGS.

ASSOCIATION PROCEEDINGS.

CIRCUMSTANCES have obliged the Committee again to make changes in some of the Association Districts. Among these circumstances is the necessity under which the Committee have found themselves laid of making temporary provision for Dr. Doran's, the Midland, District; his state of health having become such as, in the opinion of his medical adviser, to render it necessary that he should entirely relinquish his official duties for a season. Under these circumstances, during the present year the arrangements for the Midland District will be superintended by the Rev. T. Bartlett, the Rev. C. Hodgson, the Rev. S. W. Hanna, the Rev. J. Ridgeway, and Mr. G. C. Greenway.

Under the arrangements now made, the South-Western District, comprising the Counties of Cornwall and Devon, is placed under the charge of the Rev. Burchier Wrey Savile, Vicar of Okehampton, Devonshire, and Domestic Chaplain to Earl Fortescue, as its Association Secretary.

The health of the Rev. Charles Hodgson having been in a measure re-established, he very kindly tendered to the Committee his gratuitous services as a Deputation to Associations in the current year, though not feel-

ing himself equal to take charge of a District.

At the earnest request of the Committee, the Rev. Richard Collins has consented to continue to act as Association Secretary in Yorkshire for the West Riding for the present year; and the Rev. George Hodgson for the North and East Ridings.

The Rev. Hugh Jones has likewise consented still to take charge of a part of North Wales. The remaining part is added to the North-Western District, under the Rev. J. E. White.

The arrangement of Districts will, therefore, for the present year, stand as follows—

I.—METROPOLITAN DISTRICT.

G. C. GREENWAY, Esq., Church Missionary House, Salisbury Square.

City of London. | Middx. & 12 miles
Westminster. | around St. Paul's.

II.—EASTERN DISTRICT.

Rev. J. RIDGEWAY, High Roding, Dunmow, Essex.

Norfolk. | Essex.
Suffolk. | Cambridge.

III.—SOUTHERN DISTRICT.

Rev. T. BARTLETT, Kingstone Rectory, near Canterbury.

Kent. | Hants.
Sussex. | Berkshire.
Surrey.

IV.—SOUTH-WESTERN DISTRICT.

Rev. B. W. SAVILE, Okehampton, Devon.
Devon. | *Cornwall.*

V.—FIRST WESTERN DISTRICT.

Rev. S. W. HANNA.
Wilts. | *Somerset.*
Dorset. | *Gloucester.*

VI.—SECOND WEST. DISTRICT.

Rev. G. PINHOEN, Brimfield Court, near Ludlow.
South Wales. | *Hereford.*
Monmouth.

VII.—FIRST MIDLAND DISTRICT.

Rev. J. JOHNSON, Congleton, Cheshire.
Cheshire. | *Derby.*
Worcester. | *Nottingham.*
Stafford. | *Lincoln.*

VIII.—N.-WESTERN DISTRICT.

Rev. J. E. WHITE, Stanley Street, Chester.
Shropshire. | *Cumberland.*
Lancashire. | *Westmoreland.*

IX.—NORTHERN DISTRICT.

Rev. R. G. L. BLENKINSOPP, Shadforth Parsonage, Durham.
Durham. | *North Riding of*
Northumberland. | *Yorkshire.*

YORKSHIRE DISTRICT.

(Temporary Arrangement.)

Rev. RICHARD COLLINS, Kirkburton Vicarage, Huddersfield.

X.—WEST RIDING.

Rev. G. HODGSON, Skelton, York.

XI.—NORTH RIDING.
EAST RIDING.

XII.—SECOND MIDLAND DISTRICT.

(Temporary Arrangement.)

Rev. T. BARTLETT.
Bedford. | *Herts.*
 Rev. S. W. HANNA.
Bucks. | *Rutland.*
Oxford.
 Rev. J. RIDGEWAY.
Huntingdon.
 G. C. GREENWAY, Esq.
Leicester. | *Northampton.*

Plan of Working the Associations.

In consequence of communications from different friends, the Committee

were led to a renewed consideration of the most advantageous mode of working the Associations. A Sub-Committee was therefore appointed on this important subject, so intimately connected with the financial prosperity of the Society. The Report of the results of their deliberations was presented to the General Committee at their Monthly Meeting on the 8th of December last, and unanimously adopted by them. We extract from it the following passages—

The Sub-Committee are unanimously of opinion, that it is advisable to adhere to the present mode of working the Associations by means of paid Association Secretaries, located in the Districts with which they are severally connected; and that to depart from this principle, and to rest the efficiency of Association Proceedings on voluntary Agency alone, would prove seriously injurious to the funds of the Society. The Sub-Committee, however, are farther of opinion, that, in addition to the paid Agency employed in the mode just adverted to, the voluntary assistance of Lay and Clerical friends, and that systematically rendered, in their respective neighbourhoods, is also urgently needed adequately to draw forth the pecuniary assistance of the Members of our Church in furtherance of the Society's objects.

The Sub-Committee are farther of opinion, that, in order to place the Association operations of the Society on a thoroughly efficient footing, the assistance of their Clerical friends, extensively rendered as Deputations in various parts of the country, is absolutely necessary.

The Sub-Committee are the more desirous to press these considerations on the notice of the Committee, as it is clear to the Sub-Committee that the Missions of the Society cannot be materially extended without an increased income; and that an increase of income cannot be expected without a large amount of voluntary aid from their Clerical friends, both in organizing their own neighbourhoods, and in acting as Deputations.

The Sub-Committee are solicitous that this state of things should be made thoroughly known throughout the Associations, as there is reason to fear that an impression prevails in some quarters that

the assistance of Clergymen as Deputations is less needed now an Association Secretary is employed in each District. The fact, however, is, that the system of Association Secretaries distributed over the country has been found so effective in obtaining access for the Society into new parishes and districts, that it is far beyond the powers of the most efficient of them to provide for such openings in his own person; and that, therefore, as stated above, the Society is still greatly dependent on the voluntary assistance of Clerical friends for adequately drawing forth the pecuniary resources which the advanced state of its Missions, and the actual circumstances of the Heathen world, demand.

The members of the Society will thus perceive, that, while the Committee are confirmed in their adherence to the principle on which this part of the Society's arrangements rests—and, indeed, to regard it as, under the Divine Blessing, essential to the drawing forth of the pecuniary resources of the Society—there is increasing need of the voluntary Agency of their Clerical and Lay friends in their respective neighbourhoods, and that rendered on a carefully-organized system, in order to such an extension of the Home Operations of the Society as may place the Committee in a situation to enable them to send out the additional Missionaries so urgently called for in different quarters.

Departure of Missionaries.

MR. F. W. H. DAVIES, and Mrs. DAVIES, embarked at Gravesend, on board the "Jane," on the 10th instant, for Sierra Leone; and sailed on the following day.

Mr. Alexander D. Gordon embarked at Gravesend, on board the "Fortitude," on the 10th instant, for Ceylon.

PROCEEDINGS OF ASSOCIATIONS.

Berkshire.

Virginia Water, Feb. 8: S., Christ Church,
Rev. J. Jerram..... 10 18 4
Ditto, M., Schoolroom, Rev. T. Page, Chn. 8 14 8

Bedfordshire.

Amphill, Feb. 8: S., Rev. J. Gaakin 6 16 4
Bedford, St. John's Parochial M., Rev.
H. Pearse, Chn.....not known

Cheshire.

Breerton, Jan. 18: S., Rev. J. Johnson... 4 5 0
Haslington, Dec. 28: S., Rev. J. Johnson, 2 15 0
Staley-Bridge, Feb. 8: S., Rev. J. Johnson, 9 13 6

Lancashire.

Blackburn, Jan. 25: S. (2), St. John's,
Rev. J. Johnson..... 30 8 0
Ditto, Jan. 26: M., the Vicar, Chn..... 7 10 11
Darwen, Jan. 25: S., Rev. R. T. Wheeler, 4 5 0
Witton, Jan. 25: S., Rev. J. Johnson.... 5 6 10

Isle of Mann.

Lezayre, Jan. 9: M., Deemster Christian,
Chn. 1 3 8
Maughold, Jan. 11: S., Rev. Dr. Carpenter, 3 8 6
Patrick, Jan. 11: S., Rev. T. Howard.... 14 0

Middlesex.

Haggerston, Jan. 26: M., Rev. P. P. Gilbert, Chn..... 3 8 4
Perey Chapel, Feb. 13: M., J. Anderson,
Esq., Chn..... 25 13 4
St. Mark's, Whitechapel, Feb. 20: M.,
Rev. N. Jones, Chn..... 5 15 10

Warwickshire.

Milverton Chapel, Leamington, Jan. 18: S.:
Rev. C. Hodgson..... 37 0 0
Rev. Dr. Marsh..... 16 0 0

Yorkshire.

Brighouse, Feb. 1: S., Rev. R. E. Roberts, 11 8 2
Darton, Jan. 11: S., Rev. R. E. Roberts. 1 18 6
Dring Houses, Feb. 1: S., Rev. J. Shackley, 16 0
High Hoyland, Jan. 18: S. (2), Rev. J. Birch, 1 6 3
Lightcliffe, Feb. 1: S., Rev. R. E. Roberts, 2 18 6
Londesborough, Feb. 1: S., Rev. T. Rankin, 1 5 6
Slaithwaite, Jan. 1: Missionary Tea Party, 5 0 0

RECENT INTELLIGENCE.

West-Africa Mission—In our last Number (p. 22) we reported the safe arrival at Freetown of the Rev. J. Beale and the two African Youths, Thomas Maxwell and George Nicol. We have since received from Mr. Beale a detailed account of the voyage, which was a most perilous one, and from which we extract the following passages. We are sure that our readers will unite with us in thanksgivings to Almighty God for the signal deliverance from danger vouchsafed to His servants.

Dec. 1, 1845.—Our voyage has, indeed, been quick; but at the same time perilous. We have experienced much more of the wonders which those behold that go down to the sea in ships, that do business in great waters, than ever I have witnessed before. We left the Downs on the 30th of October, with a fair but gentle breeze. Toward evening it increased, and we proceeded rapidly down the Channel that night and the following day, leaving Dover and many other towns on the coast in the distance. On Lord's-day morning, at 8 o'clock, we were off the Land's End. Many of our passengers were already so ill as not to be able to rise to take a

last look of the receding shores of happy England.

Nothing very remarkable occurred until November the 5th, when the clouds became dark and lowering, indicative of foul weather, and the wind blew so hard as, in a short time, to lash the sea into one mass of foam. We were only able to carry one sail, the storm stay-sail, which also was split by the violence of the wind. When the storm first came on, the poor sailors were all, amid pelting rain and hail, for some hours exposed to its fury in attempting to furl the sails. To prevent the masts from being carried away, the sails were all loosened, and most terrific was the noise occasioned by their flapping. The fury of the wind seemed to bid defiance to the attempts of the sailors to make them secure. At length, after much difficulty, they succeeded in getting them in, and we were hourly hoping the storm would subside; but midnight came, and no cessation: morning, but the light only served to show us our perilous situation: noon and night again of Thursday the 6th of November passed; but still the wind blew as hard as ever, or rather more violently. The sea, in consequence, was now awfully grand, and appeared to threaten our destruction every moment. It was rolling mountains high, and roaring like distant thunder. We might have supposed that we were surrounded by rocks instead of being in the open sea, it was so covered with foam; and it seemed in anger to conspire against our frail bark. For two days we were driven in an opposite direction, and obliged to lay to, as the sailors call it, and abide the result of the storm. Our ship, through God's protecting care, rode it out well, though of course she laboured hard. Frequently the waves broke over her, and threatened to wash every thing overboard. Our boats were in danger of being carried away, being driven out of their places; and the sailors were obliged to secure them afresh. Poultry died in abundance. Sometimes we shipped seas so large as to threaten to engulf us at once. Once, in particular, when looking out at the cuddy door, a wave, many feet high and of many tons weight, broke over the deck, and struck it with such violence as to make our vessel shake to her centre. Such was the general alarm and sea-sickness that very few could take food, change their clothes, or take rest. Indeed, the ship heeled over so much that we were not able to have the table spread at some meals. Thus watching night and day, with the natural anxiety consequent upon our perilous condition, made every one on board look most wretched. But our fears and anxieties were not to end with the waters beneath: the clouds above also seemed to frown upon us. On Thursday night, while we were being driven most furiously off the coast of Portugal, a vivid flash was seen, and a report as of a gun. Our anxiety was increased by the loud calls of the sailors on the watch. The second mate cried out, "For God's sake come up, for I have lost my eyes!" We kept our cabins, it being quite dark; but watched with considerable anxiety to hear if there was a cry of fire, as I supposed it was the electric fluid which had struck our mast, and that it would run down into the hold of the ship. It was far from a

pleasant idea, as part of the cargo was gunpowder. Through God's mercy this evil was averted; but we found, upon inquiry in the morning, that we had experienced a most providential escape. The electric fluid had struck our main-mast, and had run down the chain fastened to the yards; but coming into contact with some cloth, which is a non-conductor, it exploded, setting on fire the cloth, which was torn off, and carried away by the wind into the sea. Indeed we have been reminded of the nearness of eternity! None of us can have left the ship without an increase of piety, at least if outward circumstances can promote it. As for ourselves, the Lord was our portion, our hope, our refuge. The gale appeared to decrease on Saturday the 8th, which was hailed with joy. On Lord's-day morning, when we arose, the sea had become much calmer, and we were again able to make sail and proceed on our voyage. I preached in the morning, every heart responding to the "Thanksgiving after a Storm," which I read during the Service. In the evening the Wesleyans joined us in a meeting to present our thanksgivings to God for His gracious deliverance. May our lives evidence the gratitude we felt!

East-Africa Mission—Letters from the Rev. Dr. Krapf, dated Mombas, Oct. 22 and Nov. 17, 1845, inform us that he had been seriously ill of fever, occasioned by over exertion; but that at the date of his last letter he was gradually recovering.

Calcutta and North-India Mission—The afflictive intelligence of the removal by death of another of the Society's Missionaries has just been received. The Rev. Alexander H. Alexander died at Solo on the 8th of December last, after suffering a short time from fever. Mr. Alexander had been actively engaged in the Society's service for upward of 17 years.

China Mission—The Rev. G. Smith, in a Letter dated Chusan, Nov. 28, 1845, informs us that he safely arrived at that place, after a dangerous passage, on the 30th of October; and that he contemplated visiting Foo-chow and Amoy.

Madras and South-India Mission—Despatches from this Mission, received at the end of last month, inform us that the Tinnevely Province had been visited by a devastating hurricane, and that much property, both of the Native Christians and the Society, had been seriously injured.

In the Nulloor District, we regret to state, a severe persecution had been raised against the Native Christians, some of whom were suffering from loss of property, and reduced to destitution. At the date of our last Despatches the disturbances had been quelled, and contributions had been made for the relief of the suffering Christians.

From January 16th to February 15th, 1846.

City-of-London Auxiliary.....	165	6	3	Cheshire:			
Broad Street	2	2	0	City & County of Chester.....	916	4	10
Castle Baynard.....	50	0	0	Bowdon and Altringham.....	203	1	9
St. Ann's, Blackfriars.....	3	18	6	Latchford	27	4	1
Cheap.....	1	0	0	Northwich	49	4	4
Cripplegate.....	1	1	0	Wharton.....	14	12	5
Farringdon Without: Bridewell Chapel, 3	12	0	0	East Cheshire: Acton	34	6	10
St. Dunstan's-in-the-West.....	14	9	4	Astbury	14	7	6
ASSOCIATIONS IN AND NEAR LONDON.				Marshall and Ollerton	3	12	0
St. Barnabas' Church, King Square.....	35	12	5	Lower Peover.....	12	0	4
Bayswater Chapel, incl. Gt. As. 4d. Dis.				Odd Bode	8	9	5
Miss. Fund, and 4s. Ind.-Nat. Fem.				Pott Shrigley.....	40	0	6
Ed. Fund	45	19	1	Runcorn.....	89	9	11
Bethnal Green.....	9	12	7	Sandbach:			
Camberwell and its Vicinity	130	6	6	Christ Church, Wheelock, 10	0	0	
Carlisle Episcopal Chapel, Kennington				Brereton			1481 3 9
Lane.....	5	10	6	Cornwall: St. Austell	21	9	6
Chelsea: St. Luke's	20	3	4	Camborne.....	11	1	6
Chelsea: Park Chapel.....	114	10	2	Western District: Pensance, 60	0	0	
Chelsea, Upper	187	12	7	Helston.....	48	13	9
Christ Chapel, Maida Hill, Marylebone, 44	9	6					141 4 9
Clerkenwell: St. James's	10	0		Cumberland: Cockermonth.....	65	2	5
Pentonville Chapel.....	16	11	11	Penrith	71	14	11
Episcopal Chapel, Gray's-Inn Road	47	10	5	Workington.....	19	5	0
Islington.....	129	3	10				156 2 4
St. Paul's, Islington, incl. 2s. 7d. Dis. Miss.				Derbyshire:			
Fund.....	95	14	8	South Derbyshire	972	4	7
London, North-East: Haggerston				Doveridge.....	38	3	2
Young Men's	19	1	4	Chesterfield & N. Derbyshire, 120	0	0	
London, West	25	0	0	North-West Derbyshire.....	31	5	0
Grosvenor District	1	11	0				1161 12 9
Percy-Chapel District	10	0	0	Devonshire: Devon & Exeter, 150	0	0	
Long-Acre Episcopal Chapel District, 36	2	1		Plymouth and S.-W. Devon, 20	0	0	
All Saints', Gordon Square	100	0	0	East Stonehouse	54	6	9
Portland and Regent's Park District ..	6	3	0	Devonport and Stoke.....	75	3	7
Paddington District.....	2	4	2	Deaneries of Tavistock and			
Peckham and East Dulwich.....	54	7	6	Tamerton: Marystow....	8	3	6
Percy	25	0	0				307 13 10
Poplar.....	31	13	7	Dorsetshire:			
Rotherhithe.....	35	6	4	Dorchester and South Dorset:			
Southwark: Ladies	20	3	9	Dorchester.....	210	9	2
St. John's, London Road, Southwark...	10	6		Melcombe Horsey and			
Stepney: Mile-End New Town.....	15	17	6	Cheselbourne.....	19	10	9
St. James's, Ratcliff	19	12	7	Woodford	3	9	4
St. John's Chapel, Bedford Row.....	172	7	0	Wimborne and East Dorset:			
St. Mary's Church, Spital Square.....	27	6	9	Blandford	142	4	10
St. Paul's, Finsbury	15	1	10	Poole	19	11	5
ASSOCIATIONS OUT OF LONDON.				Wimborne and Vicinity.....	117	16	1
Bedfordshire.....	183	2	5	Charmouth and Lyme Regis:			
Leighton Buzzard.....	14	15	11	Broadwindsor & Blackdown, 4	2	6	
Luton.....	21	9	0	Stalbridge and Henstridge.....	75	7	9
Woburn.....	13	1	1				592 11 10
			232 8 5	Durham: Durham.....	40	0	0
Berkshire: Langford.....	6	10	0	Heighington and Shildon ..	62	6	9
Winkfield	35	2	3	South Shields.....	24	2	6
			41 12 3				126 9 3
Bristol	380	0	0	Essex:			
Buckinghamshire:				Chelmsford & West Essex, 248	2	5	
South Bucks.....	00	0	0	Corringham.....	6	0	3
Beaconsfield.....	16	6		Walthamstow, including 25s.			
Aylesbury	20	8	10	Foural-Bay Fund, and 5s.			
Hulcott	6	10	0	Pratt Memorial Fund....	96	8	1
Emberton	6	13	6				350 10 9
Newport Pagnal	6	1	6	Gloucestershire:			
Stoke Goldington.....	1	16	0	Cirencester & East Glou-			
Olney	14	17	0	cestershire.. ..	26	7	11
Stony Stratford & Vicinity, 23	2	1		Stroud	156	19	6
Wendover & Little Kimble, 15	5	0		Tewkesbury	34	19	0
St. Leonard's	10	7	9	Campden	30	0	0
			185 18 2	Cheltenham.....	224	17	6

Hampshire:			
Winchester and Central			
Hampshire	171	5	10
North Hampshire	50	0	0
Crux Easton	1	0	0
East Hampshire	51	8	1
Alton and Vicinity	62	4	1
Fareham	42	0	1
Gosport and Alverstoke	37	8	3
Portsmouth and Portsæp	53	5	5
Isle of Wight: Newport and			
Isle of Wight	131	18	0
	600	9	9
Hertfordshire		86	0
West Herts	60	0	0
Cheshunt & Waltham Abbey, 68	19	9	
Hitchin Ladies	95	2	7
	240	2	4
Huntingdonshire		349	14
St. Neot's	13	7	4
	363	1	10
Kent: East Kent: Ramsgate, 19		0	
Warehorne	3	8	9
Woolwich Ladies	62	10	0
	66	17	9
Lancashire:			
Lancaster & N. Lancashire, 78	8	0	
Liverpool & W. Lancashire, 1000	0	0	
Manchester & E. Lanc. 1000	0	0	
Accrington & Church-Kirk, 50	0	0	
Oldham	70	10	0
Blackburn	155	9	10
Bolton: Harwood	7	8	6
Burnley	67	17	3
Clitheroe	43	1	10
Leyland	50	12	10
Preston	475	0	0
Samlesbury	6	10	5
Standish	8	4	10
Warrington	101	19	6
Wigan: Billinge	7	10	11
	3122	13	11
Leicestershire, incl. Lough-			
borough 123V. 242	0	0	
Old Dalby, incl. Kinolton L. Se. 6	15	0	
Knipton	3	0	0
	251	15	0
Lincolnshire:			
Barton-upon-Humber	21	14	10
Boston	93	7	7
Gainsborough	50	13	6
Long Sutton and Vicinity ..	22	19	2
	188	15	1
Middlesex: Bow		4	16
Edmonton	114	5	7
Staines and Vicinity	14	13	5
	133	15	6
Monmouthshire: Abergavenny, 9		0	0
Llanvaypley	2	3	6
St. Arvan's and Vicinity ..	18	12	6
Caerleon	11	2	7
Chepstow	56	10	11
Monmouth and Vicinity ..	27	2	2
Raglan	22	9	0
	147	0	8
Norfolk:			
Norfolk & Norwich: Dias. . .	5	7	0
Flegg Deanery	140	0	0
Walsingham	2	4	7
Lynn and West Norfolk	106	19	7
	256	11	2
Northamptonshire: Naseby. .		7	18
Peterborough	57	17	5
Bannds	12	0	7
	77	16	0

Northumberland:			
Newcastle-upon-Tyne	100	0	0
Norham	10	5	6
	110	5	6
Nottinghamshire: Newark		164	10
Nottingham	205	3	4
Mansfield and Mansfield			
Woodhouse Ladies	22	18	1
Retford	141	0	0
Worksep	18	0	0
Serlby	10	16	4
Southwell Ladies	148	9	6
	710	17	6
Oxfordshire:			
Banbury & N. Oxfordshire ..	77	0	6
Henley-on-Thames	56	0	0
Witney	63	7	4
	196	7	10
Shropshire: Broseley		29	0
Stockton	10	13	6
North-West Shropshire	95	7	0
Madeley and Buildwas:			
Madeley	66	12	9
Buildwas	14	6	7
Whitchurch and Vicinity ..	77	7	6
	293	7	7
Somersetshire:			
Bath and Vicinity	305	0	0
East Somerset	40	13	3
Mid Somerset	21	11	7
Chard	15	7	11
Crewkerne	88	16	0
Winsham	6	7	0
North Somerset: Cheddar ..	21	0	7
Glastonbury	39	0	4
Wedmore and Vicinity ..	7	12	7
Bridgwater and Vicinity ..	64	17	2
Clevedon	15	17	6
Frome	60	9	8
Midsomer Norton	65	5	7
Nailsea	4	15	3
	706	5	3
Staffordshire:			
North Staffordshire	171	12	4
South Staffordshire: Ashley, 2	10	0	
West Bromwich	59	3	3
Bushbury	14	0	0
Walsall	70	17	6
Wolverhampton: St. Paul's, 50	0	0	
Burton-on-Trent: Hanbury, 16	11	6	
Lichfield	114	7	7
Uttoxeter: Rocester	4	15	3
	503	17	5
Suffolk:			
Ipswich and East Suffolk:			
Bungay	30	16	0
West Suffolk:			
Wattisfield and Botesdale:			
Botesdale	3	0	0
	33	16	0
Surrey:			
Holland Chapel & N. Brixton, 1	1	0	
Clapham, incl. 391. 0s. 9d. La-			
dies, and 5s. F.-Bay Fund, 85	16	6	
Epsom	1	0	0
Ewell	11	12	2
Kingston and Vicinity:			
Wimbledon	18	13	7
Richmond	4	8	1
Streatham	1	0	0
Tooting	22	9	8
Wandsworth	16	8	6
	162	9	6
Sussex:			
Brighton and East Sussex ..	16	1	0

Lower Beeding	10	0	0	Brecknockshire: Crickhowell, 13 10 3			
East Bourn	51	13	5	Glasbury	25	6	9
Sompting	12	7	4	Hay	19	5	2
Hastings & Oare: Dallington, 4	7	11					
Shoreham	5	0	0				
	99	9	8	Cardiganshire: Aberystwith	2	0	0
Tamworth	22	0	0	Carmarthenshire: Carmarthen, 30 14 0			
Warwickshire: Brilles	22	12	0	Llandilo Fawr	13	12	7
Coventry	27	2	5	Llandovery	45	4	3
Dunchurch:							
Newbold & Long Lawford, 5 10 6				Pembrokeshire:			
Stratford-on-Avon, including				Haverfordwest	38	1	0
Pillerton 20l. 6s. 6d.	35	3	6	Narberth	42	0	0
Warwick, Leamington, and				Steynton and Milford	12	16	5
Kenilworth	161	17	5				
	252	5	10				
Westmoreland: Appleby Ladies	10	9	7	Edinburgh Auxiliary: Haddington	3	0	0
Wiltshire:							
Salisbury and South Wilts:							
Warminster Ladies	20	0	0				
Devizes and North Wilts	80	13	3				
Calne	58	6	8				
Chippenham	75	3	6				
Marlborough: Wanborough, 3 10 8							
Cricklade	39	1	2				
Ham and Shalbourne	17	10	0				
Melksham, Shaw, and Seend:							
Melksham	37	9	7				
Seend	33	10	6				
Winkfield	28	8	4				
	393	13	8				
Worcestershire: Droitwich	31	12	4				
Dudley	32	3	0				
Stourbridge	133	18	4				
Stourport	54	0	4				
Wolverley	61	10	7				
Worcester: Ladies	40	19	10				
Yardley Ladies	7	11	6				
	361	15	11				
Yorkshire: Barnsley	41	6	0				
Beverley	170	0	0				
Birstal and Batley Ladies	64	9	7				
Bridlington and Neighbour-							
hood	66	1	5				
Calverley and Idle	69	1	8				
Cleveland	131	7	11				
Darfield, Wombwell, and Ards-							
ley	42	4	0				
Halifax	70	0	0				
High Harrowgate	30	0	0				
Huddersfield	440	0	0				
Knarsborough	139	16	11				
Leeds: Kirkby Overblow,							
including Pannell H. 13s.	9	12	6				
Malton and Ryedale	105	15	3				
Middleham	66	6	11				
Northallerton	31	7	5				
Ossett, incl. St. 5s. Dis. Miss.							
Fd., St. 5s. Ind. Nat.-Fem.							
Ed. Fd., St. 5s. Fourah-Bay							
Fund, & St. 5s. China Fund, 72 19 4							
Otley	61	14	4				
Pontefract	54	13	3				
Richmond	14	14	0				
Ripon: Masham	4	15	0				
Sheffield	497	0	11				
Thirsk	146	12	9				
Wakefield	84	17	8				
Woolley	13	2	4				
	2427	19	2				

COLLECTIONS.

Alice, by Rev. C. Baring	3	0	4
Gee, Miss, Upper Tooting, Mission Box, 1 0 0			
S. B. and A. S., Mission Box	1	12	6
St. Sepulchre's Sunday School	1	1	0
Taylor, W. Esq., St. James's Palace,			
Mission Box	3	0	3
White, Mr. H., Cannon Street	12	6	
Young Ladies at Miss Farenden's School,			
Avenue Road	1	12	2

BENEFACTIONS.

A. B., by Messrs. Hoare	50	0	0
Bevan, Rev. F. S., Carleton Rode	500	0	0
Country Clergyman	25	0	0
Dalton, Mr. W. H., Cockspur Street	25	0	0
Garratt, J. Esq., Bishop's Court, Exeter, 5 5 0			
G. H., by "Record Newspaper"	20	0	0
Richardson, Master M. S., Blackheath	10	10	0
Shrapnell, Miss, Byfleet, Surrey	10	10	0
Scott, J. Esq., Park Lane, Blackheath	10	0	0
Smith, M. Esq., E. I. C. Civil Service	10	10	0
Smith, Rev. G. N., Preston	5	0	0
Thank-offering for mercies received	10	10	0
Trevelyan, W. C. Esq., Wallington,			
Northumberland	5	0	0
Maudie, Hon. Capt. F. M., B.N.	10	0	0

FOREIGN.

France: Nice	21	14	10
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LEGACIES.

Clay, Miss B. F., late of St. Asaph: Extrix.				
Miss M. Clay	(25l. less duty)	22	10	0
Waller, Rev. W., late of Ingleton, York-				
shire: Exors. Rev. T. B. Pooley, Rev.				
R. Chapman, and E. Tatham, Esq.	19	19	0	

CHINA FUND.

Anonymous	5	0	0
Marston, Miss, Hans Place, Chelsea ...	10	10	0

FOURAH-BAY INSTITUTION BUILDINGS' FUND.

Baring, Rev. C., Devonshire Place	8	0	0
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The Committee also thankfully acknowledge the receipt of a Box of Articles from a few Ladies of Jersey, value about 5l., by F. Bertram, Esq.; a Box of Fancy-work from the Deanery Sunday-School Missionary Association, Londonderry, by Miss A. J. Kincaid; and 79 Garments for the Schools in Sierra Leone, from Young Friends at Mrs. Sheppard's, Blackheath.

Church Missionary Record.

No. 3.]

MARCH, 1846.

[VOL. XVII.]

WEST-AFRICA MISSION.

OUR account of this Mission is concluded, for the present, from p. 36 of our last Number.

Sea District.

KENT.

The Rev. F. Bultmann has been called to endure severe affliction in the loss of his wife, who was truly *an help meet* and a fellow-labourer in the Lord. An Obituary of the late Mrs. Bultmann, as well as some proofs of the high esteem and affection in which she was held by the villagers of Kent, will appear in a future Number.

A new Station in this District has been taken under the care of the Society. This Station is Tumbo, a village beautifully situated near the sea, about 11 miles from Kent. It was formerly a Sherbro Village; but a number of Liberated Africans were placed there by Government a few years ago, and the present population is 500.

The Native Catechist, Mr. Joseph Wilson, resides at Russell.

The state of the little Christian community in the Banana Islands is very interesting and hopeful. Mr. Bultmann continues to visit them as often as his other duties permit.

RUSSELL.

General Adherence to Heathenism—Encouragement from the Congos.

Of this village Mr. Wilson reports, in his Journal for the Quarter ending Midsummer—

This village, situated north-east of Kent and south-west of Waterloo, consists of seventy-nine houses, inhabited chiefly by four different Tribes, the Lokkoh, Cosso, Tomah and Congo. Those of the Lokkoh, Cosso, and Tomah Tribes, with one exception in the Lokkoh Tribe, are living as if they were still in their own native heathen country. They are as yet dead to

RECORD, March 1846.]

Religion, and even little attention is paid to the things concerning their temporal welfare. The Congo Tribe, on the contrary, while they are as well off as any of the others in temporal things, are quite superior as touching spiritual things: their attendance on Divine Service and Sunday-school is very encouraging. During this Quarter twelve have been admitted as Candidates for Baptism, five are learning the Apostles' Creed, and seven the Lord's Prayer. The number of the children in the Day-school is 29.

TUMBO.

Baptisms.

April 13, 1845—I went to Tumbo, where I baptized three children and three adults. The adults are young men of great simplicity, and, I doubt not, of true piety. They can all read the Bible, and are the first-fruits of Mr. Wilson's labours.

[Rev. F. Bultmann.]

Observance of the Lord's-day.

April 6—This morning I held Divine Service at Tumbo; and soon after I had begun to address the people, two European Captains stepped in, and paid great attention. After the Service they expressed their surprise at the Church Missionary Society evangelizing not only the largest places, but little villages, in the Colony. I perceived, by conversation I had with them, that they had come on purpose to purchase some poultry; but finding that the people here would not sell on the Lord's-day, they returned.

[Mr. J. Wilson.]

BANANAS.

Baptisms.

April 20—Mr. J. C. Müller being at Kent on a visit, I went to Ricketts to hold Divine Service, and also to baptize nine adults and some children. This accession to the Church has more than doubled its members; and I am happy to say that now, at the close of the Quarter, the number of Candidates for Baptism again nearly equals the number of Communicants.

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May 18, 1845: *Trinity Sunday*—I went to the Bananas and baptized, at Morning Service, 23 adults—13 men and 12 women.

[*Rev. F. Bultmann.*]

Missionary Meeting.

April 21—I went over to the Bananas with Mr. Müller, who, in compliance with the earnest desire of the inhabitants of the island, spoke to them about Jerusalem, of which many people here entertain such exalted ideas, that they can hardly believe how a man can have seen it, and after that come to Africa and speak of it. Public notice having been previously given of this Meeting, the people came in such numbers that many of them could not find room in their small grass Church: they therefore, at our request, seated themselves in the open air in front of the Government House; and when Mr. Müller came out, they instantly formed a wide circle around him. A collection of 10s. was made for the Society, the greater part of which was from the Natives.

[*Rev. F. Bultmann.*]

On the same occasion, Mr. Müller writes—

Mr. Bultmann and myself sailed to the Bananas this afternoon for the purpose of seeing the Rev. J. F. Schön, who is there on a visit, and of holding a Missionary Meeting. In the Government yard I accordingly addressed about 300 persons.

Visit of the Rev. J. Warburton.

June 8: *Lord's-day*—I visited the Banana Islands, and held Divine Service in the morning at Dublin, and in the afternoon at Ricketts. At Dublin there is a very interesting Congregation, larger and more intelligent than that at Ricketts, with which I was much gratified. A Sunday-school is kept at both places by Schoolmasters in the employment of Government: both, I trust, are good men and diligent. The people at Dublin wanted to keep me there for the Afternoon Service, by telling me I was sure to have rain; but I told them I must see Ricketts also. They seemed to be a respectful and affectionate people.

[*Rev. J. Warburton.*]

We add one or two miscellaneous extracts—

Value of Useful Articles and Materials for Work.

The Rev. I. Smith, after referring to several boxes of children's wearing apparel, which had been provided and sent by kind friends in England,

for the use of the Sierra-Leone Mission, remarks, in his Report for the Quarter ending Midsummer—

In each Station these articles have been thankfully received by the Missionaries, and will be distributed, as necessity arises, to supply the wants of the children. Many of them are often destitute of clothes and materials for their use in the School, and hence such gratuities from home very materially assist the Missionary in supplying the many wants of the little children of his Station, and in meeting the frequent demands made on his liberality. I desire, therefore, in the name of my Brethren and Sisters in the Mission, as well as in that of the people, to return our sincere thanks to the Donors.

Continued Enormities of the Slave Trade.

April 16—In going from Kisey to Freetown, I met with a scene of misery which made such an impression on my mind that I shall scarcely forget it. About 400 Emancipated Africans, old and young, of both sexes, were proceeding toward Kisey Hospital. They had just come from the slave-vessel, and were in a most heart-rending condition. Some, not being able to walk, were carried, while others supported themselves by sticks, looking, from the starvation they had endured on board, more like human skeletons than living beings. I have since been informed, that within a short time about a hundred of them died. What had these poor creatures committed, that they should be thus treated? It was the love of money, truly called *the root of all evil*, in those who are called civilized people, which had brought them into this condition. How much longer shall this outrage be committed? If Christians in Europe could have but one peep into such misery they would more fervently pray for the propagation of the Gospel of Peace in Africa, and more actively engage in abolishing the Slave-trade.

[*Rev. C. T. Frey.*]

TIMMANEE MISSION.

Since the Rev. D. F. Schmid left Port Lokkoh on a visit to this country, as mentioned in our last notice of this Mission, the Rev. C. F. Schlenker has been alone carrying on the usual duties. The School is increased, and two of the children have been admitted to baptism, be-

side the one at the Grammar School who was baptized by the Rev. T. Peyton. An account of them is given below. The compilation of an English-Timmanee Dictionary has been advancing.

The following extracts are made from Mr. Schlenker's Journal—

Baptism of two Youths.

April 9, 1845—To-day I spoke with two boys of our School whom I intend to baptize, and asked them whether they had never felt a desire to be baptized: whereupon they told me that they had often thought of it, but that they were afraid to tell me of it. When I asked them why they wished to be baptized, they answered, because they wanted to become disciples of Christ. When I promised to admit them to the Sacrament of Baptism, they were very glad. They often come to me in the evening, and say a Hymn which they have committed to memory. As soon as it gets dark, a lamp is lighted in the School-house, and those who like to read avail themselves of this light, while others are playing in the yard.

June 15—To-day, after the second Lesson, I baptized the above two boys. They have come to me many an evening, and I have been much pleased with them. They are about nine years of age, and are among the best of the scholars. One received the name of John Samuel, and the other Frederic Moses.

School Difficulties and Encouragements.

April 22—To-day I heard that two children, whom the Chief of Maburry promised to send to our School, were ready, and about to be sent, when a woman from hence told them that almost every day a child of our School died. This frightened the parents so much, that they would not send their children. The man who told me this was my guide when I went up the country; and as he happened to go up again, Pah Kimbah, Chief of Maburry, told him of this report, on which my guide told him that it was altogether false. The woman was called for, and confronted with the man, when her report was proved to be false. Pah Kimbah then sent word to me that he would come himself with the children.

At the end of the Midsummer Quarter Mr. Schlenker writes—

Five children have been admitted dur-

ing the Quarter—2 boys and 3 girls. One of the boys, who did not know a word of English before, learned the alphabet in three days. The number on the list is 48—33 boys and 15 girls: 35 of these children are maintained at the Society's expense.

June 27—To-day the brother of one of our scholars came to our School. His father had brought him down the country on the day previous, and he wished to go to School very much. His father, however, would not consent to it, and he therefore came to-day without the consent of his father, who, soon after he had come to School, dragged him out of the School-house, flogged him, and took him away; and a few hours afterward went up the country again with the boy. I was confined to my house at the time.

Encouraging Study of the Word of God by a Mahomedan Priest—Service.

April 24—To-day a Mandingo man came to me, with whom I had a conversation about the Korán and the Bible. He gladly accepted an Arabic Bible, and promised to read it. I afterward found him engaged in reading it with Solimann Bunduh, the Mahomedan Priest.

April 27—I went to Ali Kali's yard, where I met about 30 persons. When I had finished my address, they said, "We have heard it," or understood it, "well."

June 3—To-day I went to see Solimann Bunduh, our old interpreter, and the Mahomedan Priest, with whom I have often conversed about religion. I found him reading in the Psalms, having the English and Arabic translations before him. His English Bible is marked with many Arabic words. In cases where a word in the English translation is not familiar to him, he puts down the corresponding word from the Arabic translation, which he understands better. Though I always entertained little hope, and especially lately, that he would receive the Gospel, I cannot help thinking that he must have a strong impression of the truth of the Bible, or otherwise he would not read so much in it. He told me that he read in it every day. If this should not be exactly true, I still believe that he often reads in it, as I have frequently met him while engaged in it; and it does not seem that he reads the Bible out of curiosity, for he does not so much read the historical books as the prophetic, and the Psalms and the Epistles.

June 7, 1845—When I came to Solimann Bunduh I found him again reading in the Bible. I asked him, "Now tell me which is the best book and the true one, the Bible or the Korán?" He did not give me a direct answer; but said, "The Bible goes one way, and the Korán goes another. The Bible states many things very different from the Korán. But one thing," said he, "I want to ask you: if Christ be the Son of God, can He die?" I then told him that Jesus was not only true God, but also true man, and that He became man in order to be able to die for us; but that it was also necessary for Him to be God, and thus to unite in Himself both natures, to become the Saviour of men; for if He had been a mere man, He would have been a sinner, and therefore could not have redeemed us. He was pleased with these remarks. "But,"

said he, "must not men force other people to hold the true Religion?" I told him that this was quite contrary to the spirit of the Gospel, and showed him how different the means were by which Christianity was propagated from those which Mahomed and his successors employed to spread their religion. This struck him much. Formerly he used to say, "The Bible and the Korán are one." I trust he has now seen, and felt too, that they are not one, though he does not like to acknowledge it directly.

June 13— I went again to see Solimann Bunduh, and found him reading in the Bible. He asked me several questions, which I answered to his satisfaction; for instance, whether we know when Christ will come again to judge the world; whether people will be active on earth when He comes; &c.

ABBEOKOUTA MISSION.

WE now proceed to give some account of this off-shoot from the West-Africa Mission, which has been transplanted into the neighbourhood of the Bight of Benin, and which we trust will yet take root, notwithstanding the storms and tempests to which it has been exposed. May it please God to extend His fostering care over it, that its *leaves* may be *for the healing of the Nations* in that part of Africa, and that it may bring forth fruit abundantly to His praise and glory!

In pages 202—204 of our Number for September 1844, as well as in preceding Numbers, an account was given of various preparatory measures which had been adopted with a view to the establishment of a Mission, if the way should be opened for that purpose, in Abbeokouta. We have also given, in the Home Proceedings and Recent Intelligence of various Numbers of the Church Missionary Record, some of the information given below; but it will be found convenient that it should be repeated in a connected form.

Departure from England of the Rev. H. Townsend—Arrival at Sierra Leone—Departure of the Missionaries for Badagry.

In furtherance of the views expressed in the above communications, the Rev. H. Townsend, having been admitted to Deacons' Orders,

and subsequently to Priests' Orders after a shorter interval than usual, by the kindness of the Bishop of London, sailed for Sierra Leone on the 29th of October, and arrived at that Colony on the 2d of December. It was of the greatest importance that no time should be lost, in order that he and the other Missionaries appointed to the Abbeokouta Mission might be able to reach Abbeokouta, and be in some degree settled there, before the rainy season should commence. An American vessel, called the "Adario," possessing peculiarly suitable accommodations for the purpose, happened to be in the harbour of Freetown at the time, and was immediately engaged to convey the party to Badagry. A frame house, constructed for Mr. Townsend in England, and another prepared for the Rev. C. A. Gollmer

in Sierra Leone, together with other necessary supplies, were put on board; and on the 18th of December she sailed, with Mr. and Mrs. Townsend, Mr. and Mrs. Gollmer, the Rev. S. Crowther and Mrs. Crowther, and four Native Teachers. On this subject the Rev. J. Warburton writes, January 16, 1845—

We regard it as a providential circumstance, that, just in the time of need, a suitable conveyance was found ready, so that the Brethren suffered no delay.

And of the interest which was felt in the undertaking, it is remarked, in the Report of the Sierra-Leone Auxiliary Church Missionary Society, which was read at the Annual Meeting, held at Freetown on the 16th of December 1844—

The great interest which is felt throughout the Colony in this new undertaking is shown by the subscriptions which have been raised in several of our villages with a view to facilitate the accomplishment of the object. From the people of Kissey the sum of 12*l.* 12*s.* 1½*d.*, from those of Hastings 7*l.*, and from those of Bathurst 3*l.* 10*s.*, have been received, for the purpose of assisting the Society in the commencement of this Mission.

Previous to their departure, Mr. Townsend received a Letter of Introduction from the Lieutenant-Governor to Sodeke, Chief of Abbeokouta, and another to the Native Chief who styles himself the English Governor of Badagry. Commodore Jones, of Her Majesty's Steamer "Penelope," who was in Freetown at the time, manifested great interest in the welfare of the Missionaries, and kindly furnished Mr. Townsend with a Letter to the King of Dahomey.

Mr. Warburton continues, in the above-mentioned Letter—

Immediately before going on board we assembled together in the Mission-house, Freetown, and commended each other to the care and blessing of God. The season was solemn and profitable. Several of the Brethren accompanied them to the ship, and continued with them till the

anchor was weighed and they were proceeding out to sea, when we heartily bade them God speed.

Mr. Warburton concludes—

Thus have we witnessed one of the most interesting and important events that have taken place in this Mission—the Society's Missionary plant in Sierra Leone sending forth another branch, laden with the first-fruits of God's blessing on Missionary labour here, in answer to the prayers of His servants at home, to another part of the coast of West Africa. Surely we may exclaim, *What hath God wrought!* What shall we render to Him that giveth *the increase!* And when we reflect on the opening for Missionary labour at Badagry and Abbeokouta, the provision thus made to occupy it, and the providential circumstances connected with this enterprise, we entertain a humble hope that the Lord's hand is in it, and that He will prosper the undertaking. Not that we anticipate no difficulties, or think that no obstacles will present themselves. Our Brethren expect, and are prepared, to meet them; but their trust is in Him who hath said, *Lo, I am with you alway, even unto the end of the world.*

Arrival of the Missionaries at Badagry.

The Missionaries were favoured with a prosperous voyage, and, after calling at Monrovia, Cape Palmas, and Cape Coast Castle, anchored off Badagry on the 17th of January 1845. The violence of the surf on that coast is so great that it is usually very difficult, and sometimes dangerous, to land. On this day, however, it was more moderate, and they reached the shore without inconvenience; although on subsequent days several canoes were upset, and some property injured and lost. On their first arrival, and for some weeks afterward, the Missionary party were hospitably entertained at the residence of the Rev. S. Annear, Wesleyan Missionary.

Death of the Chief Sodeke—Visit of the Missionaries to the Yoruba Encampment.

On the 25th of January a rumour was circulated in Badagry that Sodeke, the Chief of Abbeokouta, was dead; which report was confirmed

on the following day. This painful intelligence threw a deep gloom over the prospects of the Abbeokouta Mission. No time was lost in communicating with the Chiefs at the Yoruba Encampment, who expressed their joy at the arrival of the Missionaries; but advised them to remain at Badagry until the funeral ceremonies performed for Sodeke should have been completed.

The Missionaries, however, being anxious to proceed to their destination with as little delay as possible, determined to visit the Encampment, in order to have personal intercourse with the Yoruba Chiefs. The following account of the Encampment is given in Mr. Townsend's Journal—

It was formed by the people of Abbeokouta in order to keep open the road between Abbeokouta and Badagry, and thus to afford protection to travellers against the Ottas, who occupy a small tract of country situated between Abbeokouta and Badagry, their chief town being Adu, over against which the Encampment is formed. The Adus being much given to the Slave-trade, no opportunity was lost by them of making captives of such Traders as passed through their country, and were not sufficiently well armed for self-defence. It is said that one main object with Sodeke, in the formation of this Camp, was to facilitate the return of the Sierra-Leone people. It has been formed upward of six years. The Encampment is enclosed by a mud wall, about six feet high, and not less than a mile in circumference, and a dry ditch; the wall being perforated with small loop-holes to facilitate firing on an enemy. That part of the wall which is nearest the town of Adu is supported by low watch-towers, built a few feet behind the wall, and about twelve feet high. Within the wall are the habitations, very closely built, of those who compose the army: the Chiefs and most of the people have a part of their wives and children with them. The number of persons within the Encampment could scarcely be estimated. The town of Adu is about a furlong from the Encampment, and a part of the intervening space has been cultivated by the Egbes—a proof that

the war has not been very hot between them. Adu is also protected by a wall and some marshy land that nearly encircles it. While we were standing on one of the watch-towers, a man from the Encampment advanced toward Adu, and, when about midway between the Encampment and the town, fired his musket, and ran back again. This feat elicited great applause from those who were spectators, so that this, perhaps, is generally the full extent of their warlike enterprises.

The account of the visit we also take from Mr. Townsend's Journal—

Jan. 30, 1845—This morning we left for the Encampment, and arrived at Mowo, or Mo, in about three hours. Mowo is the frontier town of the territory of Badagry, and is situated on the opposite side of an extensive morass, which almost encircles Badagry. Mowo is of small size, and is surrounded by a low wall. The Chief of this town is a poor little man, mean in appearance, and possesses, I should think, no power; but Amewu, or Mewu, a Chief of Badagry, resides here, and receives all the honours due to the Chief of the town: he seems also to exercise the power. He is a fine tall man, past the meridian of life, with a round, good-tempered countenance, very much marked with the small-pox. His dress, externally, is a large cloth decorated with cowries, and a pair of sandals or wooden shoes on his feet. His house is small and confined, and the apartment in which he generally sits and receives visitors is hung round with bones of various animals, bottles, calabashes, strings of cowries, and a few scraps of Arabic writing. These, being never removed or dusted, were very dirty, and presented a most disgusting appearance: they were his potent charms to avert evil. His manner toward us was kind and obliging.

The road from Badagry to Mo is loose sand; but from Mo onward it becomes hard and firm, the sand being mixed with soil. After we had travelled about two hours we came to a town called Ikanga. The country around seemed to have been desolated by war: the trees, which we passed during the first part of our journey from Mo, giving place to low bush and young trees, proving that it had been once cleared, perhaps for cultivation, but was now left to be covered with the wild plants of the forest around. As we ap-

proached the Encampment, the trees were larger; and within a short distance we passed through large fields of Indian corn, recently cut, planted by the people of the Encampment.

At the distance of a mile or two from the Encampment we were met by a party of soldiers, sent to meet us, and, as we proceeded, by several other parties, sent for the same purpose; so that, by the time we reached the walls of the Encampment, we had a large escort. We were conducted through the Camp to the residence of Ogubonna, whom we found sitting before his house, waiting to receive us. Ogubonna knew me, having seen me on my former visit; but I did not recollect him. He received us very kindly, and gave us a part of his house to reside in.

The reception given them at Ogubonna's house is thus minutely described by the Rev. S. Crowther, in his Journal—

At the entrance to the square we met him sitting on a mat spread on the ground—a fine, stout, tall, clean, and noble-looking man; and his pet daughter, really her father's image, about ten years old, but quite naked, sitting close by him. He soon obtained a chair, and two empty powderkegs, for our seats. As the drums continued beating, and the horns blowing, the noise was so great that we could scarcely hear ourselves. Many of the Chiefs came, and were introduced to us by Ogubonna. As the noise was still very great, he conducted us to the square, and into his room, where he lodged us. Here we were glad to rest awhile, and to be quiet from the noisy multitude. He asked whether we had brought our house (tent) with us: we answered in the negative, on account of our haste in leaving Badagry. Ogubonna, not being accustomed to provide for White Men, was at a loss what to do on this occasion; but we soon made him easy by ordering one of our men to assist in boiling a fowl and some yams for our dinner and supper. Before supper was ready, we passed the time in conversation, lying on a leopard skin, which was sometimes used for a chair, and at other times for a sofa, as we wished to change our position. Supper being ready, after a blessing had been asked, every one took his plate on his lap, or placed it on the leopard skin, as it suited him best. We asked Ogubonna to partake with us; but he de-

clined, because he did not know how to eat as White Men eat. We took some tea without milk, and asked Ogubonna to take a cup, to which he consented. To make it agreeable to his taste, Mr. Gollmer sweetened it well with sugar, and the Chief seemed to enjoy it very much.

When it was about 9 o'clock, we expressed our wish to have family prayer, and said that we should be glad if he and his household would join us. He instantly ordered all in the square to assemble, when I read Acts xvii. 16—31, and expounded it to them, and prayed in their native tongue. After prayers, we told him that it was our custom to read a portion of Scripture every morning and evening, and to pray to God with our people; and that not only had I been taught, in the White Man's country, thus to read the Word of God, but many of our country people in Sierra Leone. To prove this, Mr. Thomas Puddicumb, a Liberated African of the Yoruba Nation, who is our head carpenter, and Mr. Mark Willoughby, Mr. Gollmer's interpreter, were each requested to read a portion of Scripture, and to translate it to the Chief. Mr. Puddicumb read a few verses from Genesis ii., and Mr. Willoughby the Miracle of the Widow's Son at Nain, which they both translated to the astonishment of Ogubonna. Mr. Willoughby was liberated at the same time with me, and Mr. Puddicumb at the same time with my wife. We were all taught to read the word of God at Bathurst School, superintended, at that time, by Mrs. Weeks.

After this, we were conducted to our room. Mr. Townsend's travelling basket served for his bed; Mr. Gollmer laid his small mattress on a mat on the ground; and I was supplied with a mat and a cushion by Ogubonna, on which I spread my blanket, and covered myself with my cloak. Thus we passed the night in our common room.

Jan. 31, 1845 — Between three and four o'clock this morning we were disturbed by the sound of drums. It is customary for the drummer to come at so early an hour to pay respect to the Chief by recounting all his mighty acts, as well as those of his ancestors: all these they make the drum to speak by modulation; it being so constructed with thongs, as to allow compression and relaxation under the arm, thus giving any tone they may wish to produce.

We continue the proceedings of this

day from Mr. Townsend's Journal—

This morning a large number of the Chiefs of the various parties in the Encampment came to see us, when we had to tell them why we came. They all expressed their gladness at our arrival, and their intention to act toward us as Sodeke intended. In the forenoon we visited Shumoi, the late king's brother, at whose house I lodged on my former visit. He received us very coolly, blaming us, among other things, for having gone to Ogubonna's house instead of his, and also for coming without presents. A report having been brought to Ogubonna, by his servant, who accompanied us to Shumoi's house, of what Shumoi had said to us, a council of Chiefs was called, and Shumoi was obliged to beg our pardon. The Chiefs advised us to dwell for a short time at Badagry until they should have terminated the war; because, they said, there was no head at Abbeokouta, since Sodeke's death, to whom we could look for protection; and war was in the road between the Encampment and Abbeokouta, so that we could not pass safely.

Feb. 1, 1845—We left the Encampment, and returned home.

Arrival of Andrew Wilhelm from Abbeokouta—Invitation to the Missionaries from the acting Chief of that place.

On the 17th of February, Andrew Wilhelm* arrived from Abbeokouta, accompanied by a messenger from Sagbua, the acting Chief of that town. A Letter from Sagbua contained an invitation to the Missionaries to come over to Abbeokouta; but the messenger had been directed to consult the Chiefs at the Encampment, on his way, and their opinion was, that it would not be safe for the Missionaries to undertake the journey at that time.

Settlement of the Missionaries at Badagry.

Being thus, for the present, precluded from proceeding into the interior, the Missionaries began to turn their attention to the spiritual wants of the mixed population of Badagry. A temporary Church was commenced, and a tree, in a convenient situation, was fixed upon,

under the shade of which the truths of the Gospel might be proclaimed. A native-built house was soon erected, and the frame house which Mr. Gollmer had brought from Sierra Leone was put up. Of these circumstances, and of the general course of proceeding in the Mission to Midsummer 1845, we now give somewhat extended particulars, from the communications of the Missionaries.

Preaching to the People—Educational Attempts—Visits to various Chiefs.

Feb. 22, 1845—To day we left the kind and hospitable house of Mr. Annear—from whom, and Mrs. Annear, we have received every attention and kindness—for our native-built house, which we have completed in a fortnight, with feelings of grateful acknowledgment to our Heavenly Father for His mercy in permitting us thus to commence our permanent residence among this degraded people.

Feb. 23 — This afternoon I held Divine Service in our sitting room, our Church not being yet built: the people who attended filled the room.

[Rev. H. Townsend.]

March 2 — Mr. Gollmer and myself went out this morning to select a suitable spot, under a tree, from which to preach to the people. We fixed upon a spot under an umbrella tree, between two markets, where I preached to a congregation of about 250 persons: they were very attentive. Mr. Townsend took the Morning Service in our house.

[Rev. S. Crowther.]

March 9 — To day I proceeded with Mr. Crowther to the preaching-place: a good congregation was assembled, and heard, with attention, Mr. Crowther's address to them. While we were out, Mr. Gollmer opened our new Church; and, on our return, we partook together of the Sacrament of the Lord's Supper. In the afternoon I preached in our Church: about 60 persons were present.

Previous to the Morning Service we opened a Sunday-school—the first ever seen in Badagry: we had about forty scholars.

[Rev. H. Townsend.]

April 13 — I preached to a congregation of 63 adults and 40 children. The children seemed to be peculiarly delighted with the service, and were heard distinctly joining in the Confession,

* Vide "Church Missionary Record" for September 1844, p. 204.

the Lord's Prayer, the Creed, and the Responses to the Ten Commandments, in the Yoruba language. Last Lord's-day I sighed that we could not as yet get any of these children to School; but to-day I brought with me a few letters of the alphabet, thinking they might amuse them; and that thus they would at the same time be initiated, though but slowly, into the mystery of speaking their language out of books, as they see me do every Lord's-day. The simple-hearted children were quite pleased with this new art; and soon blocked me up in their midst to see me point to the moon-like O, and the serpent-like S. Although the men and women were at liberty to go away after Service, yet they remained to see these wonderful letters. When I was about to return home, some of the poor children fell on their faces to thank me for teaching them the White Man's book: this mode of showing respect I hope hereafter to alter to the more convenient English custom. [Rev. S. Crowther.]

May 4, 1845—I preached, through an interpreter, at our usual place in the street: about 140 were present. On each occasion I feel great cause for thankfulness that we are able to get so many together to hear the Word of Life: they listen attentively and silently, and are evidently pleased with what they hear. On my leaving, many of them wished, out of respect, to accompany me home; but, as other duties then demanded my attention, I declined their kindness.

May 18 — This morning I went to the Portuguese Chief's house, in order to obtain, if possible, a hearing for the Word of God from him and his people. I there met the principal Chiefs of Badagry, assembled in council, each Chief with a goodly number of attendants. I apologized for coming when they were assembled in council, of which I was not aware. As they wished me to sit down, I asked if I might be permitted to say that which I came to deliver; to which assent was readily given. I then addressed them, through Mr. Marsh, who acted as interpreter, on the fall of man, and his redemption through the one sacrifice of Christ Jesus. After I had finished, I asked permission to pray that God would grant us His blessing; to which, also, they readily assented. I then engaged in prayer, Mr. Marsh following me in the Yoruba language: during the prayer, Amen was frequently

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audibly pronounced by one of the Chiefs, using the native word.

I preached again in the evening, through an interpreter, prayers being read by Mr. Crowther in the Yoruba language. Finding that many Natives drop in to our Lord's-day Afternoon Service in the Church, we thought it would be well to conduct it in the Yoruba language: this we are well able to do, as Mr. Crowther has translated a large portion of our Liturgy, and has engaged to take that part of the Service. We hope that we shall thereby make the Service profitable to our stated Congregation, whose vernacular tongue is the Yoruba, and to the Badagrians, or Popoes, and others, who come, through curiosity, to observe our mode of worship. Although the Yoruba language is not vernacular to the Badagrians, yet, with but few exceptions, it is understood and spoken by them.

[Rev. H. Townsend.]

May 25: *Lord's-day* — This morning, I went with my interpreter to Wawu, the English Chief, requesting him to call his people together, and to allow me to speak a few words to them about God's Word. Wawu said that my intention was good, and that he had no objection; but added, "My people are all scattered about. If you come at another time I will tell my people to stay at home."

From Wawu's house I went to Motang, another Chief. I told him that this was the Lord's-day with us; and said that, if he would allow me, I would speak to his people about God and His Word. Motang gave me just the same answer as Wawu.

From Motang's house I went to one of the smaller markets, where I found from twelve to fifteen women, sitting under their sheds, with their few articles exposed for sale. As I was determined rather to preach the Gospel to one or two souls, than to return home without having preached at all, I asked these women whether they would listen to what I had to say about God and His Word; to which request I got a willing consent. I then placed myself under a tree, close by, and began Divine Worship by reading the Lord's Prayer, and the Ten Commandments, in the Yoruba language. After this, I read my discourse, prepared for such a Congregation, which was rendered into Yoruba by my interpreter. My few hearers soon increase.

and at last, I am thankful to say, I had a Congregation of from 70 to 80 persons, who, probably for the first time, heard the Gospel.

[Rev. C. A. Gollmer.

June 1, 1845—I preached this morning, under the tree, to a Congregation of 130 persons. As usual, I taught the children from the Alphabet board. Having made a translation of the Litany, I introduced it in the Church at the Evening Service. I have hitherto used the Ten Commandments in the place of it, both at the Morning and Evening Service. We hope the Morning and Evening Prayers will soon come into their proper places, according to the order of our beloved Church.

[Rev. S. Crouther.

June 5—To-day we removed from the country-made house, which we have occupied since the 22d of February, to our new frame-house, built by Mr. Gollmer. The house is strong and convenient, and will prove very comfortable. During its erection, many persons have come to see it, expressing their unqualified admiration of it, especially of the shingle roof, it being the first they have ever seen. We have found it a great convenience to have the materials of a house already prepared for putting together, so that it has been erected in a quarter of the time that it would otherwise have taken.

[Rev. H. Townsend.

June 8—Wawu informed me, last evening, that the death of one of his family would call him from home, and that I, therefore, must not come, as arranged last Lord's-day. On hearing this, I went to Letu, another Chief, and a relative of the King of Lagos. Letu received me gladly, and had no objection whatever to my speaking to his people. I first acquainted him, again, with the object of our coming to this country, and of our living among them; and then told him, that this was the Lord's-day, on which we always assemble for Divine Worship. "And, therefore," I said, "I have come this morning to see whether you will permit me to assemble your people, and speak to them a few words about God." Letu replied, that all was good, and that I might speak to them. He wished me to begin at once; but as the room in which we were was rather confined, and all the people were not assembled, I requested him to allow me to have Service in his yard, and also to wait a little until all his people should have come, which was willingly complied

with. Letu and three of his principal men seated themselves on the floor, as usual, under an open piazza, and the people arranged themselves around us, some sitting, some lying, and some standing. I began the Service by reading the Lord's Prayer, and the Ten Commandments, in the Yoruba language. After this, I read my sermon, which my interpreter translated. The people, 125 in number, were, on the whole, attentive; but all I said—I spoke from John iii. 16—appeared to be entirely new to them all. The Chief and others several times repeated the word, "Jesus," while my interpreter endeavoured to make its meaning very plain to them. When I had finished, the Chief and people thanked me much; saying, that what I had said was good, and that they trusted God would make them hear and understand more by and by. One among the number said, "We see the sun rise, and go down; but we cannot tell who it is that has ordered it so. We see the moon, stars, &c., and we know there must be One greater than we; but we cannot tell, we do not know Him." On hearing this, I told them, that, in times past, White Man's country was like their's now; that White Man, at that time, had idols of wood and stone, just as the Yorubas had now, and the living and true God they did not know. "But," I continued, "when Missionaries came, and brought that same book which we have brought here; when they preached from that book to the people, as I have preached this morning here; and when the people acted according to that which was preached to them; then they learned that their idols could do them no good, and that the great God must be another God than one made of wood and stone; and thus they came to know the living and true God. They prayed to that God, war ceased, peace was established, and so, by and by, the country became a Christian country. To make your country the same as White Man's is why we come here, and why we wish to preach this Word of God to you." "All this is good; this is what we wish; we want you to teach us," was their reply. I was much gratified by this substantial encouragement to carry on our holy work.

[Rev. C. A. Gollmer.

Having thus given an account of the temporary settlement of the Missionaries at Badagry, and of the prose-

cution of their work, we now present farther extracts from their communications, of a miscellaneous nature.

Attack and Desertion of the Yoruba Encampment.

We take the following narrative from Mr. Townsend's Journal. He writes—

Feb. 23, 1845—After we had retired to rest, we were awakened by one of our servants coming, in great alarm, to tell us of the total defeat of the Egba people, and the destruction of their camp, by an invasion of Dahomians. We felt considerably alarmed by the information. Mr. Marsh and his attendant had not yet returned, and indeed could not be expected until the morrow; but we were not long kept in suspense respecting them, as they returned soon after, much fatigued by a late and anxious flight from the camp. When they left, the camp was nearly deserted; Ogunbonna and Shumoi, with their followers, alone remaining, and they preparing for their departure.

On the 21st, it seems, they heard that the Dahomians had invaded the country, and were encamped somewhere, a few miles from the Egba camp, on the Abbeokouta road. In the evening they sent a party of their men, with one or two Chiefs, to discover the state and number of the invading forces; which party, on the 22d, suddenly falling in with a party of the enemy, when the enemy was unprepared, attacked them, slaying above twenty, including a Chief of great rank, and taking two prisoners and the umbrella of the Chief, with various chains and shackles intended to bind slaves. Information of this event, with the trophies of victory, were sent the same evening to the Encampment, our messengers seeing them. Another force was then sent out to aid the first party; but on the 23d—to day—they met with some reverses, the news of which soon reached the Encampment, in consequence of which the whole of the Egba people seemed to be panic-struck, and sought at once to find a place of safety for their wives and children, sending and carrying them off, by another route, to Abbeokouta. Thus the Encampment became disorganized and deserted, except by a few who remained by Ogunbonna and Shumoi; and these—finding themselves hemmed in by a powerful and fresh foe, who had already cut off their common route to Abbeokouta, as well as by the

Adu, their old enemies, and being deserted by most of their troops—were obliged to think of safety by an immediate flight. Mr. Marsh was advised to return to Badagry, or, if he feared to do so, to put himself under their protection, and go to Abbeokouta; he preferred coming back to Badagry. He and his attendant left at about half-past four, and shortly afterward observed a large fire in the direction of the Encampment, which was supposed to have been fired by the Egbas on their leaving. Thus the road to the interior is shut up by the great enemy to all commerce and free intercourse between man and man—war; and war brought about solely to replenish the slave-market at Whydah, and to supply the annual custom at Abomy with human sacrifices.

Some farther particulars are contained in Mr. Crowther's Journal—

Feb. 24—We learned that the King of Dahomey himself headed the army which the Egbas attacked, and it is believed that it was he who was killed by them. His purpose was to open the slave-trade road from his Country to the Lagos by land; and as his annual festival was approaching, on which occasion he wanted six hundred persons for sacrifice, he himself set out in person. It is thought that he could not have received our Letter from Commodore Jones, because he had started on the expedition sometime before our arrival.

Alarm of Invasion from the Iso People.

We resume Mr. Townsend's communications. On the 17th of March he says—

This has been an eventful day for Badagry. In the afternoon the cry of war on the Lagoon was raised: immediately the whole town was in an uproar; women running about crying to their gods, and men hastening to arm themselves in defence of the town. Our premises are at the extreme east end of Badagry, on the Lagoon side, and the enemy approached the town from the west, so that we were at first farthest removed from the seat of war. On going a short distance westward, I heard the reports of muskets fired in rapid succession, and saw the Iso people, in large numbers, coming down on the opposite side of the Lagoon, keeping as close to the bank as possible. The Badagry people fired at them from the town; but the Iso people were too distant to receive any damage. I returned home to acquaint Mrs. Townsend, and Mr. and Mrs. Goll-

mer, who were ill, with the state of things, and to keep our own people together, within our own yard.

By this time the fleet of canoes lined the opposite bank of the Lagoon, and extended far below Badagry toward the east. Two large guns, used as signal guns to vessels at sea, were now brought to bear upon the canoes. I believe they did no real mischief; but alarmed the enemy not a little, and made many, who were venturesome enough at first, anxious to return: being, however, afraid of passing within range of the guns, they were cut off from those farther up the Lagoon.

At this period a small number of Badagry canoes put off a short distance into the Lagoon; but were afraid to approach the Iso canoes, at least near enough to receive or do any damage. Between the people in these canoes and the Iso people a good deal of firing took place, continuing as long as the light enabled them to see each other. Night put a close to a bloodless battle, in which a vast quantity of ammunition had been expended as innocently as it well could be, and in which both sides displayed their want of courage to enter into actual conflict. Had the Iso people attempted to land, doubtless the Badagry people would have defended themselves, and there would have been a great slaughter, which happily was prevented by the attempt not being made.

Idolatry of the Yorubas.

In Mr. Crowther's Journal is the following entry—

April 7, 1845—This day the grand annual worship of the great god of Wawu, called Idaghé, was celebrated in a village about four miles from hence. It being a great holiday, all the inhabitants were neatly dressed in their best clothes, and presented a lively appearance of cleanliness and activity. This god is supposed to possess the power of protecting children from death, and of foretelling future events, especially the issue of war. Mewu, the Chief of Imuo, or Mowo, who very seldom leaves his station, was present on this occasion. The representation of this god is a black snake, which is held in great veneration by the worshippers. It is never killed when seen; but is left in quiet possession of that part of the premises which it occupies. On such an occasion, it is believed that the god portends

something to the inhabitants, which is ascertained by the Priest who consults the god. A bullock was sacrificed to the god-to-day at Idalleh. Wawu has a particular Priest consecrated to this god.

Death of Mrs. Gollmer.

On the 11th of April, the little Missionary band was weakened by the removal of Mrs. Gollmer, after a painful illness of three months. She died in peace. Her remains were committed to the grave, on the following evening, by the Rev. H. Townsend. Many of the Sierra-Leone people were present. Mr. Crowther writes, April 12—

This is the first Christian funeral that has ever been publicly performed in this country. Many of the Natives, out of curiosity, accompanied us to the Church and to the burial-ground, to witness the burial of a Christian. Though our dear sister is dead, yet she speaks to the Natives around, and shows the difference between the death of a Saint and that of a Heathen. The scene of this day will not soon wear away from the minds of those who were present—about 150 persons. The Chiefs, having been informed of our mournful bereavement, sent their messengers to express their sympathy with us: although no worshippers of the great God who made all things, yet they invariably ascribed this afflictive visitation to the providence of God, who knew and ordered all the events of life in His secret wisdom. Truly, although they know Him as God, *they glorify Him not as God; but become vain in their imaginations, and their foolish heart is darkened.*

Affection of an African Mother for her Daughter—Interesting Redemption of the Daughter from Slavery.

We take the following account from Mr. Gollmer's Journal. He reports—

June 2—A Sierra-Leone woman, a member of our Church, and mother of an only daughter, applied to us to help her to redeem her child. It seems that the mother, having been sold into slavery, was captured by H. M. ship-of-war, and brought to Sierra Leone, leaving her daughter in this country. After nearly eighteen years' residence in Sierra Leone, the mother was informed of her daughter being still here; and in consequence re-

solved, as her husband had no objection, to come hither to see once more her only child. On her arrival here, being informed that her daughter was at Abbeokouta, she sent word that she had come from Sierra Leone on account of her, and that she must try to come and see her. The daughter, being married, told her husband this, and begged him to allow her to go and see her mother; which he refused. The daughter, however, apparently as anxious to see her mother as the mother to see her, left Abbeokouta secretly, came hither, and lived with her mother for about a month, fearing to return home. One day, when she was in the market, a number of people, ordered by her husband, caught her, and carried her to Abbeokouta. On her arrival, her husband declared that he would not have her any more as his wife, although she had borne him three children, and demanded of her the repayment of his expenditure on her account previous to their marriage. In order to be able to accomplish this, she began to trade with tobacco and indigo. One day, as she and five others were going to Ibadan, a town in the interior, for this purpose, they were all suddenly caught in the road, and this poor woman was eventually sold to the Ijébbu, a tribe of the Yoruba nation, who brought her to one of their principal markets, called Ikórodu, not far from Lagos. Here it was that a woman from Badagry, acquainted with the family, observed her exposed for sale; and, not having the means to purchase her, requested one of her acquaintances to buy her, and bring her to Badagry, being sure that her mother would endeavour to redeem her. No sooner did the mother see her daughter again, and become acquainted with her situation, than she came to solicit our help in redeeming her. Being very poor, she could not give any thing toward the amount. The owner asked 10*l.* for the woman; but accepted 8*l.* 15*s.* Two Sierra-Leone men gave 3*l.* 2*s.* 6*d.*, and the remainder was raised in our premises by us and our people, for which the mother and the daughter were very thankful. The redeemed woman now lives with her mother, and endeavours to support herself by trading.

Letter from Sagbua, the Acting Chief of Abbeokouta.

On the 11th of June, the Missio-

naries received the following Letter, in reply to one which they had sent to Sagbua. It had been, however, so long on the road, that its arrival did not give them much more information of the state of things at Abbeokouta than they already possessed; and the messenger could not materially add to it.

Abbeokouta, April 16, 1845.

Rev. H. Townsend and others—Hoping you all are quite well. I received your sorrowful Letter. You know the state of things better than I can tell. The devil endeavours, by all means, that I should not hear the Gospel; but God will do the best. I would send an army to bring you home to Abbeokouta; but my people have not finished the funeral of Sodeke. As soon as they shall have finished it, I will send you about one or two thousand men to bring you up. As for Badagry, and Ajashe, and all the foolish people of that part, I shall quench them. I would tell you to come up with the messengers now; but I consider your load, and perhaps you may meet with accident in the way: then there will not be enough men to fight, and therefore I say you had better wait a little longer.

Maffaje desires to be kindly remembered to you. She will be glad to see you, and so will all the chief men of Abbeokouta, and all the Sierra-Leone people.

Your true friend,
SAGBUA.

Situation of the Mission with regard to health.

On the 21st of June Mr. Townsend has the following remarks in his Journal—

The highest spot in Badagry is but a few feet above the common level of the Lagoon; but it does not appear that this is a more unhealthy spot than any other on the leeward coast, even those in more elevated and drier situations. The thermometer has been low of late; generally, at mid-day, between 75° and 80°, a temperature that we feel to be chilly and uncomfortable, perhaps from the air being loaded with moisture.

Visit of Mr. W. Marsh to Abbeokouta—State of the Town.

On the 9th of June, Mr. William Marsh, the Native Catechist, who

had accompanied the Missionaries from Sierra Leone to Badagry, proceeded to Abbeokouta. The following Letter from him, dated June the 24th, describes the state of that town—

By the mercy of God I reached Abbeokouta on the 14th of June, just at the conclusion of the burial of Sodeke. Oro is to conclude the burial of such great men. Women are shut up during seven days. If a woman, either by mistake or willingly, should come out at such a time, she is put to death. There is no ransom nor pardon for any. Three men were executed; one a murderer, and the other two thieves: the women believe that the god of Oro swallowed them. As far as things can be, the people are busy in setting things in order here. Many persons are in prison, and are likely to be put to death. Children go freely about. Food is in abundance, perhaps more than four times cheaper than at Badagry. Most of the people are very industrious. Cowries are much valued, and rare. No one is allowed to oppress the weak. I have visited some of the principal of the Chiefs. They spoke very favourably of the Missionaries,

and told me some of the chief hindrances why they have not sent for them. They are now at peace with the people in the interior. There has been no disturbance in any of the villages belonging to Abbeokouta. The people partly know the intention of the Missionaries, and are glad to have their children taught. They generally call the English men of truth, and men who know the true God. They speak very highly of the English, and love them. Idolatry flourishes here to a great degree. There is a sacrifice in my family almost every day: I assure them that, if they call my name before the idol, I will remove from the family to Wilhelm's; otherwise, they might perhaps sacrifice sheep, goats, and fowls, on my account: their seeing me again is ascribed to the power of their god.

They have elected a new Chief, by the name of Ayikundu. I have not yet seen him.

Excuse my faulty Letter. If I should find a person willing to bring you a Letter, I will write you a better one. The bearer of this came to me unawares. No person is willing to bring a Letter through to Badagry as a messenger.

CEYLON MISSION.

The account of this Mission is continued from page 66 of our Number for March 1845. The communications that have been since received show that the results of Missionary labour bear the same general character as that described on many former occasions. In one or two Stations the work has, in some respects, assumed a more hopeful aspect; but, for the most part, it is still a *work of faith*, carried on amidst many discouragements. The prospect has also been rendered more gloomy by the return home of several of the Missionaries in ill-health, and the inability of the Committee to supply their places to the extent which is necessary if the Society's operations in the Island are to be adequately sustained. This Mission, in its present depressed state, is earnestly commended to the prayers of our readers.

Erection of the See of Colombo—Visit of the Bishops of Colombo and Madras to the Cotta Station.

The Island of Ceylon has been erected into a Bishopric. The Rev. James Chapman, D. D., has been appointed Bishop of Colombo; and, previously to his departure, expressed his cordial wish to give every encouragement to the operations of

the Society. His Lordship arrived at Colombo on the 1st of November last, and embraced an early opportunity of visiting the Cotta Station, in company with the Bishop of Madras, who paid a short visit to the Island soon after his arrival. In a Letter to the Honorary Clerical Secretary, dated Kew, Colombo, Nov. 24, Bishop Chapman writes—

The intercourse which it has been my privilege to enjoy with the Bishop of Madras, in his visit to this Island since my arrival, has laid me under much friendly obligation to him, and will be the means, I trust, of advantage to my Diocese as well as to myself. We visited Cotta together, and were most kindly welcomed by both your estimable Missionaries, the Rev. Messrs. G. C. Trimmell and F. W. Taylor. The Rev. J. F. Haslam was absent, I regret to say, at Nuwera Ellia for the establishment of his own and his wife's health. We inspected the Institution, the Girls' School, and the Printing Establishment; and were much pleased with all we saw. The youths of the Institution were examined by us, as well as the girls in the School; and the result was quite satisfactory, as far as our limited time allowed. Nor were Mrs. Chapman and my family, who accompanied us, less pleased with the specimens of needle-work, lace-making, &c., which were exhibited, and with the cleanliness and order of all their proceedings.

Urgent need of Missionaries—Arrangements consequent thereupon.

Respecting the urgent want of Labourers his Lordship adds—

One point was painfully forced upon our notice—the weakened state of every one of your Missions, from the disabled strength and health, either of their responsible heads or active coadjutors. The Rev. J. T. Johnston and Mrs. Johnston, now here, waiting for a ship to take them home, from Nellore; the Rev. W. Adley and Mrs. Adley, of Jaffna, one or both incapacitated from work by ill-health; as also the Rev. W. Oakley and Mrs. Oakley, of Kandy; and, I believe, also either the Rev. C. Greenwood or Mrs. Greenwood, of Baddagame. Mr. and Mrs. Haslam, absent from Cotta, at Nuwera Ellia, must be added to this sad list, though I found, on my arrival, Mr. Haslam better than your own fears led me to expect. Now, my dear friend, do something to help these laborious and sinking Ministers of Christ: send out some such Labourers. Do press upon the Committee to act promptly. They are sinking in God's service, and must, humanly speaking, abandon either their Missions or their lives.

The same subject has been also

strongly pressed upon the Committee by the Missionaries; but the only arrangement that has hitherto been practicable has been to assign the Rev. James O'Neill to the Nellore Station, and Mr. A. D. Gordon to the Cotta Station. Mr. Gordon sailed on the 10th of February; and Mr. O'Neill will, it is hoped, proceed to his destination in Deacons' Orders next month.

Cotta.

The duties of the Secretaryship of the Mission continued to be discharged by the Rev. H. Powell until his departure from Ceylon, in consequence of the ill-health of Mrs. Powell, on the 2d of July last, as noticed in the Recent Intelligence of our Number for November last. His place was temporarily supplied by the Rev. F. W. Taylor, until the arrival of the Rev. G. C. Trimmell from Baddagame.

General View.

The following passage is from a Letter of the Rev. H. Powell, dated Cotta, August 5, 1844—

We are not without encouragement; for, though we would fain see the result of our exertions different from what it is; though we would see our Converts more numerous, more consistent, and more steadfast, and the other inhabitants of the place more attentive to our exhortations and instructions than they are, and in some measure in earnest about their souls, which at present they are not; yet there are many indications that spiritual good has been produced, many fair prospects of future success, and many a healthy bud which may hereafter expand into the beauteous and full-grown flower. We have, I conceive, enough of success to encourage us, and a sufficient want of it to keep us humble, watchful, and diligent.

In the same general strain, but at a later date, April 16, 1845, the Rev. F. W. Taylor writes—

I am happy to say that our prospects at Cotta are more cheering than I have seen them since I have been here. Our Schools are perhaps much the same as usual. The Government English Schools

must necessarily affect our English Schools, and the demand for labour our Native Out-schools. I hope, however, that in character they are improved.

But our chief cause of encouragement is in our Congregations. Here Cotta has increased considerably; and I am of opinion that there is a growing interest among the people upon the subject of Christianity. Without doubt there is an awakening of the attention of the people to the subject, and this awakening is very general.

These remarks will be confirmed by the following

Report for the Year ending June 30, 1845.

This Report is by the Rev. Messrs. Haslam and Taylor, the only Missionaries now stationed at Cotta, and from it the following extracts are made—

The Ministry.

Congregations—We have taken great care, this year, to ascertain the exact average attendance at our different Congregations.

At the Lord's-day Morning Singhalese Service we have, on an average, 217 persons present. This is 13 less than was reported last year. We are satisfied, however, that the Congregation is really larger, and that there must have been an error in the last year's Report; a circumstance very likely to happen, as no regular entry of each Lord's-day's attendance was formerly kept. The Congregation consists, as formerly, of the youths of the Christian Institution; the children of the English School, of the Girls' School, and of such of the Out-schools as are near the Station; some of the Schoolmasters and servants of the Mission families; and some of the adult inhabitants. The adult attendance, according to last year's Report, was fifty. We have much pleasure in having to report, this year, as many as eighty-nine. This is a cause for encouragement, for which we hope we are not unthankful.

The Lord's-day Evening and Thursday Evening Services continue as formerly. They are attended by the Mission families, our Native helpers who understand English, and the youths of the Christian Institution and of the Preparatory Class.

The Singhalese Service and Catechetical Lecture on Wednesdays is still continued, and is conducted by the Rev.

C. Jayesinha, our Native Assistant Missionary.

Our Out-school Congregations are nearly the same as before. They are twenty-one in number, that at Navanpitye having been given up. Nineteen of these are held on the Lord's-day by ourselves and our Native Assistants, and two others on week-days by the Rev. C. Jayesinha. The total average number of attendants on these Services is 943, only nine short of being double the number which we reported last year. The Congregation at the jail continues much the same as last year. The attendance is included in the above number.

The whole of our Congregations, it will be seen by the above Report, are much improved. We wish we could report as favourably of the spiritual condition of the members of our Congregations as we are able to report of their numbers; but this we cannot do. We hope, however, to show, when we come to speak of our Communicants and Baptisms, that we are not without encouragement in that respect. We believe the increase in our Congregations to be in a great measure owing, under God, to the system of registration that we have adopted, and to the plan of giving certain fixed districts and Congregations to each of our Catechists under our own personal superintendence.

Communicants—The number of Communicants at this Station is forty, being an increase of three on the last year. There was the same small increase last year, which is a sufficient reason to hope that the Lord is with us. All the Communicants have, so far as we know, behaved with propriety and consistency.

Baptisms—The number of adults baptized this year is fourteen, being eleven more than last year. None were admitted to this ordinance without long probation, and without our being satisfied of their sincerity; and we are happy to say, that we have neither seen nor heard of any thing that is not satisfactory in their conduct since they were baptized. The number of infants baptized during the past year is forty-eight, being sixteen more than last year.

Catechists and Native Helpers—We have six Catechists at this Station; but two of them are employed during the whole of the week as Schoolmasters. We have also one probationary Catechist. These have now distinct districts assigned

to them for the purpose of visitation, and they have also the charge of the Congregations in those districts. Great good has, we believe, been derived from this division of labour.

The Christian Institution—Hopeful Death of a former Student.

In the Report of the Institution for last year the number of students was stated to be 22. Of these no fewer than 12 have left; 6 to be employed, in different ways, in the service of the Mission, and 6 on account of illness, or their own desire to leave.

We can speak with considerable satisfaction and pleasure of the attention to study, and of the diligence, manifested by the youths during the past year. In no instance have we been obliged to have recourse to severe measures to enforce obedience; and their Teacher can say, without hesitation, that he has very rarely indeed witnessed among them a disposition to wilful neglect or idleness. We think we may also speak hopefully of the state of religious feeling among the students.

In a Letter dated Oct. 6, 1845, Mr. Haslam communicates the following interesting account of a former Student of this Institution—

There are some few whom we have reason to look upon as sincere in their profession. Of this sort I believe one to have been who lately died. He was one of the earliest students in the Institution, having been admitted at its formation; but he remained only a short time in it, not being able to learn English. He afterward became Teacher of the Girls' School at Cotta, under Mrs. Lambrick, and subsequently Master of one of our Out-schools. For the last seven or eight years, however, he has been unable to do any thing for his support, having lost the use of nearly all his limbs. Till about two years since he lived at Madiwata, a village about three miles from Cotta. Whenever I visited him there, I almost invariably found him reading his Singhalese Testament, and nothing seemed to be so delightful to him as conversation on what was read, and prayer. About two years ago, or more, his wife and relatives not being willing to take that care of him which his afflicted state required, he was brought to the Mission premises, and received his portion of food along with the

RECORD, March 1846.]

Institution Youths till the time of his death. In his last illness some of his relatives wished to remove him, for the purpose, as they said, of taking better care of him. To this he was strongly opposed, saying that they would have some heathenish ceremony performed for his recovery if he consented to go with them. They still wished to take him, even against his will, and applied to us for permission, which, however, we refused; telling them that, if they wished to minister to his comfort, they could come here, or send some one to attend upon him; but that we would not allow him to be taken away without his own consent. Upon this they declined taking any further care about him, and he remained with us till his death. There is nothing particular to be recorded of what he said; indeed, for a long time before his death it was almost impossible to understand what he said; but we have reason, from his consistent and blameless conduct for many years, and his evident delight in reading the Bible and prayer, to conclude that he was—what, alas! can be said of very, very few in this country—*an Israelite indeed, in whom is no guile.*

We now resume the Cotta Report.

The Girls' School.

This has been, during the past year, under the superintendence of Mrs. Powell, and the following Report has been drawn up by the Master—

Day-school—At the beginning of the year the number on the List was 72. During the year 31 have left, and 44 have been admitted, making the present number 85. The average attendance has been from 50 to 60.

Sunday-school—This School includes the girls attending the Day-school; in addition to whom there were, at the beginning of the year, 24 others. Of these, 2 have left, and 6 others have been admitted; so that the whole number now on the List is 113.

By this Report it will be seen that there has been a considerable improvement in the School.

The English School.

Since the last Report the number of scholars has been reduced to 56, most of the advanced boys in the School having left to attend the Native Normal Institution which has been lately established in Colombo by the Central School Commission, where they are provided with subsistence money—ten shillings each, month-

ly—during their studies, and on completing their term are appointed Native Schoolmasters. Notwithstanding the diminution in our numbers, we have reason to thank God that, upon the whole, the School continues to afford us much satisfaction.

Out-schools.

Upon this subject we have very little to report. The number is the same as last year; viz. 30, containing 588 boys, 204 girls, and 125 adults; making a total of 917. This is 54 less than were in the Schools last year. The reasons to be assigned for this diminution are, the increased demand for labour and the establishment of Government Schools. However, though the number of scholars is less, the progress of the scholars is more satisfactory than last year.

Printing and Bookbinding Departments.

These departments have been conducted during this year upon a reduced scale, as proposed at the last Annual Meeting and approved by the Parent Committee. If we except a Reading-book for the Singhalese Schools, by the Rev. G. C. Trimmell, the Press has been employed almost exclusively upon the Holy Scriptures.

Prospects of this Station.

We close our account of this Station with the following passage from the Letter of Mr. Haslam previously quoted. He says—

The prospects here, as regards Missionary work, I cannot but consider to be more encouraging than I have before known them. The division of the Station into districts, one of which is assigned to each Catechist, has been the cause, I think, of a great improvement in the Congregations; and as each Catechist is expected to visit the people in his district from house to house, we may hope that there will be a corresponding increase in the diffusion of Christian knowledge, and, if God give His blessing, of something more approaching to Christian feeling than has hitherto been found among us.

Kandy.

The Rev. W. Oakley continues to be the only Missionary at this Sta-

tion. Its condition is fully shown in the following

Report for the Year ending June 25, 1845.

General View.

Although, in the midst of our trials and disappointments, we occasionally witness what is calculated to encourage us in our work, we are not yet permitted to see the work of the Lord prospering in our hands. The people around us, with some few exceptions, are still buried in their worldly pursuits; devoting their whole time and thoughts to the increase of their wealth and the success of their worldly speculations, and seeking their peace and happiness therein. The Lord's-day is desecrated, and almost all the duties of Religion neglected and forgotten. In the midst of this general apathy on the subject of Religion, we are, however, rejoiced to see a few who still seem to hold on their way, and *shine as lights* in the midst of the surrounding darkness.

Congregations—Adult Baptisms.

In the Tamul language we have only one regular Service, which is conducted by the Tamul Catechist at 8 o'clock on Lord's-day morning in the Bazaar School-room. The average attendance is 21. In the Singhalese language there are at present four regular Services, viz. (1) On the Mission premises, Lord's-day, 11 A.M., at which the usual attendance is about 70, as reported last year. (2) In the Kandy Jail, Lord's-day 6½ A.M., at which the attendance has been from 25 to 40. (3) In the Gatambe School-room, Lord's-day 7 A.M., at which the average attendance has been 35. (4) A Catechetical Lecture, Wednesday, 10 A.M., attended by the children of the Kandy, English, and Singhalese Schools, and the Kandy Bazaar Singhalese School: the usual attendance has been about 40.

In connexion with the Singhalese Congregation on the Mission premises there have been, during the past year, 4 adult baptisms. One of them was the daughter of a very respectable high-caste Kandian. After due instruction she was admitted into the Christian Church by baptism on Lord's-day, September the 15th. As she could read very well, her knowledge of the Christian Religion was more correct and more extensive than we usually meet with in Candidates for Baptism in this country. But she was not long spared to show the steadfastness of her faith, or

the consistency of her life. She was married in the month of November to a young Kandian man, who was baptized in Colombo some years since, and, after a very short illness, died in Kandy on the 20th of April last. She was interred in the burial-ground attached to the Mission premises on the following day.

Communicants.

At the date of the last Report there were, at this Station, 21 Communicants. Of these, 1 has left the Station, and 2 have since been added, making the present number 22. One of those who has recently joined the Church, is Samuel, the brother of Rajaparagatara Abraham, of whose baptism some notice was given in the last year's Report of this Station.* I am thankful to say that these two brothers have hitherto been enabled, by the grace of God, to continue steadfast. They have both been exposed to many trials and persecutions during the past year from their neighbours, and especially from some of the members of their own family.

Schools.

Day-schools—The number of Boys' Day-schools is 7, of which 6 are Singhalese and 1 Tamul. The number of children on the books is 170, and the average attendance 79. A Girls' Day-school was opened at Katagalle, soon after the last Annual Meeting, with 11 girls. The Mistress was educated in the Kandy Female Boarding-school; but in consequence of her illness the School is at present closed.

Kandy Female Boarding-school—At the close of the last year, the number of children in this School was 12; 2 have been subsequently added, completing the original number, 14.

The conduct of the girls now in the School is satisfactory, and their progress in reading, writing, needlework, &c., creditable. I am thankful to say that the expenses of this School, during the past year, including the Teacher's salary and extras, have been met by the liberality of Christian friends here and in England.

Dreadful Apathy and Ignorance of Condemned Murderers.

The following mournful account is given by Mr. Oakley in a Letter dated Sept. 15, 1845—

* Vide Church Missionary Record for March last, p. 55.

In the Kandy Jail there are at present a number of Kandians under sentence of death for murder. I have seldom seen persons so utterly unconcerned about the future as these poor wretched creatures seem to be. Three of them are unwilling to listen to any thing about the Christian Religion. One man told me the other day that he was quite sure he should be born again in this world as a great or rich man, because he had acquired so much merit by his good works, especially his alms-deeds. He said that he had fed and clothed the poor; made presents to the Buddhist Priests; listened to the reading of sacred (heathen) books; FED THE CROWS; and done a variety of other good things! When I asked him about the evil things he had done, he said that he had only committed two sins, viz. he had shot two wild pigs; but he added, that he had no fears respecting those sins, because his mother had told him that she would take them upon herself, according to a custom, common among the heathen, by which they absolve each other from their sins; especially parents, who, on the first day of the year, or on what they believe to be a lucky day, forgive the sins of their children for the past year, or since they last granted them absolution. All this was said by the man with the greatest seriousness and confidence.

Contributions from the Natives.

In the same Letter, but on the 10th of October, Mr. Oakley remarks—

The contributions of Natives at this Station, during the past year, have been encouraging. The amount received has been 14*l.* 12*s.* 9*d.*, which is a considerable advance on the preceding year.

Baddagame.

This Station continued under the charge of the Rev. Messrs. G. C. Trimmell and C. Greenwood, until the removal of Mr. Trimmell to Cotta, to undertake the duties of the Secretaryship. They have furnished the following

Report for the Year ending June 25, 1845.

General View—Baptism of an Adult.

With regard to the spiritual condition of the people around us, we must state, with regret, that we fear it is much the same as when we presented our last Report; or, at least, that there is no very

evident sign of improvement. We cannot doubt that the knowledge of the Truth continues to spread, and that the natural prejudice of the Natives against it decreases; but, as it regards the influence of the Truth in converting sinners to God, and subduing the natural enmity of the heart toward Him, we see but little that is encouraging. Here and there, however, we meet with one or two of whom we hope that the Gospel has proved to be *the power of God unto their salvation.*

We have had the satisfaction to baptize, during the year, one adult, a young man who, years ago, was a boy in the Pelleket-tege School. Suffering and affliction have been the means, under God, which have led to his valuing the instruction given him in our frequent visits, and also, as we trust, to his conversion to God. We would receive with thankfulness the encouragement which this case is calculated to afford us, and would regard it as a token that God is with us; and that, although the people around us are generally in a state of awful apathy and hardness of heart, God will fulfil His promise, that *in due season we shall reap, if we faint not.*

In a Letter dated March 27, 1845, Mr. Trimmell gives the following additional particulars of this young man—

After he left School, to obtain his living by labour, he neglected the Means of Grace, and was lost sight of by us till a dangerous accident, by which he has become a cripple for life, led to our being sent for to see him.

We resume the Report.

Congregations.

On the Lord's-day Divine Service has been held as usual, and the Word preached, in the Church, morning and afternoon; and a Bible Class, for the benefit of the youths of the Seminary, has been held in one of the Mission Houses in the evening. On Wednesday a Catechetical lecture has been given, in the Church, to the youths of the Seminary, the Baddagame Boys' and Girls' Schools, and the adult class of paupers, who, with a few others, form a Congregation of from 170 to 200 persons. If we cannot rejoice in a decided increase in our Church Congregation, we have reason to be thankful that it has maintained its strength, in point of numbers; and the Lord's-day Afternoon Congregation, we would hope, has rather increased.

Schools.

The Seminary—Seven youths have been removed—of whom two have been admitted as Probationary Students at the Cotta Christian Institution, and two others to the Cotta English School—and two admitted on probation. Of the conduct of the youths, generally, we are thankful in being able to speak favourably. We are not aware that any of them have been guilty of improper conduct, and several of them, we trust, are religiously disposed.

Although the number of youths in the Seminary is thus less by five than last year, the number of Boys in the English Day-school has increased. They continue under the same Master, and some of them are Candidates for Baptism.

Baddagame Girls' School—This School continues to give us satisfaction in all respects but one; and that is the most important one—decided religious influence. Here we have to lament the little fruit, or apparent fruit, of our labour. Yet in respect to this, though in some measure *cast down*, our hope is *not destroyed*. We do not see that decided religious impressions are made on the children's minds; but we know that they hear the Truth, and understand it. Their minds are informed, though their hearts may not be changed; and we hope, and believe, that the knowledge which they acquire of the way of Salvation may, at some time or other, lead to saving conversion. The number on the List is 112.

Boys' Day-schools—These continue the same as reported last year. The number of names on the Lists of the five Schools is 145, and the attendance has been tolerable through the year, except on particular occasions. Such occasions, however, occur much more frequently than we could wish. Sowing time and harvest, and the times of high water, always interfere with regularity of attendance in the Out-schools. To these impeding causes have to be added, during the last year, that of small-pox, which made its appearance in one or two places, and, for a time, nearly broke up some of the Schools. We trust that more than usual progress has been made in the reading of the boys during the year.

Conclusion.

Taking a general view of the Station, though we cannot say that there is any thing to encourage us to hope that a very important and blessed change is near at hand; yet we do not doubt that our la-

hours are producing an effect upon the poor deluded people around us, which will, in the Lord's own time, be abundantly manifest in the establishing of His kingdom in their hearts.

Increased Activity of the Buddhists.

In the Letter previously quoted Mr. Trimmell remarks—

The Buddhists seem to exert themselves more than formerly, perhaps from the apprehension that their craft is in danger.

I wish they had more decided tokens of it than it appears to us they have. A body of Buddhist Priests, I have just heard, has arrived from Siam, bringing with them a number of images of Buddha. Whether they have come to dispose of their idol merchandise, or as revivers and purifiers of the Buddhist faith among the Singalese, I know not. They may, as a cloud, increase the darkness in some particular place, and for a limited time; but they cannot hinder the rising of the Sun of Righteousness.

HOME PROCEEDINGS.

Forty-sixth Anniversary of the Society.

THE Anniversary Sermon before the Society will be preached on Monday Evening the 4th of May, at the Parish Church of St. Bride, Fleet Street, by the Right Rev. the Lord Bishop of Calcutta, one of the Vice Presidents. Divine Service will commence at half-past Six o'clock.

The Annual Meeting will be held at Exeter Hall, Strand, on Tuesday the 5th of May. The Chair will be taken by the Right Honourable the President.

A Meeting of the Society will also be held at Exeter Hall in the Evening of the same day. The Chair will be taken by the Most Hon. the Marquess of Cholmondeley, one of the Vice-Presidents.

At the Morning Meeting the Chair will be taken at TEN O'CLOCK PRECISELY: in the Evening at SIX O'CLOCK PRECISELY.

Departure of a Missionary.

The Rev. John Rebmann embarked at London, on board the "Arrow," on the 21st of January, for Zanzibar, with the view of joining the Rev. Dr. Krapf at Mombas. (Vol. XVI. p. 269.)

PROCEEDINGS OF ASSOCIATIONS.

Lancashire.

Barrow Ford, March 8: S., Rev. J. Johnson,	2	14	0
Blackley, March 4: M., Rev. W. R. Keeling,			
Chn.	1	12	0
Briercliffe, Mar. 8: S., Rev. J. M. Lindon, not known			
Burnley, March 8: S., Rev. J. Bardsley			
and Rev. J. Johnson.	24	9	7
Ditto, March 10: M., Rev. J. Bardsley, Chn.	6	15	6
Bury, March 11: M., Rev. H. C. Boutflower,			
Chn.	4	2	3
Clitheroe, March 1: S., Rev. J. Johnson:			
St. Mary's.	4	13	10
St. James's.	3	17	7

Clitheroe, March 2: M., Vicar of Whalley, Chn.	3	12	0
Colne, March 8: S., Rev. J. Johnson:			
Parish Church.	11	14	7
Christ Church.	2	4	6
Ditto, March 9: M., Rev. J. Henderson, Chn.	5	0	0
Ellenbrook, March 5: M., Rev. W. Rigg, Chn.	2	7	8
Heywood, March 12: M., Rev. R. Minnitt,			
Chn.	3	10	6
Manchester, March 6: M., St. Silas, Rev.			
E. Butler, Chn. (Formation of Assoc.)	16	8	
Whalley, March 1: S., Rev. J. Johnson.	7	18	10
Ditto, March 3: M., the Vicar, Chn.	2	14	10

Middlesex.

Chelsea: Christ Church, Feb. 24: M., Rev.			
W. W. Robinson, Chn.	10	0	0
Mile End New Town, March 16: M., T.			
Fowell Buxton, Esq., Chn.	9	10	6
St. John's Chapel, Bedford Row, March—			
S., Hon. & Rev. B. W. Noel & Rev.			
S. Garrard, including 5l. for China Fd.	86	3	10

Northumberland.

Bedlington, Mar. 1: S., Rev. R. G. L. Blenkinsopp:			
Morning.	5	14	2
Afternoon.	15	0	
Kirk Whelpington, March 15: S., Rev. R.			
Clayton.	7	2	0

Surrey.

Brixton & Tulse Hill Ladies, March 16:			
M., Rev. R. Davies, Chn.	no	Coll.	
Clapham, S.:			
Parish Church, Rev. H. Venn, B.D., and			
Rev. J. H. Pratt, M.A.	84	10	4
St. Paul's, Rev. W. Borrows, M.A.	26	14	10
St. James's, Rev. C. Bradley.	80	6	6
St. John's, Ven. Archd. Dealtry.	42	7	0
Tooting, Feb. 22: S. (2), Rev. J. Johnson,	27	5	0

Yorkshire.

Amotherly, March 1: S., Rev. C. Hodgson,	1	12	6
Bainton, Feb. 15: S., Rev. T. Rankin.	7	2	6
Kirkheaton, March 8: S., Rev. R. Collins,	2	3	4
Laughton-en-le-Morthen, Feb. 15: S., Rev.			
G. Smith.	4	1	0

Erratum in our Number for January—The Sermon at Broseley, Shropshire, was preached by the Rev. J. Bartlett, not the Hon. and Rev. O. W. W. Forester. The Collection, including Contributions, amounted to 29l. 0s. 3d.

RECENT INTELLIGENCE.

Bombay and Western-India Mission—Letters lately received from Bombay communicate the afflictive intelligence of the decease of the Rev. John Dixon on the 7th of January last. Mr Dixon was attacked by fever on the 3d of January at Moonjee Pytun, on the banks of the Godavery, while on a Missionary tour; and on the 7th was removed, in a state of insensibility, to Aurungabad, where every medical attention was afforded him; but in the evening of that day it pleased God to release him from his sufferings. Mr. Dixon had faithfully laboured at Nassuck for upward of sixteen years.

Calcutta and North-India Mission—The Rev. T. Sandys and Mrs Sandys safely arrived at Calcutta on the 17th of Jan. (Vol. XVI. p. 212)

Madras and South-India Mission—The Rev. T. G. Ragland, accompanied by the Rev. G. G. Cuthbert, safely arrived at

Madras on the 3d of January. (Vol. XVI. p. 269.)

New-Zealand Mission—Despatches received from this Mission, dated Oct. 1845, inform us that hostilities were then suspended. Heke had manifested a desire for peace; and had sent a Letter to the Governor, through the Rev. R. Davis, with that view.

The Rev. W. C. Dudley has been called to suffer an afflictive dispensation in the removal of Mrs. Dudley by death. She died on the 19th of September at Auckland, after some months' illness.

Jamaica Mission—The Rev. F. Redford, in a Letter dated Aberdeen, Jamaica, Jan. 26, 1846, informs us that it is probable that it will be necessary for him to visit England on account of an affection of the heart, from which he is at present suffering.

Contribution List,

From February 16th to March 15th, 1846.

City-of-London Auxiliary:						
Aldersgate: St. Botolph, Aldersgate,	8	1	3			
Farringdon Without: Bridewell Chapel,	4	17	6			
ASSOCIATIONS IN AND NEAR LONDON.						
Bethnal Green	8	14	7			
Camberwell and Vicinity	34	7	6			
London, North-East	198	4	8			
London, West	7	15	7			
Belgrave District: Episcopal Chapel,						
Halkin Street West	12	12	0			
Fitzroy-Chapel District	3	7	2			
Percy-Chapel District	84	11	5			
Southwark	14	12	0			
Ladies			5	0		
Stepney	15	16	6			
Whitechapel: St. Mark's	2	2	8			
ASSOCIATIONS OUT OF LONDON.						
Berkshire: Newbury	85	3	7			
Windsor	12	12	0			
Windsor, Old	16	4	8			
			114	0	3	
Buckinghamshire:						
Buckingham and Vicinity,	80	15	8			
Winslow	5	16	0			
			86	11	8	
Cambridgeshire:						
Barley (Herts)	20	0	0			
Thorney	25	0	0			
			45	0	0	
Cheshire: East Cheshire:						
Macclesfield	50	0	0			
Christ Church	18	0	0			
Knutsford	9	18	2			
Namptwich: Leighton ...	2	0	6			
Pott-Shringley	7	6	0			
Stockport	49	14	0			
Stretton	12	16	2			
				149	14	10
Cornwall: Bedmin	56	16	0			
Flushing	2	13	0			
Fowey	3	15	0			
Launceston	49	15	2			
Lostwithiel	27	6	9			
Padstow	19	10	5			
Redruth	21	0	11			
Ruan Lanihorn	4	12	10			
Saltash	9	8	0			
Tregony	26	0	0			
Truro	53	8	4			
			273	6	5	
Disbursements			6	13	0	
			266	13	5	
Looe	12	15	4			
Western District:						
Penzance	59	13	8			
Penryn	5	0	0			
			64	2	5	
Cumberland: Carlisle	87	18	2			
Hayton, including 10s. 6d.						
China Fund	2	2	0			
Whitehaven	60	5	0			
			150	5	2	
Devonshire:						
Devon and Exeter	281	7	3			
Monk's Okehampton	15	0	0			
North Devon & Barnstaple,	98	15	7			
			395	2	10	

Dorsetshire:	
Sherborne & North Dorset:	
Sherborne	9 3 0
Dorchester and South Dorset:	
Cerne Abbas Ladies	46 5 0
Wimborne and East Dorset:	
Blandford: Shaftesbury,	4 3 6
Wareham	84 12 1
	<hr/> 94 3 7
Durham:	
Houghton-le-Spring	90 13 10
Essex:	
Chelmsford & West Essex:	
Mountnessing	14 10 4
Epping: St. John's	5 4 9
Colchester and East Essex,	345 7 9
Wanstead: West Ham	9 11 6
	<hr/> 374 14 4
Gloucestershire	195 5 7
Campden	24 14 9
Cheltenham	2 8
	<hr/> 220 3 0
Hampshire: North Hampshire,	
East Hampshire: Elvetham,	5 0 0
Broughton	14 7 6
West Tytherly	15 9 6
Christchurch	24 18 0
Portsmouth and Portsea	1 12 4
Isle of Wight: Newport and	
Isle of Wight: Thorley,	2 15 0
West Cowes	47 0 0
Byde: Brading	2 11 6
Channel Islands: Guernsey,	140 0 0
	<hr/> 278 13 10
Herefordshire	120 0 0
Hertfordshire: Royston	9 8 0
West Herts	45 10 6
Hatfield	8 15 2
North Mimms	11 9 0
	<hr/> 75 2 8
Huntingdonshire	1 1 0
Kimbolton	50 12 1
	<hr/> 51 13 1
Kent: General Account	
Ash and Ridley	3 7 4
Aylesford	18 9 0
Bidborough & Southborough,	
incl. 11. 1s. Dis. Miss. Fund,	
and 10s. I. N.-F. Ed. Fund,	4 16 4
Boughton Monchelsea	8 17 0
Cranbrook	8 0 0
East Farleigh, including 10s.	
China Fund	9 10 10
Gravesend, Milton, and Vi-	
cinity	23 1 6
Hadlow	2 10 0
Maidstone	15 18 8
Rainham and Gillingham,	
incl. 4s. 1s. Dis. Miss. Fund,	
and 11. I. N.-F. Ed. Fund	20 12 2
Rochester & Chatham, incl.	
5s. 2s. 10d. Dis. Miss. Fd.	71 19 0
Rolvenden	11 16 10
Sevenoaks	14 2 7
Staplehurst	5 13 2
Tenterden	2 10 0
Teston and Nettlestead, in-	
cluding 2s. 2s. China Fund,	19 1 10
Tonbridge, Penshurst, and	
Tudely-cum-Capel, incl.	

3s. 12s. 6d. I. N.-F. Ed. Fd. 100 4 10	
Tonbridge Wells	140 6 0
Wittersham & Appledore ..	10 2 10
	<hr/> 514 19 1
Disbursements	19 7 6
	<hr/> 495 11 7
Lancashire:	
Lancaster and North Lan-	
cashire: Ulverstone	39 4 0
Liverpool and West Lanca-	
shire	694 13 4
Manchester and East Lan-	
cashire	700 0 0
Accrington & Church Kirk,	7 8 4
Bury	100 0 0
Stalybridge	17 10 0
Bolton	45 0 0
Burnley: St. James's	7 6
Clitheroe	25 0 0
Rossendale: Bacup	9 5 0
Wigan: St. George's	9 18 0
	<hr/> 1648 6 2
Leicestershire:	
Ashby-de-la-Zouch and Ravenstone,	100 19 1
Lincolnshire: Donington	
Fleet	6 5 4
Leake	3 8 0
Leake	9 5 0
Louth	221 18 2
Stamford	83 6 0
	<hr/> 324 2 6
Isle of Mann	134 3 1
Middlesex:	
Hampstead	122 11 5
Harrow	26 7 2
Highgate	57 10 0
	<hr/> 206 17 0
Monmouthshire: Caerleon	
Pontypool and Vicinity	3 18 4
	<hr/> 74 14 10
Northamptonshire: Oundle ..	
Towcester	15 13 5
Wellingborough	55 0 0
	<hr/> 63 5 0
	<hr/> 133 18 5
Nottinghamshire: Retford ..	
Worksop	15 0 0
	<hr/> 5 5 0
	<hr/> 20 5 0
Oxfordshire: Oxford and its Vicinity ..	
Shropshire	324 17 10
Badger	78 10 8
Ludlow	4 9 0
Market Drayton, incl. Ches-	
wardine, 11s. 4s. 10d.	1 16 0
	<hr/> 35 19 10
	<hr/> 120 15 6
Somersetshire:	
Mid Somerset: Sedgmoor ..	18 3 7
Congresbury	66 17 7
Polden Hill, incl. 5s. China Fd.	19 5 0
Taunton & Neighbourhood,	33 0 0
Yeovil	10 0 0
	<hr/> 147 6 2
Staffordshire:	
S. Staffordshire: Aldridge ..	23 2 4
Ettingshall	9 12 0
Barton-under-Needwood ..	32 8 10
	<hr/> 65 3 2
Surrey: Clapham	
Guildford & Deanery of Stoke,	252 5 8
Kingston and Vicinity:	
Wimbledon	90 0 0
	<hr/> 1 1 0

Richmond.....	10	0	0			Hibernian Auxiliary.....	2500	0	0
Tooting.....	28	6	4			Mount Nugent, Ballyjames-			
					371	13	0		
Warwickshire: Alcester.....	29	5	8			duff, and Crosserlough....	20	12	4
Bidford and Priors Salford,	41	0	0						2520
Clifton-on-Dunsmore.....	33	18	9						12
					104	4	5		4
Westmoreland: Heversham.....	10	0	0						
Kirkby Lonsdale.....	53	2	11						
					63	2	11		
Wiltshire: Devizes & N. Wilts:									
Calne.....	28	0	0						
Inglesham.....	2	10	0						
Cricklade.....	5	8	0						
Melksham, Shaw, & Seend:									
Shaw and Whitley.....	4	11	4						
Erie Stoke.....	7	16	2						
Mere.....	15	0	0						
					68	5	6		
Worcestershire: Bewdley.....	59	14	8						
Evesham.....	38	12	8						
Kidderminster.....	66	15	6						
Tenbury and Burford.....	18	1	0						
					183	3	10		
Yorkshire: Barnsley.....	28	4	6						
Dewsbury.....	114	12	2						
Huddersfield.....	43	3	11						
Trinity Church.....	10	0	0						
Kingston-upon-Hull.....	312	2	1						
Cottingham.....	1	13	6						
Leeds.....	500	0	0						
Middleham.....	9	4	4						
Thornton Steward.....	1	17	0						
Ripon.....	53	8	0						
Romaldkirk.....	21	8	0						
Rotherham.....	80	15	8						
Scarborough.....	214	7	10						
York.....	818	14	4						
					2209	11	4		
Carnarvonshire: Pwllheli.....	16	8	6						
Denbighshire and Flintshire.....	85	11	8						
Rossett, the.....	10	0	0						
Wrexham.....	77	9	8						
					173	1	4		
Merionethshire: Barmouth.....	15	14	8						
Pembrokeshire: Pembroke & Lamphey,	26	18	4						
Edinburgh Auxiliary:									
Aberdeen.....	44	16	3						
Montrose.....	21	13	0						
Portobello.....	12	1	3						
					78	10	6		
Hibernian Auxiliary.....	2500	0	0						
Mount Nugent, Ballyjames-									
duff, and Crosserlough....	20	12	4						
									2520
									12
									4
COLLECTIONS.									
Children, four, under 13 years of age....	8	5	0						
Church-of-England Working-man's Bi-									
ble and Missionary Society.....	8	2	0						
Hatchard, Mrs., Clapham Common, M.Box,	1	6	0						
Hope, Capt. H., R.N. C.B., Miss. Box....	13	0	0						
Usher, Miss, Matlock Bath.....	3	9	6						
Wells, Master, Ann's Villas, St. John's Wood,	10	0	0						
T. D., Mission Box.....	15	1	1						
BENEFACTIONS.									
Barnett, R. Esq., Blackheath, by Rev. N.									
V. Fenn.....	10	10	0						
Buxton, Dowager Lady, Northrepps Hall,	5	0	0						
Caldecott, Miss, Bitteswell, Lutterworth,	20	0	0						
Friend, by Rev. Dr. Roberts.....	20	0	0						
G. E. A.....	25	0	0						
Gregson and Co., Messrs., Austin Friars,	20	0	0						
Lady, by Mrs. White, Winchester.....	10	0	0						
M'Farquhar, Rev. W. P., Euston Square,	10	10	0						
Mills, Miss, Russell Square.....	100	0	0						
Papillon, Capt. A. F.W., R.A., Athlone....	10	0	0						
Thornton, Miss I., Battersea Rise.....	5	0	0						
SICK AND DISABLED MISSIONARIES' FUND.									
Legacy: Jones, Rev. T., late of Creston:									
Exors. Rev. G. Bugg and Rev. J. Owen,	10	0	0						
FOURAH-BAY INSTITUTION BUILDINGS' FUND.									
Wolverhampton: St. Paul's.....	2	0	0						
CHINA-MISSION FUND.									
Wilson, Mrs. and Miss Ann, Clifford,									
Sheffield.....	10	0	0						
North Staffordshire.....	82	13	10						
FOREIGN.									
Holland: The Hague.....	5	5	2						
Madeira.....	12	2	0						
Russia: Moscow.....	24	5	11						
LEGACIES.									
Manger, Mrs. E., late of Chatham, incl.									
Interest 1 <i>l.</i> 0 <i>s.</i> 9 <i>d.</i>	11	0	9						

The Committee also thankfully acknowledge the receipt, by Miss M. A. Stevens, of a small Box of Work, value about 7*l.*, from the Knaresborough Juvenile Church Missionary Association, for the Schools of the Rev. C. B. Leupolt, Benares; a Box of School Materials, &c., value about 6*l.*, for Mrs. Schön, Sierra Leone, from the Society for Promoting Female Education in the East, by Miss Braithwaite; and a Parcel of Wearing Apparel, &c., value 15*l.*, also for Sierra Leone, from the Ladies of Frodsham, by Miss E. Bagnall.

Erratum in our last Contribution List—By an error of the printer, the sum remitted from Nailsea, Somersetshire, was acknowledged as 4*l.* 15*s.* 3*d.* instead of 16*l.* 6*s.* 1*d.*

Church Missionary Record.

No. 4.]

APRIL, 1846.

[VOL. XVII.]

GREECE MISSION.

WE continue our account of this Mission, the seat of which is Syra, from p. 76 of our Number for April last.

The Rev. F. A. Hildner, assisted by Mr. C. Sanderski, has continued in charge of this Mission.

Toward the close of the year, at the instigation of the Authorities of the Greek Church, attempts were made, similar to those which were made and resisted ten years ago, to interfere with the principles on which the Schools have been conducted; but there is reason to hope that these attempts may be ultimately defeated.

The following extracts from Mr. Hildner's Journal will show what has been done, during the last year, in the several departments of labour, viz. the Schools, Distribution of Books, and German and English Services.

The Schools.

Their General Condition.

Jan. 14, 1845—The condition of our School Establishment continues to be, on the whole, satisfactory, and gives much cause for thankfulness to God; especially as Mr. Sanderski and the Teachers, as well as myself, are still permitted freely to teach the pure truths of His Gospel to the children. Most of them understand the word spoken, and are generally, especially the female scholars, attentive to it.

July 5—Our Schools are in a prosperous condition. Mr. Sanderski and I give Christian instruction to the children nearly every day in the week; beside which the children read the Scriptures in different classes, and commit portions of them to memory. We give away, and sell, the Holy Scriptures, and books from our presses, without meeting the least obstruction in any part of our work.

Celebration of their Fifteenth Anniversary.

May 3—We solemnized privately, but with sincere gratitude to God, and much in our usual manner, the Fifteenth Anniversary of our School Establishment. I
Record, April 1846.]

went first, with Mr. Sanderski, to the department of girls, all of whom we assembled in the large room of the Middle School, and with whom we sang a hymn of praise: after this, the first Mistress read aloud the 34th Psalm, and I then closed with a suitable prayer, and the singing of a Doxology. Proceeding next to the Boys' School, all was conducted nearly in the same simple manner. I, at the same time, silently raised my heart in humble gratitude to the Lord, asking Him for His farther protection and blessing.

The Annual Examinations.

July 24—To-day the boys of our Hellenic Schools were publicly examined; the Governor, the Demarch, and the Ephori, being present. All the scholars were individually examined in Ancient Greek, the History and Geography of Greece, Arithmetic, and Sacred History.

July 25—This morning the Examination of the Female High School took place before the same Authorities. This School is divided into three classes: all the scholars were examined in Ancient Greek, and were, with the exception of a few who had been negligent, praised by the Governor and the Ephori for their progress. The third class, the highest, then exhibited their progress in the French language. Some of the girls answered the questions of the Teachers with the greatest readiness. Specimens of needlework and embroidery—which, on account of the great diligence and ability of the Teacher, were this time of a distinguished character—were next exhibited, and then the writing of the girls, and copies of drawings, were inspected, and found to be praiseworthy.

July 26—The Examination of the girls, two members of the School Commission being present, was continued in the remaining branches; as, Sacred History, Geography, History, and Arithmetic. The results of these Examinations were pronounced to be highly satisfactory, and caused me much joy and encouragement.

Aug. 7, 1845—The Governor and the Demarch, as usual at the close of the Half-yearly Examinations, expressed their high satisfaction and thanks for the benefits derived from our Schools.

Facilities for the Distribution of the Scriptures and other Books.

Jan. 28—I meet with many opportunities for the disposal of the Holy Scriptures and other good books, especially among the rising generation.

March 29—I forwarded to the Public Boys' School in the Ipsariot quarter 15 New Testaments, of the new edition printed at Athens. This was done at the request of the Teacher, who intends to use the Testament as a Class Book in his School. The Greeks generally prefer editions of the Scriptures printed in Greece to those printed in London or America. I also disposed of a number of other Christian Books to different individuals in Syra. Scarcely a day passes wherein I have not opportunity to dispose of some good books or Scriptures, either in the Schools or elsewhere.

April 22—I forwarded 70 copies of the Holy Scriptures and other good books to some Schools in Crete. This Island now depends, as the Rev. G. Benton has left it, almost entirely on Syra for its supply of Christian Books, and School Books in general.

July 9—I to-day received notice that seven large cases, containing 1000 Ancient-Greek Testaments, are on their way to Syra. I am rejoiced to think that these Holy Scriptures, before destined to be used as waste paper, have been rescued from their ill fate, and will now come to Greece, where they can be widely distributed, and, as I hope, beneficially used. It is my sincere desire, and shall be my hearty endeavour, to dispose of them in the most proper manner. May the Lord grant His blessing to this undertaking!

Oct. 22—Scarcely a day passes without my having manifold opportunities for the disposal of School Books and Scriptures, either to the children of our establishment, or to other Schools and persons.

German and English Services—Grant from H. M. Government toward a British Chapel.

Feb. 13—Our Protestant circle has lately increased; and with pleasure I record that, for some months past, our Public Services on the Lord's-day have had a regular and full attendance. It is my heart's

desire and endeavour that our small number of Evangelical Christians here may become increasingly a *savour of life unto life* to the Greeks, who observe our walk, and to whom we are called to become helpers to their eternal welfare.

March 23—I held the Services, at both of which there was a good attendance. In the morning the number was 29; there being, among the hearers, one of our Greek Female Teachers, with her mother, and two other Greeks, beside the Masters of the four English vessels now in the harbour. At the Evening Service there was another Greek present. To have 44 hearers at the two Services is a rare and cheering occurrence. In the evening, Messrs. Sanderski and Henning came, with their wives and some other friends, when we sang some hymns, and had useful and religious conversation.

March 30—I preached to my English Congregation from Luke xvi. 31. There were several sailors present from one vessel, and a captain, with his wife, from another. In the Afternoon Service I addressed my German hearers from John xx. 29. Comparing the present attendance at Divine Worship with that of former years, I must consider it to have been encouraging during the last six months.

Oct. 16—After having finished my Biblical Lessons with the girls, I went to R. Wilkinson, Esq., the British Consul, by whom I was informed that he had just received an answer from the Earl of Aberdeen, to the effect that the British Government had granted 250*l.* in aid of the erection of a British Chapel at Syra.

Celebration of Good Friday by the Greeks.

April 25—Good Friday of the Greeks. Our Schools are closed for a few days on account of the Greek Easter. I this evening went to the Greek Church. Even the outer courts, which are spacious enough, were crowded to excess. At the close of the Service, a likeness of the crucified Saviour was carried round the Church with great pomp and ceremony, followed by the Bishop and all his Clergy. To this likeness, during its progress, the deepest veneration was paid by the greater part of the multitude. I thought it was merely a picture of Christ; but a Greek standing by me helped me out of my ignorance by telling me that it was a massive figure formed of wax. I do not understand how the Greeks, who allow only pictures in their worship—unlike the

Romish Church, which allows graven images also—could consider this to be in unison with the doctrines of their Church.

I was surprised by a Greek, who had been present, asking me whether I had seen the idol!

ASIA-MINOR MISSION.

We continue the account of this Mission from p. 86 of our Number for April last.

The Rev. J. T. Wolters continues to discharge the duties of this Mission—his residence being at Boujah, a village near Smyrna. He has furnished, in a Letter dated Jan. 17, 1846, the following

Report for the Year 1845.

General View.

At the beginning of another year I would first, with feelings of the sincerest gratitude, look up to Him whose blessing, as I humbly trust, has attended my endeavours for the propagation of the Gospel of peace. It is true, that it is still a day of small things in Turkey; but we should not despise that day. I cannot but believe that the Lord entertains thoughts of peace, and not of evil, toward this country, now trodden down by the power of a false religion on the one hand, and by superstition, error, and ignorance—which have corrupted the true religion—on the other. Let us, then, not be discouraged. Let us pray, hope, and believe. Let us not be weary in our labour of love, and it will not be in vain in the Lord.

Protestant Congregational Services.

With regard to the direct preaching of the Gospel, a Missionary's position in this country is different from his position in other Missionary fields, as India, &c. While, however, I am not permitted to preach the Gospel to the Turks, I have had many opportunities of proclaiming its blessed truths before the Protestant Christians of this place. I have regularly taken part in the English Services, both at Smyrna and Boujah, and have preached, mostly at Boujah, every fortnight. I have also continued, every fortnight, the Service in the German language in the British Chapel at Smyrna, which has been attended by a small number of German Protestants in that city. My journey in the month of May,* and afterward the great conflagration, interrupted the Greek Service, which I used to perform in the house of the Rev. G. Solbe, his house being consumed by the flames. I have,

however, continued the Service at Boujah, in the Society's house, every Wednesday evening; and although hitherto it has been attended chiefly by our own families, yet I have some hope of its gradual increase. Beside these Services, I have, during the last six months, held a Monthly Missionary Meeting, which has been attended by our own families and a few children and members of the English Congregation.

Conversational Intercourse with Turks, Greeks, &c.

With regard to the Turks, I still find it exceedingly difficult, indeed almost impossible, to approach them. The opportunities, therefore, of speaking with them on religious subjects have been very rare. Among the Native Christians—Greeks, Armenians, and Romanists—we have found many opportunities of declaring the truth as it is in Jesus; and in some cases the willing ear has not been wanting. May the Lord, in His mercy, grant the open heart to receive the Truth; as indeed He has granted it, at least in one or two instances.

Distribution of Books.

The total number of religious and useful books, in different languages, which have been sent into circulation, during the past year, is 985; including 232 copies of the Holy Scriptures, either entire or in parts. The circulation of the Turkish books, published by the Society, continues; but not with the same rapidity as two years ago. Occasionally, copies are sold here, and at Constantinople. Of the first part of the Reading Book we might sell a great many copies, if we had them; but the book is out of print.

Translational Labours.

I have continued the study of the Armenian language, and have read, and translated into Turkish, the whole of the Gospel according to St. John. On reading the Rev. W. Jowett's Christian Visitor, I was so deeply impressed with the desirableness of presenting to Armenian Christians so valuable a book, that I could not refrain from preparing a translation of the first part—on select portions from Matthew—of the first Volume on the

* Vide p. 76.

New Testament. More than ten chapters have been translated by my Armenian Teacher, a good Scholar both in Ancient and Modern Armenian, and carefully revised by myself.

Mr. A. Dalessio has continued to devote his few leisure hours to the translation of some of the Homilies of our Church, into Modern Greek.

Conclusion.

Through the grace of God we have thus been enabled, in our humble sphere, to promote the Redeemer's Kingdom in this dark land; and have not been left without some tokens of the Divine blessing resting on our labours. Though our chief work is still to prepare the ground for future labours, yet we have enjoyed the privilege of sowing the good seed here and there; and our earnest prayer is that it may grow up, and bear fruit to the glory of God's Holy Name.

Missionary Tour.

We now give an extended account of a Missionary Tour, of a month's duration, undertaken by Mr. Wolters, in company with Mr. Dalessio. The account is taken from Mr. Wolters' Journal.

Departure from Smyrna—Mode of Travelling—Arrival at Yengi-Cafferét.

April 29, 1845—I left Boujah at half-past one o'clock, accompanied by Mr. Antonio Dalessio, my Native Assistant. From the hills between Boujah and Koukloujah, a village at about an hour's distance, we enjoyed a beautiful prospect of Smyrna and the Gulf. Crossing the plain of Bournabat, and the grove of pomegranates near the village of Hajilâr, we approached the mountains, near which we met the encampment of a great caravan, the camels feeding around. At the first coffee-house we allowed a few moments' rest to our horses, one of which was heavily laden with books, chiefly copies of the Holy Scriptures, for circulation. The coffee-houses in the interior of Asia Minor are, at the same time, guard-houses; and should there be any apprehension of danger on the road, from robbers, the traveller is escorted from one station to another by a well-armed man, or by more than one if need be. We were not left, therefore, to pass alone through a narrow ravine: an armed Turk walked before us till we entered the plain beyond, over which we proceeded in an easterly direction. It was a delightful evening.

the setting sun causing, in the dark clouds before us, a most beautiful rainbow, the token of the covenant. Just before dark we arrived at Yengi-Cafferét, where we spread our travelling mattresses in a small and miserable room.

Cassabâ—Visit to the Armenian Church and School.

April 30 — We started at seven o'clock, and about noon reached Cassabâ, a considerable borough, inhabited by Turks, Greeks, Armenians, and Jews. We took lodgings in the khân, and immediately sent our letter of introduction to the Headman of the Armenians, Khôja Avedik, who soon came to welcome us. Toward evening he sent for us, inviting us to his shop in the bazaar. In Europe it would be strange to be invited into a shop; but in the East it is not so. As we refused to take coffee they offered us warm sherbêt, *i. e.* hot water with sugar. Then a man was sent with us to show us the Armenian Church and School. Both are new buildings, erected chiefly by contributions from the Armenians of Smyrna. The Armenian Churches are always distinguishable from those of the Greeks by their greater simplicity: there is not in them so great a profusion of ornaments and pictures. In the School there were from 26 to 30 children. The Teacher appeared to be a man advanced in age; and is, as we are told, well versed in the Armenian language. Cassabâ is surrounded by fine gardens, and the adjacent fields produce cotton and melons in great abundance. Great quantities of the melons are brought to Smyrna.

Religious Conversations at Cassabâ—Notice of the Greek School—Encouraging Disposal of Books.

May 1 — An Armenian, whose acquaintance we made yesterday, came into our room, and we soon found opportunity for religious conversation. We showed him Bunyan's Pilgrim's Progress in Armenian, and as he was pleased with the book we presented him with a copy. He asked for the Armeno-Turkish Old Testament, of which he also received a copy.

While the Armenian was still with us a Greek came to visit us. He appeared to have more light and knowledge, in religious things, than the Greeks generally possess; and soon began to speak in the strongest terms against superstition and ignorance, showing a *zeal of God, but not according to knowledge*. The manner in which he expressed himself clearly showed that he had not as yet learned the very beginning of true Christian knowledge—

mekness and humility. Antonio gave him some good exhortations, and pointed out to him the importance of reading the New Testament in a proper manner. As he had not a copy, we gave him one of Hilarion's translation, with the parallel Ancient-Greek text. When, many years ago, this edition was printed by the British and Foreign Bible Society, it obtained the sanction of the Greek Church; which, being printed on the title page, makes it very acceptable to the Greeks.

Antonio went to call on the Master of the Greek School, whom he once taught the method of mutual instruction. He soon called on us at the khân, and gladly accepted a number of our books, as New Testaments, Psalters, &c., for his School. This man, a native of Cæsarea, pleased me much, as he appeared to be sincere.

The Greek who called on us this morning came again, as also another, who was known to Antonio. They told us that two Turks of their acquaintance would readily receive some of our books. On being asked whether they would receive the New Testament, they said that they would most readily. Antonio, therefore, made up two parcels, each containing 1 New Testament, 1 Psalter, Genesis, and a copy of each of our elementary works in Turkish. It was soon known, among Greeks, Armenians, and Turks, that we had books, and one after another came to see them. Our small room was crowded with people, and I apprehended too much publicity, or perhaps even a disturbance in the place, if the fanaticism of some ignorant persons should unhappily be excited. Our fixing a price on the books a little checked the importunity of the inquirers, which was great indeed. We therefore willingly accepted the invitation of an Armenian to go out with him.

We first went to the Armenian School, and Antonio presented the Teacher with a copy of the Pilgrim's Progress, which was gladly received. Then we visited the Greek School, and I was glad to observe that quietness and order prevailed in it; but was much more pleased to find copies of the Holy Scriptures, such as the Modern-Greek New Testament and Psalter, in the hands of the children. The books we had given this morning to the Teacher were lying on his table. In the copy of a Greek Atlas he wrote, in my presence, "Presented by the Rev. J. T. Wolters to the School at Cassabâ;" adding, that he would write the same in the other books.

I had a short conversation with him on Christian love and forbearance. A rosary—which Eastern Christians keep in their hands as a kind of plaything, moving the beads while they are engaged in conversation, &c.—was lying on the sofa. Seeing that I observed the cross affixed to it, he said, "I do not like to see the cross connected with such toys, though I have no objection to see it in the Church." I replied, that it would be best of all, if the cross were deeply imprinted on our hearts, i. e. if we were to love our crucified Saviour. He was evidently pleased with this observation.

After having visited the Greek Church, an old and miserable building, we returned to our room. The thronging of the people to see our books, and the strangers who had brought them, had ceased. We sold some Turkish books, among which was a New Testament, to an Armenian. The Oda-Bashêe, the master of the khân, a Greek from Cæsarea, had expressed a desire to have one of our books. As he already had a Greco-Turkish New Testament, we gave him a copy of the Old Testament in the same language and character. He reads fluently; and, rejoiced with the treasure he had received, he sat down at the entrance of the khân and began to read aloud, while Turks and others were standing around. Even some of the passers-by were induced to stop a few moments to listen to the reading of the Word of God. Late in the evening we heard him still reading in the coffee-room of the khân.

Departure from Cassabâ—Sardis to Saleklê.

On the 2d the party left Cassabâ, and proceeded to Sardis; passing, at about four hours' distance from Cassabâ, through Akmeklê. On reaching Sardis Mr. Wolters writes—

We rested a few hours at the Cafferêt of Sardis; and though I had seen this remarkable place before, yet I accompanied Mr. Dalessio to the ruins of the celebrated temple of Cybele. He was not a little astonished at the sight of the magnificent columns. Many reflections, suggested by what Sardis once was and now is, occupied our minds and conversation. Having returned to the coffee-house, Antonio entered into a religious conversation with the Greek who had been our guide. Speaking of the ancient Church of Sardis, Antonio read the Epistle to that Church from Rev. iii., and afterward presented the

Greek with a copy of the New Testament, admonishing him to read it with attention.

We rode this evening as far as Saleklé, where we took lodgings in the same house in which we passed a night last year.* We were again hospitably received by the mistress of the house, her husband being absent at some other village. The New Testament, which I left in this house on my first visit, I found lying on the shelf. It appeared not to have been used frequently, though the woman told me that her husband read in it very often. If so, he must have taken good care of the book, as it was in such good condition.

Progress from Saleklé to Koolah—Festival of St. George—Condition of the People and Priests—Interview with two Schoolmasters.

By seven o'clock in the morning of the 3d the travellers were again on their way, and, crossing the Hermus by a bridge, passed through the village of Touraslé to the city of Koolah, a considerable place, containing several mosques. The 4th, the Lord's-day, was spent in one of the khâns of this place, Mr. Wolters and Mr. Dalessio reading together the Morning and Evening Service in Greek. On the next day, the 5th, Mr. Wolters thus notices one of two Greeks to whom they had brought letters of introduction—

He was exceedingly friendly, and did all in his power to render our stay at Koolah agreeable. The Greek Church celebrates to-day the Festival of St. George, and people were consequently at home in order to pay and receive visits. We accompanied our Greek friend to several houses, and it was interesting to us to observe the Greeks of Anatolia in their family circles, and particularly the females in their eastern costume. The ignorance among these people is exceedingly great. To the education of their children they are entirely indifferent: they send them to School, that they may not rove about the streets; but they do not care whether they learn any thing or not. There are three Schools here—two elementary and one Hellenic School. The children speak and understand only Turkish: even the Modern Greek is unknown to them. Both

the ancient and modern languages are taught through the medium of the Turkish.

Not only, however, are the people ignorant, but also the greater part of the Clergy. To give an instance of what is frequently their character—We met a Greek Priest in the street; but he could hardly walk, because he was intoxicated. Not long ago this Priest was excommunicated, because he secretly married a couple, who, from their degree of relationship, were strictly forbidden by the Greek Church to marry each other. The young married people were also excommunicated.

During our visits in the Greek houses to-day, we often endeavoured to lead the conversation to the *one thing needful*; but our efforts were ineffectual, as visitors were constantly coming and going.

We called on the Turkish Governor of the town: he received us in a friendly manner; but was so busy that he could pay very little attention to us. I returned to our lodgings sorrowful, because I had found no opportunity to speak of the Way of Salvation.

Our Greek friend came this afternoon, and introduced us to the Master of the Hellenic School, a Priest of Caesarea: he received us in a friendly manner, and inquired about our Church and Creed. I gave him as much information as I could; and on my mentioning the Prayer-book, he expressed a desire to possess one. "According to what I have now heard," he said, "we agree in many points. Tell me now, also, in what we do not agree." There was no time, however, for further discussion. The Teacher of the Elementary School came in: he was well known to Antonio Dalessio. He spent some time at Athens, and also saw our Schools at Syra. I was glad to hear that he had received his first instructions from the Rev. J. A. Jetter, at Boujah. "Both Mr. and Mrs. Jetter," he said, "loved me as their own child." Gladly he received a copy of Bickersteth's Scripture Help, and a New Testament; and we presented him also with an Atlas for his School. To the Master of the Hellenic School we gave a copy of Korai's Commentary on Timothy and Titus, and of Scott on the first three Gospels. The man appeared to be sincere.

Departure from Koolah, and Arrival at Yent-shehr.

Early in the morning of the 6th the party left Koolah; and, having twice crossed the Hermus, ascended

* Vide "Church Missionary Record" for April, 1845, p. 81.

a mountain called Chatal-tapasi. Mr. Wolters writes—

Having reached the top, there was a coffee-house, and near to it a tree, which afforded us shade from the sun. Here we rested a few hours, and refreshed ourselves with fresh butter-milk, which a boy brought us from a Turcoman tent. These black tents are often seen, either in larger or smaller groups, on the mountains and in the valleys, reminding the Christian traveller of the tents of Kedar—Cant. i. 5. Ps. cxx. 5. Early in the afternoon we reached Yeni-shehr (New Town), a miserable village, at the entrance of a beautiful valley of the Hermus, and remained for the night.

Journey to Ushak, through Koeray—Visit to the Greek Church and School—Conversations—Condition of the People.

Leaving Yeni-shehr at five o'clock in the morning of the 7th, the party reached Koeray after a ride of two hours. Mr. Wolters then says—

It is four hours from hence to Ushak. We now lost sight of the river Hermus, and travelled through a beautifully-cultivated country till about noon, when we arrived at the town of Ushak, which is situated on high table-land, surrounded by lofty mountains.

We visited the Greek Church and School adjoining; when the heads of the Greek communion came to welcome us, as also the two Priests. The Master of the School told us that most of the Greek Priests in Anatolia do not understand even Romsic or Modern Greek, much less their Ancient-Greek Liturgy, which they read in the Churches. The ignorance among both Priests and people is very great.

After supper, two Greeks visited us; one, a Native of Cæsarea; the other, a medical man, who spoke a little Greek, and appeared to have read some books relative to his profession. In order to form an idea of the manners of many physicians in the interior of Asia Minor, I will only mention the circumstance, that our visitant sat barefooted before us. We succeeded, at once, in giving a religious turn to our conversation. The old Greek of Cæsarea appeared to understand us well, expressing his assent by occasional exclamations. The physician, however, could not or would not, as it seemed, enter into the meaning of our conversation. The Greeks of Cæsarea appear to have a

greater inclination to religious inquiry than one generally finds among the Greeks of other places. ♦

May 8, 1845—A Greek of Smyrna, to whom we had a letter of recommendation, told us many things about the manners and customs of the people here. The men, he said, work little, while the females must do every thing: they must not only maintain the family by the labour of their hands; but, in addition to it, keep house, while the husband wastes his time in smoking and drinking coffee. When the father has given his daughter in marriage, he says, "I have sold my daughter." She has now become, as it were, a slave. This is true also of the rich: they seldom have servants, because poor girls, rather than serve, earn a scanty livelihood by manufacturing carpets. Thus even the mistress of a wealthy family is obliged to work as a servant.

Departure from Ushak—Journey to Kutaya—Conversation with a Schoolmaster and a Priest—Population of Kutaya.

On the 9th the party left Ushak, and in the afternoon arrived at Gediz, remaining for the night. Leaving this place on the 10th, they passed through the ancient Aezani to Dara-Kioi, at which village they passed the night. Soon after nine o'clock A.M. of the 11th, the Lord's-day, they arrived at Kutaya, which they had hoped to reach on the previous evening. During their sojourn here, Mr. Wolters writes, on the 13th—

We visited the Armenian Church and School, and had an interview with the Schoolmaster and one of the Priests. The Schoolmaster appeared to have more knowledge of the Gospel than the Priests. We presented to the Priest a copy of the Scriptures in Armeno-Turkish; and to the Schoolmaster a Modern-Armenian New Testament, and a Psalter.

The view from the Acropolis, over the town and surrounding country, is beautiful. Kutaya, the ancient Cotyæum, is one of the larger and better cities of Asia Minor. It is said to contain 9250 Turkish, 300 Armenian, 40 to 50 Schismatic, or Papal Armenian, and 400 Greek, houses.

Return Journey from Kutaya—Arrival at Tschauhanis and visit to the Armenian Church—Conversations—Hopeful Inquiries.

May 14—Leaving Kutaya soon after six o'clock, we turned our faces west-

ward, having hitherto travelled all the way from Smyrna in an easterly direction. We reached the town of Touthanlu in time to visit the Armenian Church. It was the hour of Evening Prayer, which we attended. It is indeed painful to witness the deplorable state of ignorance and superstition in the Eastern Churches. Priests and people seem to have no idea of the necessity of worshipping God *in spirit and in truth*. We saw a little boy of five or six years of age making the same prostrations as the adults. But who will ever tell this dear child that Christ is the children's friend, and the Saviour of his soul?

The Service being ended, we were invited into a room adjoining the Church. The Priest and several of the men who had attended the Service came to welcome us. While coffee was served, they made some inquiries about our journey, and we soon succeeded in giving a religious turn to the conversation. We told them something of Bible and Missionary Societies, the success of the Gospel in New Zealand and other parts of the world, the duty of every Christian to let his *light shine before men*, &c. They seemed to be pleased with what we said, and were very friendly to us. Some accompanied us to our lodgings. One of them attracted our particular attention. We seemed at once to have gained his confidence, and soon found that he was acquainted with the Scriptures, and desirous of instruction. "If you are in want of any thing," he said, "tell me freely." "We do not need any thing," we replied, "and do not wish to give you trouble." "What is our trouble," he said, "compared with yours? You undergo all the fatigues of a long journey for the sake of the Gospel."

May 15, 1845—Our Armenian friend came early this morning, when we were just beginning our Morning Prayer. He listened with great attention, and bowed his knees with us before the Throne of Grace. We afterward had a conversation with him on different important subjects of the Christian Faith, and the questions which he asked evidently indicated the desire of his heart to know, and do, the will of God. To meet a man with such a desire in this spiritual wilderness is indeed refreshing! Admonishing him diligently to read the Holy Scriptures, with prayer to God for the enlightening of the Holy Spirit, we took leave of him. May we not hope that the Lord, ere long, will

have mercy on the Armenian Church, and visit her with light and truth from above? This, at least, is certain, that, among the members of this Church, one may find many an individual inclined to *receive with meekness the engrafted word, which is able to save their souls*. Many of the Armenians do not proudly despise the Gospel message, as do most of the Greeks, who boast of their being members of the only orthodox Church.

Departure from Touthanlu — Ahmet — Simaw — Arrival at Temergi—Instance of the Hatred of Mussulmans toward Christians.

After breakfast the party left Touthanlu, and arrived at Ahmet, a Turkish borough, in the evening. The next morning they continued their journey to Simaw, which, on the 17th, they left for Temergi. The following incident, which occurred when they were entering the town, is recorded by Mr. Wolters—

We were saluted by the boys with the usual cry, "Giaur!" (Infidels!) and from a hill, at a considerable distance, where they were standing, they threw stones at us with such dexterity, that I, being the last in our train, was obliged to look back in order to avoid being struck. The hatred toward Christians is deeply rooted in the hearts of even Mussulman children.

The 18th, the Lord's-day, was passed at this place.

Temergi to Thyatira—Priestcraft at Jerusalem—Willingness of a Hájee to hear the Gospel.

Leaving Temergi on the 19th, Mr. Wolters and his companion proceeded to Goerdes, a town of about 1200 houses, remaining for the night. In the morning they continued their journey to Kayagik, on their way to Thyatira, and, after a farther ride of two hours and a half, rested at a coffee and guard-house, at which they were joined by three Greeks, who were also proceeding to Thyatira. In company with them, the Missionary party pushed on, and, during another rest by the way, Mr. Wolters records—

While our horses were feeding, we sat with the Greeks under a large tree. One of the Greeks, having heard that I was a Clergyman, asked what I thought of the

holy fire at Jerusalem: whether we believed it to be kindled by a miracle from Heaven. We declared that we did not believe it, and took occasion to speak to them of the light and fire of the Holy Spirit, as necessary to enlighten and warm our dark and cold hearts with the knowledge and love of Christ. Another of the Greeks, a young man, was a Hájee, i. e. one who had visited the Holy Sepulchre at Jerusalem. Even he confessed that the kindling of the holy fire at Jerusalem was a trick of priestcraft. We were rather astonished at such a declaration, as these Hájees are generally very suspicious men. Our Hájee, however, heard with the greatest attention all we had to say; and it gave us pleasure to have found an opportunity, at so solitary a spot, to make known the truth of the Gospel to immortal souls. The sun was setting behind the western mountains when, very tired, we safely arrived at Thyatira.

May 21, 1845.—The Hájee came early this morning, and said, that what we had told him and his companions yesterday, on the road, had made such an impression on his mind, that yesterday evening and this morning he had prayed more earnestly than at other times. He gladly received a Greco-Turkish New Testament and Psalter, the reading of which we earnestly recommended to him. Our conversation also touched on the celebration of the Lord's-day, which we told him it was the indispensable duty of every Christian to keep holy. "What shall I do?" said he. "Every morning there is bazaar" (market) "at Kayagik; and we therefore leave Thyatira on the Lord's-day morning, in order to be there on Monday." He reflected a little while, and then said, "I know what I can do: I will leave this place on Saturday, and be quiet at Kayagik during the Lord's-day."

In the course of the day he came again, with two of his acquaintances; and I again found opportunity to speak on the *one thing needful*. Though the two others consented to my remarks, yet on the Hájee they seemed to make a deeper impression. He heard with an attention which seemed to manifest that he had not heard such words before.

Toward evening the Hájee came once more, to take us to his house, to entertain us with coffee and sweetmeats. "If it be the Lord's will," he said, "I shall come over to Smyrna to see you again."

CORD, April 1846.]

Thyatira to Pergamos — Its Ruins, Population, Churches, and School—Condition of the Ecclesiastics and People.

May 22.—We left Thyatira for Pergamos, and, after resting a few hours at Kirkgatch, reached Soma before night.

May 23 — We started at an early hour, and rested during the heat of the day at Kinik. A ride of three hours from thence brought us to Pergamos, the capital of Mysia.

May 24 — This morning we went to see some of the ancient ruins of Pergamos, which evidently bespeak its former glory. The remains of an ancient Church of St. John, and the place where, it is said, *Antipas, the faithful martyr, was slain*, attracted our particular attention. The population of Pergamos is said to amount to 15,000; viz. 1500 Greeks, 200 or 300 Armenians, 100 Jews, and the remainder Turks. There is one Greek and one Armenian Church: the Armenian, an old miserable building; the Greek, new and splendid, but not quite finished for want of funds. Even if it were finished, they would not be able to have it consecrated, as the Bishop of Ephesus requires 10,000 piastres before he will perform the sacred rite. Money, money, is the great *causa movens* in the Greek Church; and it is not uncharitable to say that it is more thought of than the salvation of immortal souls.

In the afternoon we visited the Schools. The Master is well known to Mr. Dalesio, he having applied to him for some books and copies of the Scriptures, which he attempted to introduce into the School. They were all taken away, however, by the Economist, the Bishop's representative. This man is he who, in Mr. Jetter's time, contributed so much to the disturbance which took place at Pergamos on account of the distribution of the Scriptures, and during which copies were even burnt. They would be probably delivered to the flames again, if we should attempt to distribute them.

The Lord had but a few things against the Angel of the Church of Pergamos—Rev. ii. 12—17. Then, there was certainly a number of faithful Christians who had *not denied the faith*; and *Antipas fell as a faithful martyr*. But now? It is not for us to judge: the Lord alone *searcheth the hearts*. True and living faith, however, will bear its fruits in the life and conduct of those who possess it. These fruits, I am afraid, will be sought in vain at Pergamos. It might be said

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82 ASIA-MINOR MISSION.—CALCUTTA AND NORTH-INDIA MISSION: [APRIL, of it, as was said of Sardis, *Thou hast a name that thou livest, and art dead.* Pergamos for Smyrna and Boujah, arriving on Tuesday evening the 27th, after an absence of twenty-nine days.

Arrival at Boujah.

May 26, 1845—This morning we left

CALCUTTA AND NORTH-INDIA MISSION.

WE continue our account of this Mission from p. 20 of our Number for January last.

Having just received the Calcutta Corresponding Committee's Twenty-seventh Report, dated January 1846, we shall give, from that and from other sources, our usual annual review of the several Stations.

General View.

The condition of these Stations may be viewed under a twofold aspect. If we regard only the actual amount of Native-Christian Converts, the result will be discouraging. During the year which has elapsed since our last review there has been a small diminution, instead of an increase, in the number of persons under Christian instruction; for throughout the thirteen Stations of the Society not more than one hundred adults have been admitted into the Church, while a larger number have been removed by death, or have been seduced aside by the emissaries of Rome. But if, on the other hand, we regard the internal character of the rising Native Churches, the diffusion of Christian truth throughout the land, and the weakening of the power of Hindoo superstition, we shall be cheered by the dawn of a brighter day.

Calcutta.

The Missionary Premises in Amherst Street contain, within one enclosure, Trinity Church, three School-rooms, residences for three Missionary families, and about twenty cottages inhabited by Native Christians. The Rev. J. F. Osborne and the Rev. J. Long continue to labour at this Station—Mr. Osborne taking the pastoral charge of the Christian Congregation, and Mr. Long devoting his chief attention to education—and have lately been joined by the Rev. E. Reynolds, who had been temporarily residing, as our readers may remember, at Burdwan. Mr. Osborne furnishes the following Report of the

Christian Congregations.

Trinity Church, Mirzapore—The Congregation assembling in this Church has somewhat increased since last year; and I am thankful to say that the Christian women have been more regular in their attendance at Public Worship on the Lord's

day, and at Morning and Evening Prayers during the week, than they formerly were. The number of families now residing on the Mission Premises is 16, comprising 42 individuals. These, with 12 other families, and the Christian Orphan Boys and Girls in the two Schools, 49 in number, make a total of 122 persons, who attend Divine Service in our Church, with a greater or less degree of regularity. Those who reside on the Compound are constant attendants on the Means of Grace, with scarcely an exception, and, on the whole, lead Christian lives. There are three Services held every Lord's-day in Trinity Church; two entirely in the Bengalee language, for the benefit of the Native Christians generally, and one in the evening in English, which is attended by the senior Christian boys, the Catechists and Teachers who have had an English education, the inmates of the Alms House supported by the District Charitable Society, and a few Heathen residing in the neighbourhood. One adult—the wife of Koilas Chunder Mookerjea, who escaped at midnight from the house of her heathen parents—has been baptized, and one

woman been removed by death, during the year. Peary, the wife of David, who died in February last, was for many years a scholar of the Female School attached to this Mission, and gave her Teachers satisfaction. After her marriage she behaved well, and departed this life after a few hours' illness, expressing a firm faith in Christ her Saviour. The average number of Communicants is about thirty. Since last November they have contributed thirty-eight rupees toward the funds of the Church Missionary Association.

In the villages south of Calcutta, of which Thakurpooker is the centre, there are 192 individuals under Christian instruction, among whom three Native Readers reside, and the Head Catechist of the Mirzapore Mission itinerates during three or four days in each month. On one Lord's-day in the month Mr. Long has generally visited Thakurpooker; and has administered the Lord's Supper once a quarter; but here, also, only one Convert has been added during the past year.

Education.

Of the two Schools, referred to in his Report of Trinity Church, Mr. Osborne remarks—

The *Christian Boys' School* contains 33 boys, divided into six classes. The first, or Monitors' class, consists of three boys, who have made considerable progress in their studies, and are now under special training with the view of being shortly employed in the Mission. All the pupils attend prayers morning and evening, and, as already noticed, the Bengalee Services in the Church on the Lord's-day. They are, for the most part, orderly and obedient.

The *Christian Girls' School* contains 20 pupils, who are examined in their studies at stated times, and on the whole acquit themselves in a satisfactory manner.

There are, as last year, three English Schools for Heathen boys. Mr. Long reports of those at Dum Dum and Mirzapore—

The School at Dum Dum has about 95 boys, of whom about five-sixths are in regular attendance, an average much higher than in the Calcutta Schools generally. Two Sepoys have been students in it this year,

and have shown an earnest desire to gain a knowledge of English. I attend the School once a month, when the boys are examined in their studies.

I had expected long ere this to report the dissolution of the School at Mirzapore; first, from the Jesuits having located a School in the neighbourhood, and secondly, from the establishment, by Baboo Mootee Lal Seal, of an Institution expressly designed to put down Mission Schools; but these efforts have failed, so far as our School is concerned. Before Mootee Lal Seal's School was opened we numbered 171: a fortnight afterward we sank to 130; but since that time we have had a gradual increase, and now number more than 165. Calcutta Schools have an important bearing on the Mofussil. I find, on inquiry, that, of the 165 boys in this School, 68 come from the Hooghly District, 17 from the Burdwan, and 80 from Calcutta and its neighbourhood. Of these, 27 are Brahmins, and only 4 are Mussulmans.

The English School at Allipore has been going on satisfactorily, especially since it has had the advantage of being superintended by Mr. W. H. Haycock, the Assistant Secretary, who now visits it regularly twice a week. Mr. Haycock reports—

There are at present about 80 boys, divided into seven classes, receiving instruction in this School. Their progress has, on the whole, been satisfactory. The introduction of Mr. Mundy's excellent work on the absurdities of the Hindoo religion, and the excellencies and perfections of Christianity, has been effected in consequence of a spontaneous desire expressed by the senior boys to study the Evidences of Christianity.

Of the Vernacular Schools for Heathen Boys, of which there are three, attended by 214 pupils, Mr. Osborne reports—

Generally speaking, these youths leave their studies before they can possibly have made much progress: there are, however, exceptions, and in some cases the scholars attain to a very considerable knowledge of the Word of God, and of the elementary books which are used: this is more frequently the case in villages than in the immediate neighbourhood of Calcutta, where English is so much sought after.

Preaching to the Heathen.

Mr. Osborne reports of this branch of his work as follows—

Tuntunia Chapel—The Word of God has been regularly preached in this Chapel, in the Bengalee language, to Hindoos and Makomedans, twice every week, by the Missionary and his Native Assistants; and thousands of Religious Tracts and Gospels have been distributed among the people who have attended the Services. Many discussions and conversations have been held with Brahmins and others who appeared to take an interest in the subjects brought to the notice of the audience; and some, who have heard the Gospel proclaimed in this place, have come to the Mission House for books and farther instruction. A Mussulman, named Sheikh Jadu, offered himself, some months ago, as a Candidate for Baptism, having learned the Way of Salvation in this Chapel.

And the Rev. J. Long—

I have frequently had interesting conversations with educated Natives; but times are changing: a few years ago an educated Native would repudiate Hindooism, and admit the truth of Christianity: now I find that they resort to Vedantism as a kind of half-way house, in which they may lay aside the gross errors of Hindooism without admitting the Divine origin of Christianity.

Agurparah.

This Station is still without the advantage of a resident Missionary, Mr. F. De Rozario continuing in charge, and Mr. Osborne visiting it monthly from Calcutta. Our Report is from the pen of Mr. De Rozario.

General View.

The work in this Mission has been carried on with much regularity, and not without some measure of success. The Gospel is working its way in the hearts of men round about us. Respectable and influential bodies of men are struggling between the claims of truth and error. The very Brahmins, who, eighteen months ago, strenuously opposed our establishing a Bengalee School among them, lest we should subvert the religion of their forefathers, are now engaged in declaiming against error and superstition. They find the ground of idolatry to be no longer tenable; but, as Christianity requires

many sacrifices for which they are not yet prepared, they have adopted Vedantism as a compromising system between the two. Two Shobhas have been formed, one at Penhetty and the other at Kamarhatta. At one of these Meetings, held on the 1st of November, a great number of people, both high and low, assembled. The President, a Brahmin, read a portion of the Vedanta, and three other Brahmins by turns addressed the assembly, crying down idolatry. They afterward sang a few hymns in praise of the one living God.

I ascribe all this to the preaching of the Gospel, and the reading of our Scriptures and Tracts. We are assured that these excitements, though begun with undefined principles and sordid motives, and apparently in opposition to the Gospel, will end in its final triumph.

Christian Congregation.

The number of Christians in connexion with this Mission is 70, of whom 22 are Communicants. Divine Service three times a week, Evening Prayers, Monthly Prayer Meetings, &c., all continue as usual.

English School.

There are 150 boys in this School. The first-class boys have gone through the Pentateuch and the whole of the New Testament, except the Book of Revelation. They are acquainted with all the doctrines of Christianity, and in a great measure are convinced of their truth. It only remains now for the Lord mercifully to bless their knowledge to the conversion of their hearts to Him. Two of the boys who were removed from School last year, because they were inquirers, have since renounced Hindooism and professed Christianity. Both of them went over to Howrah. One has subsequently evinced some frailties; but I trust he will have grace to persevere.

At the close of last year, a Half-yearly Examination of this School took place, attended by the Bishop of Madras and the Archdeacon of Calcutta, in which the pupils acquitted themselves with great credit.

Mr. De Rozario's Report concludes with the following notice respecting

Preaching to the Heathen.

Preaching three times a week regularly in the Bazaar Chapels, and to multitudes

during the different poojahs, and to individuals in their own houses, has been continued as usual.

Burdwan.

At this Station the Rev. J. J. Weibrecht has resumed his former labours, having returned, with recruited health, from his late visit to Europe. He has associated with him the Rev. B. Geidt, and has also been assisted by the Rev. E. Reynolds, who has lately, as already stated, proceeded to Calcutta; although the chief attention of both these Missionaries has been directed to the acquisition of the Bengalee language.

We take the following account of the Station from a Report furnished by Mr. Weibrecht—

Native-Christian Congregation.

It gives me pleasure to be able to report favourably of our Native-Christian community, many of the members of which have been a real comfort to us during the year. When I compare the present improved state of our people, in a religious and moral point of view, with that in which they were ten years ago, my heart is filled with gratitude to God. I have every reason to believe that several among the adults, both men and women, are decidedly pious; and all maintain a decent and becoming moral conduct. The Catechists and Readers perform their duty with fidelity, and in some instances with zeal.

There are at present, in connexion with this Station, 28 Native-Christian families, 45 individuals of whom are Communicants: this is a gratifying increase on the number of former years. The whole Congregation consists of about 200 persons, including the orphans. The average attendance at Church is about 130. Divine Service on the Lord's-day and on week-days has been regularly conducted, and the Lord's Supper administered every other month. Prayer and Exhortation Meetings, for mutual encouragement and consultation, are occasionally held, and an Adult Bible Class, for the benefit of the women, has been arranged, and seems likely to prove useful.

I have had the joy of baptizing six adult Converts from Heathenism. Three men, heads of families from a neigh-

bouring village, belong to the agricultural class, and continue in their former avocation. It is worthy of remark that they have not been ill-treated or persecuted, though somewhat slighted and despised. The fact is, that there is a general predisposition toward Christianity in the village to which they belong. A fourth individual is an old man who resided for years with his son, a Christian, who is now dead. This poor old man formerly appeared to be perfectly indifferent toward spiritual things; but soon after our return manifested an earnest and sincere desire for admission into Christ's Church. The other two individuals are females, who had also been residing for some years on the premises, having given their children to our Orphan School: they are domestic servants.

Education.

Orphan Boys' School, or Station Seminary—This little Institution contains nearly thirty boys, the sons of Native Christians and orphans, many of whom are at present very young. Messrs. Reynolds and Geidt have kindly superintended it, and instructed the principal classes. The first class contains an interesting and well-conducted band of seven Christian youths, whose attainments are satisfactory, and their hearts under right influence. They have a sound and clear knowledge of Scripture truth, and I hope much good from them.

Orphan Girls' School—This Institution now contains upward of forty girls, who receive a plain Christian education in their own language, and learn domestic work, and other feminine employments. A few receive a better education, in English as well as Bengalee, to fit them for becoming Teachers. In connexion with this Orphan School, there is an Infant School, conducted by one of the elder girls, which is attended by all the little-ones in the Mission premises who are old enough to come to it, about thirty or forty in number. It is a most useful Institution. A few of the girls show signs of piety, and the majority are promising and well-disposed.

English School for Heathen Boys—Mr. Reynolds and I now superintend this useful Institution, and instruct the first classes. The number of scholars on the list is eighty, and the average attendance between sixty and seventy.

This School exercises a peculiar in-

fluence on a class who are not so approachable in other ways, viz. the more intelligent and respectable Hindoo youths. We have reason to believe that some of these lads are fully convinced of the Truth, and we cannot but hope that they will in due time gain courage openly to avow it. They study the usual branches of an English education, and some have made considerable proficiency.

The Government are about to establish an English School at this Station, on which account we are particularly anxious to make this School as efficient as possible. We have now conducted it for fourteen years; and it would be a subject of deep regret, if the Government system of education without the Christian Religion, which produces such a fearful amount of infidelity among the students, should supersede ours, and the Bible thus be excluded from that influential class of young men, who will hereafter exercise so much moral power over their less-educated countrymen.

Bengalee Schools—Of these there are four, in as many different places in the Station and its neighbourhood. These Schools were in a low state at the beginning of the year; but from constant superintendence, without which nothing will prosper in Mission work, are now in a more satisfactory condition. Although the boys in these Schools do not acquire much more than a knowledge of the New Testament and Bible History, with writing and arithmetic, I believe they are useful in their way, and they are maintained at a very moderate expense. When we reflect on the fact, that, instead of the absurd stories and filthy songs which pollute the minds of Bengalee boys in their Native Patshalas, they acquire in our Schools a considerable amount of moral and religious knowledge, the value of them is quite apparent, as one of the means of spreading religious truth and of exercising a meliorating moral influence over the population at large. Beside this, they serve as central spots for preaching, which I make a point of doing after the examination is over. The Hindoos delight to have a School, and an occasional visit from the Padre, in their villages. Had I the time and strength, and also the means, I would have twenty Schools instead of four; but this alone would be abundant employment for an able Missionary. The number of boys under instruction in these Schools is 300.

Preaching to the Heathen—Difficulties in the way of their professing Christianity.

This very important part of Missionary labour has been carried on with increased vigour, and I have been assisted in it by four Catechists and Readers, who are daily engaged in distributing Gospels and Tracts in a circuit around Burdwan. I have regularly preached in the Bazaar Chapel twice a week, and have spent a good deal of time in itinerating. In two villages there seems to be a pleasing disposition, on the part of many, to receive the Truth: fifteen or twenty individuals have of late been regular in their attendance at our Lord's-day Morning Service, coming from a distance of ten or twelve miles. They have really been impressed by the Truth; but the struggle is not yet over. May the Lord give us the victory!

In reference to these villages, Mr. Weitbrecht writes, in a Letter dated Nov. 4, 1845—

How delighted should I be to bring them by scores into the Church of Christ; but I do not see my way clear. Only he who is fully acquainted with the low, depressed state of moral feeling; the utter want of principle pervading all classes; and the prevailing greediness after money; can enter into the difficulties which we meet on every side. The Brahmin inquirers are either Priests, and have some ground, which is attached to the temple, from which they derive a livelihood; or, being Gooroos, they have some disciples, who bring their periodical presents. These emoluments cease, as a matter of course, as soon as they embrace Christianity; so that they say, "How shall we support our families?" I tell them, "Look up to God in faith: if you are sincere you will find that He never forsakes His people. And any who show, by their attainments, a fitness for Teachers, I shall employ in Schools, &c." But this is not satisfactory to them. Although sincere in their acknowledgment of the Truth, they have at present no such faith as will raise them above secular considerations. They look for an equivalent in lieu of what they are likely to lose; and, with true Brahminical calculation and cunning, wish to know how much I will allow them, and strike a bargain beforehand. This I cannot do. I have repeatedly told them, "Upon such a foundation I will not raise a Church in any village." What is the

consequence? They draw back. Now I have still not the least doubt of the sincerity of their desire to embrace Christianity. They often feel the Truth very deeply; their hearts are touched when they hear the Word; but, THEY ARE HINDOOS. We do indeed want much wisdom, grace, patience, and love, in dealing with such a people.

General Review.

Mr. Weitbrecht thus concludes his Report—

On the whole, I cannot perceive any marked change in this populous district; though I believe many are well disposed, and see the Truth in a clearer light, and often converse together on the time when Christianity will prevail among them. The great proportion of the population, however, are very dead; especially the richer class. *Darkness* still covers the land, and *gross darkness the people*. I must confess I have often felt depressed, on reflecting how little, with our utmost efforts, we seem to be able to accomplish; but God is with us, we are fulfilling the Saviour's own injunction to *preach the Gospel to every creature*, and we need not fear for the ultimate issue, for *the Lord will accomplish His work, and hasten it in His time*.

Krishnaghur.

General View — Trials — Efforts of the Papacy — Inadequacy of the Protestant Missionary Force.

The Krishnaghur Mission, which has hitherto been the occasion of devout thanksgiving and of lively hope to the friends of the Society, now claims their sympathy and their prayers under severe and repeated trials, with which it has pleased the Lord to afflict it.

Two of the five Districts into which it is divided have been visited, in the course of the last year, by severe sickness, small-pox, and cholera, and many Christians have fallen victims to these scourges. Another District has been deprived, by death, of its long-tryed and experienced Pastor, the Rev. A. H. Alexander, of Solo, as noticed in the Recent Intelligence of our Number for February last. And all the Districts, but espe-

cially the chief, or Sudder District, have been afflicted with the more fearful moral evil of Romish errors, by the arrival of a Spanish Jesuit Priest, having large charitable funds at his disposal, who has been using his endeavours to seduce the recent Converts from Heathenism to Popery. He has secured a large piece of ground in the centre of the chief Station, and in the most conspicuous part of it; on which he proposes to erect, at a large cost, a Church, dwelling-house, and Schools.

With 130 millions of Heathen in India, lying in *gross darkness*, does the Church of Rome turn aside to address its labours to a few recent Christian Converts, who had been taught and fostered by the care of others; thus enlarging its borders, according to its ancient character, foreshown by the Word of God, through the apostacy of Christians rather than through the conversion of Infidels.

The Committee have been furnished with a very able and important Minute by the Rev. J. H. Pratt, Chaplain of the Bishop of Calcutta, who has three times, at intervals, visited the District. From this Minute it clearly appears that the present number of Missionaries is quite inadequate to discharge the pastoral and educational duties required at their hands by the present number of Native Christians, and at the same time to gather fresh souls into the fold of Christ by preaching among the Heathen and Mahomedan population, which is intermixed with the Christian. Throughout the whole District nominally under the charge of the Missionaries, the Christian families do not amount to more than 1 in 44.

Under these circumstances, and the trials alluded to, it will excite no surprise to hear that the number of persons under Christian instruction in Krishnaghur has, during the last year, somewhat decreased, and

that very few fresh Converts have joined the Church.

Nevertheless, within the fold the work of grace has made manifest advance, wherein we may *greatly rejoice*.

SUDDER STATION—KRISHNAGHUR.

Report by the Rev. C. H. Blumhardt.

We now give Mr. Blumhardt's Report of his Station, which contains a fuller account of the efforts of the Romish Priest. He says, of the

Christian Congregations.

In April last a Priest came here, and soon collected some of our people around him. As he lived near me, I first felt the influence of his arrival. In one day I lost four families who had been living on my compound, and their children, both boys and girls, were taken from our Schools. Immediately on going over to the Priest, they were re-baptized. In this way not fewer than ten families of my people joined the Church of Rome within one week. In the meantime, several of the Christians from the Chupra District came to the Station, and joined the Priest. While all this was going on, I had reason to fear that even some of my Readers were tainted; and for this reason I made a tour round the principal villages of my own and the Chupra Districts, to speak to our people about the true nature of the Romish faith. I was especially anxious about the Congregation at Jalshuka, whose Reader had paid several private visits to the Priest; and when, one day, I arrived in his village unexpectedly, I was not a little surprised to learn that only the day before as many as about 200 of our people, from all the Districts, had been assembled there for the sake of consulting together as to what they had better do. My stay in the village was, I believe, the means of settling the minds of these unfortunate people. Shortly after this, the Priest went to Calcutta; but soon returned again, and seduced more of my people. Twenty-six families, containing about fifty souls, had joined him from my District up to July.

In this way have my Congregations been sadly reduced; but I have one satisfaction in knowing that only those have left us, of whom it can be truly said that they were never of us; for if they had been of us, they would no doubt have continued with us.

Those of my Christians who have remained faithful have, I am happy to remark, given me every reason to rejoice, and to hope that my work among them is not lost. In the midst of great and many temptations, they have remained stedfast, and are, I hope, resolved to remain so to the end. Their conversation is as it becometh the Gospel of Christ, and they seem to be savingly impressed with the truth as it is in Jesus.

Service is, as in former years, regularly held twice on Lord's-days for the Natives, and once for the European residents, beside daily Morning and Evening Prayer with the people on the compound.

The number of Communicants has been 23; and the number of persons baptized during the year, 21; viz. 4 women, 8 boys, and 9 girls.

Education.

The *Christian Boys' School* has been in a promising state, with the exception of some constant removals of children. The boys have behaved well, and have been diligent in their studies. Some of the boys are being taught different trades, and others are being brought up as Teachers. The average number of boys has been 31.

The *Christian Girls' School* has been taken up by the Calcutta Ladies' Society for Native-Female Education, by which a great source of anxiety, as to how the School was to be supported, has been removed from our minds. The number of girls has increased during the year to 32, and they have given Mrs. Blumhardt encouragement and satisfaction.

The *English Heathen School* was in a very flourishing and hopeful condition, till the order of Government was issued, a few months ago, that a College should be established here on the same principles as the Hindoo College in Calcutta. The number of pupils on the list has been 97, and most of them have made considerable progress in their studies; reading the Bible, Histories of Rome, Greece, India, and Bengal, Geography, Grammar, Arithmetic, and Writing. Since, however, this new order has gone forth, nearly all my boys have left, and are anxious to be admitted into the proposed College, which will meet their native prejudices better, because Religion will be studiously and deliberately kept away from them, which was not the case in my School.

The *English School at Nuddea* numbers 34 boys: most of them are far advanced,

and more clever than those in the School here.

Vernacular Schools—The two Bengalee Schools in the bazaar here, and the one at Bohirghatchee, have, on the whole, been flourishing. They contain about 300 children, who attend regularly, and I do hope and believe that much good will be

effected by these Vernacular Schools, which are conducted on Christian principles. The Bengalee School at Nuddea numbers 80; but it is not so well conducted as I could wish; the distance from hence rendering it difficult for me to have a proper superintendence over it.

CEYLON MISSION.

We conclude our account of this Mission, for the present, from p. 69 of our last Number.

Nellore.

This Station is at present in an almost deserted condition. The Rev. J. T. Johnston remained at Chundicully until compelled, by the extreme ill-health of Mrs. Johnston, to leave for England. They left Ceylon in the "Sumatra," on the 10th of January last, and may, therefore, shortly be expected to arrive in this country. Mr. Adley endeavoured, as far as possible, to supply Mr. Johnston's *lack of service* at Chundicully, beside attending to his own Station, until he was compelled, by Mrs. Adley's precarious condition—which a residence of some months at Nuwera Ellia scarcely improved—to leave Nellore. At the date of his last letter, February 14, he was at Nuwera Ellia with Mrs. Adley, and expected to leave the Island for this country some time in March. It is hoped that some temporary provision has been made for the superintendence of the Stations of Nellore and Chundicully until the arrival of the Rev. J. O'Neill, whose approaching departure we noticed last month, about the end of May.

We now give Mr. Adley's

*Report of Nellore for the year ending
June 30, 1845.*

Education.

The training of youth holds a prominent place in our labours for the good of the people around us. The population of Nellore is about 6000. The number of children taught in the Schools for several years past has averaged more than a thousand. Hence, more than one-sixth of the population of the Nellore Mission Field is placed under a course of Christian instruction and cultivation.

Most of the children thus taught are well-informed on the Bible generally, and will answer almost any questions put to them on the truths and doctrines of God's Word. That their own minds, or at least the minds of many of them, are in a degree imbued with, and affected by, Christian Truth, we cannot doubt; nor that a considerable effect is also produced on others. To this we must ascribe the fact, that the present race of idolaters differs so widely from the rigid and unyielding Heathens with whom we had to contend some twelve or fifteen years ago.

Female Boarding-school—There are now thirty-four girls in this School, between the ages of seven and sixteen, divided into three classes. In the first class are eleven girls, who have made considerable progress in English, and have a good knowledge of the Scriptures, Sacred History, Geography, and the elementary rules of Arithmetic. During the absence of Mrs. Adley, for several months in the past year, the sewing was superintended by the elder girls. Two of these have since been married; one to an Assistant Catechist, she now being employed as Sewing-mistress in the School. The other has become the wife of a Schoolmaster, and they are now our Master and Mistress of the Girls' Day-school.

Five of the girls have received Baptism, and been admitted to the Lord's Supper, in the course of the year. We have also to record the death of one of our number—a very promising child of eleven years of age. She had been nearly two years in the School, and we have good reason to hope that her entrance into it was not in vain. While in health she was remarkable for her sweetness of temper, docility, and attention to religious instruction. During her illness—a fever which lasted about a fortnight—she found great comfort in hearing the Sacred Scriptures read to her, and

prayer offered for her. When asked if she prayed for herself, she replied, that she prayed in her heart; and on our inquiring if she were afraid to die, she said, no: why should she fear, since Christ died for her. So she departed, as we trust, *in the Lord*. She was baptized, with a younger sister, at the same time with their father, an aged man, who, after the reception of these two little girls into the Boarding-school, regularly attended the Church, and professed faith in Christ. On the whole, we have reason to thank God, and go forward in the spirit of His own direction, looking for the fulfilment of His promised blessing.

Girls' Day-school—The present average attendance is about forty, and the character of the School is improving. We have not been able to make it as useful an auxiliary to the Boarding-school as we had expected.

Boys' English Day-school—This School has ninety-seven names on the books, with an average attendance of somewhat more than seventy. A large portion of them attend the Morning Prayers in the Church, and most of them are present at the Lord's day and Week-day Services in the House of God.

The *Boys' Tamul Day-schools*, in the villages, are seventeen in number, and contain about 870 boys. Many of these Schools have been in existence from the commencement of the Mission in 1819. The children are taught to read, write, &c.; and are, in general, well informed in Sacred History, and its truths necessary to salvation. Although, from the early and uncertain attendance of many, the progress of the children is slower and less effective than we could desire, yet much good has resulted from these Schools. They are the means of spreading around the knowledge of Christianity. Many are, by them, weaned from Heathenism; and some few have embraced Christianity, and been received by Baptism into the Church—pledges that instruction has been useful, and that its blessings will be extended till *the earth shall be full of the knowledge of the Lord as the waters cover the sea.*

Preaching and Visiting.

These duties have been continued during the year in much the same manner as mentioned in the last Report. The Congregations on the Lord's-day are twelve in number, and on week-days seven or eight. One or more of the Village Schools are visited almost daily. Opportunities are thus afforded for conversing with the

people, and addressing them on the subjects which are of everlasting concern to them.

Baptisms - Communicants.

There have been thirty-three baptisms during the year—twenty-one children, and twelve Converts, five males and seven females, from Heathenism. The present number of Communicants is sixty-eight, seven having been added during the year.

Hopeful Deaths.

There have been three burials in the course of the year, including the wife and daughter of Isaac Newton. Of this man favourable mention has been made*, and of his wife we have reason to hope that she *died in the faith*. The many heathen relatives of the family, during their illness, charged them with hypocrisy in becoming Christians, and said that hence evils came upon them. At their death these parties were very urgent that the bodies should be buried with heathen ceremonies; but the old man's firm resistance, and his whole conduct under the trial, drew from them the declaration that they thought he must be a true Christian, or he would not have thus acted and been supported.

The third death was that of Joshua, an old man of seventy-four, who had for many years been a Schoolmaster. Since his Baptism his wife has been a consistent Christian, though living in the midst of Heathens. Joshua's death arose from a gradual decay of nature, and he was, consequently, for some time confined to his mat. I occasionally visited him, and ever found him in a happy frame of mind, thinking and speaking of his Saviour, and desiring to *depart and to be with Him*. I trust he has realized his best hopes—to *be ever with the Lord*.

Distribution of the Scriptures and Tracts.

In my travels, in the early part of the year, I scattered by the way a considerable number of English Tracts, in addition to several hundred Tamul, and Portions of the Scriptures. On the whole, about 3000 copies of Tracts and small books, and 100 copies of parts of the Word of God, have been distributed in the course of the year. That many of these will be read, and some be as seed *sown on good ground*, we frequently pray and hope; while to the Lord we leave the results of all our efforts and our labours.

We give the following extracts

* Vide "Church Missionary Record" for August 1844, pp. 170, 171.

from a Letter of Mr. Adley, dated July 7, 1845. It was written on his return to Nellore after a temporary absence on account of Mrs. Adley's health.

Administration of the Lord's Supper—Catechumens—Candidates.

On the first Lord's-day after our return, I administered the Sacrament of the Lord's Supper to more than 50 Communicants—some few being absent from illness and other causes—all of whom appeared most thankfully and devoutly to receive the symbols of the Saviour's dying love. Though we have but a few weeks returned, all things are proceeding so much in their usual order, that we can scarcely realize having been away. The little band of Catechumens are all re-assembled, with some additions. I have just held an interesting meeting with more than 20 Candidates for Baptism and the Lord's Supper.

Plan for the Effectual Working of Christian Influence.

I have long had a desire to settle Catechists and Christian families at convenient distances in the villages; that, by inviting their neighbours to attend their Family Prayers, and other means of Christian instruction, each home might become a centre of holy influence to the Heathen around them. The dwellings in this country are built in compounds, or small gardens, and occupy, therefore, an area of considerable extent. They contain, however, a number of persons, comprising one, two, or more families. This being remembered, a brief notice of the location of our people will, perhaps, enable you better to understand my plan. In a square, of a little more than a mile in circuit, on the south-west side of the Station, between it and the great temple, there are now residing, at suitable distances from each other, three Assistant Catechists, and two Christian Schoolmasters; while the dwellings of a third, and, I fully trust, of two Christian disciples—Abraham, the penitent thief, and Paul, the barber—are near. About half-a-dozen of the most promising girls in the Boarding-school are also from this quarter, and most of them will probably, D.V., be settled there in the course of one, two, or three years; when we shall have a dozen or more Christian educated females, with their husbands, &c., working, we hope, on the mass around them. Turning to the East, there are generally three or four young

men, engaged in the English Schools living in the outer compound of the Station; and close at hand, on the same side, is one Catechist, Philip; one Assistant Catechist, Gloucester; and three Schoolmasters—Knowles, the Copay Abraham, and an elder brother of Gloucester. Three of the above have educated wives. A little beyond, farther east, there is a School Visitor, and Isaac Newton, a Schoolmaster. At short distances from each other, on the north, there are two Schoolmasters; while Cornelius, the sepoy, brings up the rearguard of our Christian band. On looking around, therefore, I am led to inquire, What are we doing? and what ought we not to expect from such an array of means?

From a Letter of the 11th of September we also take two passages.

Baptism of Eighteen Individuals.

Eighteen persons have lately been received into the Church by baptism. Four were the children of baptized persons; six, girls in the Boarding-school; and the remaining eight, Converts from Heathenism. Among these was the wife of Cornelius, the sepoy, and a brother of Henry Gloucester, one of the Assistant Catechists, with his wife. The other five were promising youths from the English Day-school at the Station. The season was a solemn and a happy one.

Annual Heathen Festival—Symptoms of the decay of Idolatry.

The anniversary of the great Heathen festival near the Station has just closed. Fewer persons have attended it, it is said, than can be remembered in any former year; and the income has sadly fallen off, so that the managing Brahmins were obliged to borrow money of the Moormen lenders, in order to continue the ceremonies to the usual time. This looks healthy, and shows a counteracting influence in progress that will, I trust, increase, till idolatry shall be known no more. On one of the days of a particular deity—for each has his day—the omens not being very propitious, they gave the idol an extra bathing. As it is not uncommon for flesh and blood in this climate to be drowsy after bathing, they seem to have supposed it might be so with wood and paint also, and kept up a constant sounding of tom-toms around the image through the remainder of the day and evening, in order that it might not fall asleep. Alas! the idolater *feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver*

his soul, nor say, Is there not a lie in my right hand? The spread of the light and truth of God's Word has, however, not only lessened the numbers attending the festivals; but it has removed from many, who do attend, the idea, formerly so generally prevalent, that the multitudes of the gods of the Hindoos are all equally proper objects of Divine Worship. The belief, that there is but one supreme God worthy of the worship of His creatures is now common. Though great numbers still come to the Heathen festivals, yet with many, if not with the greater number, the influence of former habits, the change and novelty of the sights exhibited, like wild-beast shows at a fair, and the desire to gain popular favour, are the cause, rather than reverence for their imaginary deities, or a firm attachment to their system, or even faith, and the hope of obtaining some good.

Report of the Chundicul District, by the Rev. J. T. Johnston, for the year ending June 30, 1845.

General View.

At no period, since I entered upon the work, did it appear more worthy, or I feel more happy in it, than now. Our discouragements — arising from the truly depraved character of the Natives, their completely worldly and sensual disposition, their innate abhorrence of, and total repugnance to, the doctrine of *Jesus Christ and Him crucified* — were never more severely felt; but amid all we have the Word of God, *a light that shineth in a dark place*, as a word of promise and of comfort, upon which we may rest such a hope as shall never be made ashamed. Looking to this Word, we have only zealously to labour on, in the assurance that our work shall not be *in vain in the Lord*.

Services—Deadening Influence of the Moral Atmosphere in this District—Communicants—Missionary Meetings.

The account of attendance at the Services in the Church shows a small increase upon that of last year. The attendants on the Afternoon and Evening Services are chiefly Burghers, or Portuguese descendants. The people are generally attentive; and in some cases, I trust, a small improvement may be witnessed. I have no instances to prove that any case of actual conversion has occurred. One of our great trials here is, the tendency to Formalism, which is so prevalent among the majority of the Burgher Christians; and another is, the equally trying state of indifference mani-

festated by the Native Christians. To the removal of both these fruitful sources of delusion and destruction, in dependence upon the blessing of God, all the preaching and exhortations of the Church have been directed. I am led to hope, that, in some cases, clearer views, and more correct apprehensions, of the nature of faith and spiritual worship are experienced.

At the same time, faithfulness requires that I should add, that examples of a vigorous and lively faith are not visible here. Perhaps I should mention, as in some degree extenuating this, that the whole atmosphere around us is impregnated with principles so noxious to, and destructive of, every principle of vital Religion, that, so far as respects myself, with all my advantages and privileges, both of birth and education, I continually experience the deadening influence which it exercises over me. Hence I am often led rather to wonder at the degree of faith which I witness in some, than to be cast down because I do not see exactly what I desire. I am sure, from all that I can see, that unless the strictest principle of watchfulness and prayer be exercised, the strongest faith will become weak, and the warmest feelings cold and languid. Hence, though there is much of worldliness and indifference, and, though we are most hopeful, we see much that is weak, and which causes us pain of mind; yet, when I reflect that the people attending on our Services have been nurtured in the midst of such scenes, that they have grown up within hearing of such sounds, and that they have been witnesses of such practices, as can almost deaden the spirit of one who has enjoyed favours and spiritual blessings of the highest order, I can truly bless God for what He has wrought in them, and feel encouraged yet more fervently to trust for larger measures of God's grace upon those, who, though weak and imperfect — and who among ourselves is not? — are yet brethren and sisters in Christ.

During the year, the Sacrament of the Lord's Supper has been administered monthly, the average number of Communicants being 51. The whole number of those who are professedly members of St. John's Church is 91. My Wednesday-Morning Catechetical Service is, I trust, equally interesting and useful. The answers I obtain are sometimes of such a character as would be truly satisfactory to

any friends of such Schools. The intelligence of the children, and their general cheerfulness, have made this Service delightful.

In January last I commenced a Monthly Missionary Meeting, at which I give information respecting different parts, and illustrate what is said by reference to maps.

My Weekly English Service, which, since my removal to St. John's, has been held in the Church, has lately increased in interest by the circumstance of a large number of adults attending.

Baptisms.

During the year three native youths, four native children, and seven Burgher children, have been admitted to this Sacrament. Six individuals are now on probation as Candidates. Of those admitted I hope well, and also of those who are desirous of admission.

Seminary.

At the close of the last year twenty youths were in the Seminary. Of these five have left, and four others have been admitted, so that at present the number of students is nineteen.

We now present some passages from Mr Johnston's Journal.

Scriptural Knowledge of a Young Man taught in a Christian School—Appeal for earnest Prayer.

Feb. 17, 1845 — In the evening I went to a School Bungalow. There was only a small Meeting, as the people of the place were engaged in their fields, it being the harvest season. Those present were from a village in the in-

terior, about fourteen miles distant. I explained to them John iii. 16. While enlarging upon God's love in sending His Son, one of the men from the country asked whether God had a wife, as men have! Upon this, a young man in the Meeting, who was marked with ashes, smiled, and said, "God has not a wife as men have, nor is Jesus Christ His Son in the way that children are to their parents. God is the triune Jehovah; and, in order to save man, He fulfils a threefold office, as follows: God the Father sends His Son to save the world; God the Son comes and offers up His life as a sacrifice for the sins of the world; and God the Holy Ghost purifies men's hearts, and implants in them heavenly dispositions." From this answer I at once perceived that the young man had been instructed in one of the Christian Schools, so that I directed a considerable number of questions to him, by means of which it was evident that he not only had learned, but still retained a very clear apprehension of, the great principles of Christianity. The man who first asked the question put several others, bearing upon the point referred to; and, in general, the replies given by the young man were as good as could have been furnished by my Catechist or myself. Considering the fact that there are thousands of young people thus informed in Christianity, what would be the effect upon an out-pouring of the Holy Spirit! For this I would urge all to pray. Let none stand unbelieving, wringing their hands, and crying out, Oh, poor Heathens! but let all arise, and with united heart supplicate Jehovah for the fulfilment of His own Word.

HOME PROCEEDINGS.

Death of Dandeson Coates, Esq., Lay-Secretary of the Society.

WHILE this sheet is going to press, there is just time to communicate the mournful intelligence of the decease of the Lay-Secretary, Dandeson Coates, Esq.; whose efficient services have been devoted to the Society for a period of more than twenty-eight years. It pleased the Lord to take him to Himself between 12 and 1 o'clock in the afternoon of Thursday the 23d inst.; he having been

confined to his bed, by remittent fever, for about four weeks.

May the LORD "provide" (Gen. xxii. 14).

Delivery of Instructions to Missionaries.

On the 31st of March the Instructions of the Committee were delivered by the Honorary Clerical Secretary to Mr. Daniel Butler and Mrs. Butler, proceeding to Demerara to join the Mission at Bartica Grove. The Instructions having been acknowledged by Mr. Butler, he and Mrs. Butler were commended in prayer to the

protection and blessing of Almighty God by the Rev. Thomas Woodroffe, M.A., Canon of Winchester, and Rector of St. Maurice, Winchester.

On the 16th inst. the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. James O'Neill and Mrs. O'Neill, proceeding to the Ceylon Mission. Mr. O'Neill having acknowledged the Instructions, the Rev. E. Auriol addressed to him and Mrs. O'Neill a few words of counsel and encouragement; and they were commended in prayer to the protection and blessing of Almighty God by the Rev. W. Dalton, Minister of St. Paul's, Wolverhampton.

Departure of Missionaries.

On the 7th inst. Mr. and Mrs. Butler embarked at London, on board the "Mary Atcheson," for Demerara.

On the 20th inst. the Rev. J. O'Neill and Mrs. O'Neill embarked at Southampton, on board the Oriental Steamer, for Ceylon, *via* the overland route.

PROCEEDINGS OF ASSOCIATIONS.

Cheshire.

Stockport, March 30: M., R. Gee, Esq.,
Chn.not known

Cumberland.

Maryport, April 5: S., Rev. J. Johnson.. 6 0 0
Workington, April 5: S., Rev. J. Johnson, 9 10 6

Hampshire.

Elvetham, March 29: S., Rev. T. Bartlett, 8 0 6
Farnborough, March 31: S., Rev. C. Clayton 6 3 1
Hartley Wintney, March 29: S., Rev. T. Bartlett..... 9 9 7
Hartford Bridge, March 30: M., Lord Calthorpe, Chn..... 8 10 3
Overton, April 1: S., Rev. T. Williams, 4 12 2
Whitechurch, April 2: S., Rev. S. J. J. Lockhartnot known

Lancashire.

Ashton-under-Lyne, March 22: S., Rev. W. Brewster 20 0 0
Ditto, March 24: M., Rev. J. Handforth, Chn..... 3 0 0
Bolton-le-Moors, March 18: M., Rev. Canon Slade, Chn..... 15 0 0
Lancaster, March 15: S., Parish Church, Rev. J. Johnson 17 7 4
Manchester, March 15: S.:
St. Paul's, Rev. R. E. Roberts and Rev. E. Sidney 44 0 0
St. John's, Rev. E. Sidney and Rev. W. Reade..... 34 6 4
St. Saviour's, Rev. E. Birch and Rev. E. Sidney.....104 4 0
St. Matthew's, Rev. R. Frost and Rev. J. H. Bernau..... 34 11 6
Eccles, Rev. H. Hampton 18 0 0
Pendleton, Rev. J. H. Bernau..... 24 10 0
St. Simon and St. Jude's, Rev. J. Bywater..... 10 2 6

St. Barnabas', Rev. H. Deck..... 5 0 0
St. Stephen's, Rev. H. Hampton.... 17 15 0
St. Bartholomew's, Rev. R. E. Roberts, 5 7 0
St. Silas', Rev. R. Butler 16 8 0
Ditto, March 16: M.:
Rev. H. Stowell, Chn..... 15 0 0
St. Bartholomew's, Rev. J. Moore, Chn. (Formation of Association)
St. Simon and St. Jude's, Rev. J. Bywater, Chn. (Formation of Assoc.)
Mossley, March 26: M., Rev. J. Hextall, Chn..... 1 14 7
Oldham, March 23: S.:
Parish Church, Rev. J. E. White and Rev. T. Lowe 14 5 0
St. Peter's, Rev. J. E. White and Rev. W. Lees 21 10 0
St. James's, Rev. W. F. Walker..... 6 10 0
Hay Chapel, Rev. J. E. White..... 8 2 6
Ditto, March 23: M., N. Worthington, Esq., Chn..... 8 6 11
Royton, March 22: S., Rev. J. Hayes... 2 10 7
Ditto, April 2: M., Rev. B. Hill, Chn... 1 12 1
Shaw, March 22: S., Rev. J. Hayes..... 2 8 7

Lincolnshire.

Keddington, March 22: S., Rev. J. John-
son 1 4 6
Lincoln, March 22: S.:
St. Peter's, Eastgate, Rev. J. B. Owen, 11 2 3
St. Peter's-at-Arches, ditto 13 7 6
Ditto, March 24: M., Rev. H. Clark, Chn. 9 10 0
Ditto, March 25: S., Rev. J. B. Owen, China Fund..... 13 15 9
Louth, March 22: S., Rev. J. Johnson:
Parish Church 20 13 10
Trinity Church 12 16 0
Ditto, March 23: M., T. P. Waite, Esq., Chn..... 25 10 2

Staffordshire.

Bilston, March 8: S., Rev. J. B. Owen and Rev. J. E. White..... 10 0 0
Ditto, March 12: M., T. Perry, Esq., Chn. 4 5 0
Ettingahall, March 11: M., Rev. F. Williams, Chn..... 2 8 0
Rowley Regis, March 8: S., Rev. T. Massey and Rev. J. E. White 17 9 6
Ditto, Mar. 10: M., Rev. T. Massey, Chn. not known
Tipton, March 8: S.: Rev. J. E. White... 10 5 6
Rev. J. B. Owen...not known
Wolverhampton, March 9: M., Rev. W. Newman, Chn.....not known

Westmoreland.

Kendal, March 29: S., Rev. J. Johnson:
St. Thomas's..... 12 11 11
St. George's..... 7 7 3
Ditto, Mar. 30: M., E. Wilson, Esq., Chn. 8 0 0

Worcestershire.

Kidderminster, March 16: M., Rev. J. Downall, Chn. 10 2 9
Redditch, Mar. 15: S., Rev. J. E. White, 19 15 0
Wolverley, Mar. 15: S., Rev. H. T. Hill, 12 6 9
Ditto, Mar. 17: M., Rev. H. T. Hill, Chn. 10 8 6

Yorkshire.

Aberford, March 22: S., Rev. W. Hey.. 11 16 2
Bedale, March 22, S., Rev. S. F. Surtees, 12 3 0
Calverley, March 22: S., Rev. J. Birch.. 3 18 4
Coneythorpe, April 12: S., Rev. J. Johnson, 8 0 0
Idle, March 22: S., Rev. J. Birch..... 2 8 5
Kirkthorpe, Mar. 29: S., Rev. G. Hodgson, 7 3 6
Thornthorpe, March 22: S., Rev. S. F. Surtees..... 3 7 0

Thurstonland, April 13: M., Rev. B. Collins, Chm.....	3 18 5	Glasgow, S., St. Jude's Chapel, Rev. C. J. Yorke.....	40 0 0
<i>Scotland.</i>		Ditto, M., Professor Burns, Chm.....	10 0 0
Aberdeen, S., St. Paul's Chapel, Rev. R. Clayton.....	20 6 0	Huntley, M., Rev. J. D. Hull, Chm.....	5 5 6
Ditto, M., Captain Christie, Chm.....	10 1 0	Inverness, M., Colonel M'Intosh of Farr, Chm.....	6 3 5
Banff, M., Sheriff Pringle, Chm.....	4 0 0	Nairne, S., Rev. E. Clayton.....	9 0 0
Brechin, M., Provost Guthrie, Chm.....	7 0 0	Montrose, S., St. Peter's Chapel, Rev. R. Clayton.....	15 0 0
Edinburgh, S., St. Thomas's Chapel, Rev. C. J. Yorke.....	47 0 0	Ditto, M., Provost Paton, Chm.....	6 4 0
Ditto, M., Professor Balfour, Chm.....	20 0 0	Perth, S., Rev. Sir W. Dunbar, Bart.....	8 16 7
Gask, Offertory at the opening of Chapel,	4 0 0	Ditto, M., J. B. Oliphant of Gask, Esq., Chm.....	6 16 6

RECENT INTELLIGENCE.

West-Africa Mission—The Rev. C. F. Ehemann and the Rev. D. H. Schmid, with their Wives, safely arrived at Freetown on the 3d of January last; having embarked for that place on the 27th of November.

Calcutta and North-India Mission—Miss Ladame safely arrived at Calcutta on

the 7th of January last; having embarked for that place on the 20th of November.

Madras and South-India Mission—The Rev. H. W. Fox, of the Telooogo Mission, left Madras on the 2d of November last, on account of ill health; and arrived in London on the 25th of March.

Contribution List,

From March 16th to April 15th, 1846.

City-of-London Auxiliary.....	2 2 0	Gloucestershire: Beachley.....	12 1 0
ASSOCIATIONS IN AND NEAR LONDON.		Lechlade.....	2 12 1
Clerkenwell: St. Philip's Ladies.....	9 0 5	Tewkesbury.....	8 6 7
St. George the Martyr, Queen Square...	30 7 0	Uley and Vicinity.....	256 12 0
St. John's Chapel, Bedford Row.....	120 0 0	Camden: Mickleton.....	5 0 0
Southwark: St. John's.....	5 2 0	Cheltenham.....	65 11 3
Stepney: St. Thomas's.....	5 6 6	350 2 11	
Church-of-England Young Men's Society, for aiding Missions at Home & Abroad,	15 0 0	Hampshire:	
ASSOCIATIONS OUT OF LONDON.		Bishop's Waltham & Vicinity, 104	3 9
Berkshire: Wallingford.....	77 5 0	Lymington.....	35 15 4
Wantage and Farringdon...	60 5 10	Milton.....	5 0 0
137 10 10		Petersfield and Vicinity.....	22 4 6
Bristol.....	911 18 9	Southampton and Shirley...	105 17 4
Buckinghamshire:		Iale of Wight: Ryde.....	133 12 5
Chalfont St. Giles.....	2 0 0	Ventnor.....	74 3 0
Claydon: East Claydon.....	1 1 0	Channel Islands: Jersey...	552 8 6
3 1 0		1033 4 10	
Cambridgeshire:		Herefordshire:	179 0 0
Cambridge, Town, County, & University,	120 0 0	Hertfordshire:	
Cheshire:		Cheahunt and Waltham Abbey.....	10 4
City and County of Chester..	6 0 0	Kent: Blackheath.....	74 3 0
East Cheshire: Congleton...	34 16 6	Ladies, incl. 2.15s. China Fd.	40 9 0
40 16 6		Bromley, Sydeuham, & Beckenham:	67 5 1
Cornwall:		181 17 1	
Bodmin.....	1 0	Lancashire:	
Veryan.....	11 16 8	Liverpool & West Lancashire, 2	2 9
Penryn.....	2 12 0	St. Helen's.....	44 5 9
14 9 8		Manchester & E. Lancashire,	289 3 5
Cumberland:		Ashton-under-Lyne.....	2 3 3
Carlisle: Altonby.....	1 6 9	Bury: Holcombe.....	3 12 6
Devonshire:		Colne and Marsden.....	56 3 9
Devon & Exeter, 281	7 3	Mossley.....	14 11 4
Tiverton.....	62 8 6	Bolton: St. George's.....	20 0 0
Plymouth and S.-W. Devon:		Chorley.....	14 0 0
Millbrook and Kingsand..	10 4 2	Preston: Hoole.....	1 1 4
353 19 11		Longridge.....	4 15 6
Durham:		Rossendale: Newchurch.....	17 7 10
Darlington.....	14 11 10	469 7 5	
Sunderland, Bishop Wearmouth, and Monk Wearmouth.....	25 0 0	Leicestershire: Melton Mowbray.....	10 13 0
39 11 10		Lincolnshire: Gainsborough..	19 2 3
Essex:		Great Grimsby.....	108 6 3
Chelmsford and W. Essex:		Lincoln.....	162 3 3
Southend.....	15 0	Horncastle.....	3 6 6
Wanstead.....	29 15 8	292 18 3	
30 10 8			

Middlesex:	
S.-W. Middlesex & Brentford, 124	17 3
Fulham	8 12 6
Hampstead	67 15 10
Kilburn	7 14 0
	208 19 7
Northamptonshire: Peterborough	5 0 7
Northumberland: Newcastle-upon-Tyne	119 14 8
Rutlandshire: Oakham Ladies	43 11 11
Cottesmore	4 4 0
	47 15 11
Shropshire	69 0 0
N.-W. Shropshire: Oswestry	1 1 0
	70 1 0
Somersetshire: North Somerset: Wells:	
Received at Diocesan Societies' Office	2 14 4
Glastonbury and Vicinity:	
East Pennard cum West Bradley & Neighbourhood	2 14 3
South Brent	15 12 2
Martock	12 9 8
Taunton and Neighbourhood:	
St. James's	16 16 6
	50 6 11
Staffordshire:	
South Staffordshire: Tipton	16 11 0
Wednesbury	111 15 2
Wolverhampton:	
St. George's	23 13 0
Rolleston	2 9 6
	150 8 8
Suffolk: Ipswich & E. Suffolk	206 6 5
Framlingham	47 18 2
Tuddenham St. Martin's	2 7 0
Woodbridge and Melton	30 9 3
Sudbury	33 19 11
	323 0 9
Surrey:	
Brixton & Tulse Hill Ladies	70 1 9
Clapham	23 15 8
Croydon	8 16 5
Kingston and Vicinity:	
Teddington	14 16 5
Tooting	9 0 0
Wandsworth	18 6
	132 8 9
Sussex: Brighton & E. Sussex:	
Hartfield Rural Deanery:	
Hartfield	4 8 4
Chichester & West. Sussex	160 15 1
	165 3 5
Tamworth	14 0 4
Warwickshire: Birmingham	362 0 10
Dunchurch	18 11 10
Nuneaton, including Stockingford St. Ss. Id.	33 2 10
	413 15 6
Westmoreland:	
Appleby Ladies: Soulby	1 3 9
Heversham	14 8 1
Kendal	147 4 11
	162 16 9
Wiltshire: Devizes & N. Wilts:	
Calne: Newton	5 8 1
Trowbridge	38 19 4
	44 7 5

Worcestershire:	
Bromsgrove: Redditch	25 7 5
Worcester	47 8 0
	72 15 5
Yorkshire: Aberford	11 17 0
Bingley	5 2 8
Clapham	21 10 0
Doncaster	238 3 1
Greasborough	5 3 6
Halifax	256 6 1
Keighley	34 6 1
North Cave & Market Weighton	2 3 9
Whitby	62 6 10
Richmond: Bedale	12 3 7
	649 2 7
Anglesey: Amlwch, &c.	8 10 0
Denbighshire and Flintshire	29 0 0
Glamorganshire: Swansea & Vicinity	105 8 10
Merionethshire: St. David's, Festiniog	5 1 8

Hibernian Auxiliary:	
Mount Nugent, Ballyjamesduff, and Crosserlough	2 8 0

COLLECTIONS.

Bradshaw, General, Mission Box, by J. Nisbet and Co.	
Cotton, Miss, Watling Street	13 0 0
Debenham, Miss, Welbeck Street	19 1
Friend, by Mr. W. Edwards, Holborn	3 3 0
Hale, Miss A. M., Brixton, Mission Box	1 9 0
Jackson, Mrs., Blackman Street, Borough	1 0 0
Kitchen Mission Box	1 1 0
Leigh, Rev. J. E. A., Scarlets, Maidenhead	6 11 0
Ramsden, Master T. O., Little Ilford	1 2 0
Rivington, Miss, Sydenham Bridge, Kent	3 0 0
Windham, Miss & Master S., Miss. Box	16 6

BENEFACTIONS.

Baldwin, Rev. J., Dalton, Ulverston	10 10 0
Bernard, Hon. & Very Rev. R. B., Dean of Leighlin	100 0 0
Brodrick, C. Esq.	5 0 0
Farish, James, Esq., Lancaster Place	10 10 0
M.	100 0 0
Paton, Miss, Hampstead, by J. Nisbet & Co.	10 0 0
Rutter, D. Esq., Uxbridge	50 0 0
S. N. R., by Messrs. Williams, Deacon, & Co.	10 0 0
Thank-offering from a Missionary's Daughter	5 0 0

CHINA FUND.

Clergyman, by the Countess of Chichester	5 0 0
Presbyter, a, by "Record" Newspaper	5 0 0
T. Y., by ditto	30 0 0

FOREIGN.

North America: Quebec	27 11 5
France: Tours	15 0 0

LEGACIES.

Preston, Miss A., late of Stainforth	
Exors. J. Preston & R. Ingleby, Esqs. (duty free)	100 0 0
Cotterill, Miss A., late of Hammersmith: Exor. and Extrix. Mr. R. Bayley and Mary Bugg	(20 <i>l.</i> less duty) 18 0 0

The Committee also thankfully acknowledge the receipt of a Box of Work, value 2*l.*, by the Hon. and Rev. H. M. Villiers; a Parcel of Workbags, &c., for the Schools at Sierra Leone, from a few friends at Southport; and a Parcel of Useful and Fancy Articles, which will also be forwarded to Sierra Leone, from Miss Wilson, Soberton.

Errata — In the Contribution List of our Number for January, under Kent, for "Tonbridge, Penhurst, Tudely-cum-Capel, and Hadlow, 3*l.* 18*s.* 8*d.*." read "Hadlow, 3*l.* 18*s.* 8*d.*."; and in the Home Proceedings of our Number for February, under "Association Proceedings," Warwickshire was omitted from that part of the Second Midland District temporarily assigned to G. C. Greenway, Esq.

Church Missionary Record.

No. 5.]

MAY, 1846.

[VOL. XVII.]

Obituary.

MEMOIR OF LINA BULTMANN,

WIFE OF THE REV. F. BULTMANN, OF THE WEST-AFRICA MISSION.

IN fulfilment of the promise made in our Number for March last, we now give a Memoir of the late Mrs. Bultmann, from the pen of her husband. He writes, September 1845—

Mrs. Bultmann was born at Bremen on the 13th of Jan. 1820. In her sixth year she lost her father; and, only three years after, her mother. She received a good education, however, in one of the best Schools in Bremen, and was confirmed in 1838, by the Rev. Pastor Mallet. She early evinced a poetical turn of mind, and became passionately fond of the lighter kinds of reading. This did not, however, make her remiss in attending to more useful studies; for, partly from her diligent application when at School—though still more from the quickness of her observation, and an untiring readiness to improve every conversation, and every opportunity which she enjoyed of mixing with society—there were few subjects of general interest on which she had not formed her own ideas. Little, however, would such knowledge have availed her now, had she not possessed the most necessary of all, that of her Saviour, and her heart. She was one of those who are trained from childhood in the nurture and admonition of the Lord; and she became rich in experience, and gained an uncommon steadiness of character, by the various trying situations with which Providence chequered her path.

Our marriage took place in Bremen, on the 3d of May 1842; and we arrived at Kent, our appointed Station, on the 18th of November.

On the 26th of December she was prematurely delivered of a daughter, that lived but twelve hours, and cost her fond mother many a sorrowful tear.

The following eighteen months was the only period during which Mrs. Bultmann was permitted to realize those hopes of usefulness in Africa, which her heart had fondly cherished for years. But I hesitate

RECORD, May 1846.]

not to say, that, owing to the daily opportunities for extensive usefulness, and her unremitting watchfulness to improve them all; and owing, above all, to the extensive daily influence of her truly Christian example; the last eighteen months of her life have probably rendered more effectual service in the Redeemer's kingdom on earth, than, in a less prominent station of life, she might have been able to render for many years in Europe.

To make the daughters of our parish more industrious and useful; to instil into their minds the love of Christ, as the purest motive to the exercise of Christian virtues; to meliorate and guide, both their unseemly habits and their untutored intellects; were Mrs. Bultmann's daily efforts directed. She instructed a limited number of the elder School-girls for an hour and a half, on four days in the week, in reading, writing, cyphering, &c., and, above all, in Religion; and a much larger number, for two hours, on five days of the week, in needlework. If she found that any of the girls had but one frock to put on, being either orphans, or the children of sick parents, she would not let a day pass without having another made for them at School. This she did in particular for poor widows and their children. And in order to know the necessities of the people, and their manner of life, she frequently accompanied me to their houses, and was always glad to go with me when I visited the sick and dying.

Never would she let inclination interfere with an urgent call, or any plain duty.

Until last Good Friday, when they were admitted Communicants, we had a small number of Creole Female Candidates for the Lord's Supper. They came to us every Friday evening, from seven o'clock until Evening Prayer, and few hours were spent more in unison with her heart's desire than these. Together with our domestics they sat around our table; and when my hour's instruction had been

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given, Mrs. Bultmann would continue to interest and entertain them by conversation until nine o'clock, when they joined in our Evening Family Prayer. In Mrs. Bultmann, a steadiness of purpose beyond her years was so blended with cheerfulness of disposition, and discrimination of character with agreeable ease of conversation, that no one knew her long without esteeming her greatly.

And now a few words of her last hours. She always enjoyed excellent health until a fortnight before her death. On Lord's-day, the 6th of July last, she gave birth to the second and only surviving daughter. No alarming symptoms, however, made their appearance before the night of the 16th, when puerperal fever was manifest. For several days previous she had felt and expressed the strongest presentiments of death, and would repeatedly call upon me to pray with her; and sometimes, with the most characteristic simplicity, would pray for herself. At half-past eight, p.m., on Lord's-day the 20th of July, I besought the Rev. J. F. Schön to offer up a last prayer; after which her spirit took its flight to Heaven.

In accordance with her desire, expressed the day before her death, her mortal remains were conveyed from Freetown to Kent; where, at her funeral, on the 22d, *the widows and children of Kent stood by her bier weeping and showing the coats and garments which she had made, while she was with them*; for in truth she had been a Dorcas to the whole parish.

We add a few notices of Mrs. Bultmann from other sources. The Rev. J. Warburton writes, in a Letter to the Secretaries, dated August 9, 1845—

Mrs. Bultmann was a true Christian, and an excellent Missionary's wife. Her kind, gentle, and unobtrusive manners were obvious to all; and those who have had the opportunity of spending any time under the hospitable roof of our dear brother must feel that he has lost *an help meet*, not only in domestic affairs, but also in his Missionary labours. Mrs. Bultmann was diligent in improving the female children in needlework, and in instructing them in religious and useful knowledge; but she did not confine her labours to them. I have seen adults also come to her steadily for instruction in the Word of God; and I have been surprised to hear how well she spoke En-

glish, and to observe how scripturally she taught them. At the commencement of the fever, Mrs. Bultmann suffered considerably; but was more free from pain toward the last day or two; and, when not suffering from the peculiar nature of the disease, her mind was calm, and trusting in God. She died in peace. The loss of Mrs. Bultmann to the inhabitants of Kent, to the Mission, and to her husband, is great. We therefore *sorrow*; but *not as others which have no hope*.

The following passage from the Journal of Mr. J. Wilson, the Native Catechist who resides at Russell, near Kent, gives an account of the arrival of the corpse at Kent, and of the distress of the people at their loss. He says—

July 22 — Unexpectedly, about 8 o'clock this morning, there arrived at Russell Mr. J. Bartholomew and Mr. Cecil, who brought us the mournful news of the death of Mrs. Bultmann, our dear beloved Mistress. Therefore, they were on their way to Kent in order to attend the burial, as it was to take place there by her own desire. Alarmed as my wife and I were, we rose up, and accompanied our friends to Kent. Just on our arrival we met three persons, running one after the other, with Letters from the friends to inform us of this awful providence; for the boat which brought the corpse from Freetown had arrived about an hour before us. Accompanied by Mr. J. Bartholomew, and many other persons, I instantly went down to the wharf, as the coffin was not yet brought up. Here we met several men, women, and children, sitting round, and mourning over the coffin for their beloved Mistress. I ordered the coffin to be brought up, and placed in the Church, until the Rev. Messrs. Haastrop and Frey should arrive. The people of this village were greatly alarmed by the death of their beloved Mistress: here and there you would see men, women, and children, flocking together in the streets, holding their mouths with each of their hands, and scarcely uttering a word, as is the manner of the Africans whenever a thing is too painful to them. Nothing now presented itself to us but sorrow, anguish, the gloomy appendages of death, and an opening grave. And I was also told by many of the people, that, as the boat which brought her mortal

remains from Freetown came not in view of the people here until it had nearly reached the wharf, and as they thought it was Mr. and Mrs. Bultmann who were then coming, so many of them ran down to the wharf especially to welcome their beloved Mistress, to whom the Lord had given safe deliverance of a little girl at Freetown. But, alas! they received the coffin in which their beloved Mistress was lying. About 2 o'clock this afternoon, after the arrival of the Rev. N. C. Hastrup and the Rev. C. T. Frey, the solemn bell began to tell her departure. Men, women, and children would now be seen coming from every quarter of the town to attend the funeral of their beloved Mistress; and not long after this we conveyed her mortal remains to the tomb, even where our sweet Saviour "left a long perfume." Although the Lord has not permitted our dear late Mistress to live long in this part of the climate, yet her agreeable temper and conduct, as well as usefulness, during the short space of time, had gained the esteem of all persons in this village. But all that is born of the race of man is frail and mortal; and all that is done by the hand of God is wise and holy. We mourn, and we submit in silence.

We close with the following touching Letter addressed to Mr. Bultmann by Mr. William Moore, a Native Schoolmaster—

Ricketts, Banana Islands, Aug. 23, 1845.

REV. SIR—Most humbly and sincerely do I sympathize with you, my dear Minister, for the loss of your dear wife which you have sustained. Rev. Sir, with regard to your present state, I feel very deeply for you: you seem now to remain as a sparrow alone upon the housetop. But I hope the Lord Jesus Christ, whose name you came into this country to make known, may be with you, and comfort you under your great bereavement; for He only is able to give you comfort under your trial, by giving you faith to rest upon His words, which said, *All things work together for good to them that love God.* Rev. Sir, I know that

your trial is great indeed, because I myself, when I had heard the dreary news, felt grieved, rather than sorry, for three hours; and, within the space of these three hours, was not able to rest upon any word of the Scripture at all. When I want to comfort myself by saying that the Lord worketh *all things* for good, my heart can say, What good does the Lord work for your Minister, when He has taken away his dear wife? But glory be to God, in that I am afterward enabled—by the spirit and power of Him who has said, *I will not leave you comfortless*—to overcome the devil, who was tempting me to think so badly.

Now, while I am writing, I fully believe that the Lord meant you no harm; but that He worketh all for your good, or for the good of her who is gone. My dear Minister, not me to tell you, but you yourself well know, that there is nothing that can happen of itself; but that the Lord Jesus Christ is the worker of all things: if so, Rev. Sir, I hope you may by faith kiss the hand that hath taken away your wife, and say with old Eli, *It is the Lord: let Him do what seemeth Him good.*

Oh! be comforted, Rev. Sir, and say also, like David, Why should I mourn any longer? she cannot come back to me, but I shall go to her. And as for her who is gone, you know very well that she change worse for better, and that she is now in Heaven, where the inhabitants will no more say, *I am sick.* So I humbly pray you to sorrow not, even as others which have no hope.

I am, Sir,

Your Reverend's most obedient
and faithful Servant,

WM. MOORE.

It is manifest, from this Letter, that the consolations of God are not small with the Christian Africans of Sierra Leone—that they know where to look for support in the hour of distress, and are therefore able to comfort them which are in any trouble by the comfort wherewith they themselves are comforted of God.

CALCUTTA AND NORTH-INDIA MISSION.

WE continue our account of this Mission from p. 89 of our last Number.

Krisnagpur (continued).

CHUPRA.

Since we last noticed this Station, it has, to some extent, suffered from the want of superintendence, consequent upon the Rev. H. C. Krückeberg, the Missionary in charge, being compelled to leave, on account of ill-health,* at a time when no other Missionary could be permanently appointed to take his place. The Rev. D. Hechler, then newly arrived in the country, proceeded to the Station upon Mr. Krückeberg's departure, and the Rev. C. H. Blumhardt kindly took the oversight; but the onerous duties pressing upon Mr. Blumhardt at the time prevented his giving as much attention to it as he otherwise would have devoted. The Rev. J. C. Wendnagel is now in charge of the Station, having removed from Benares; to which Station Mr. Hechler proceeded on Mr. Wendnagel's arrival at Chupra. Mr. Wendnagel has furnished the following

Report.

In travelling about from village to village, those in which Christians reside, I have met with many encouragements. I have seen people who were very anxious to be baptized; but have found none who were duly prepared for Baptism. I hope, however, that at least some of the eight Candidates may be received into the Church of Christ. As most of our villages are very distant from Chupra, I can see all my Christians only once a month; and the instruction of almost all the Candidates must therefore be entrusted to the Readers, who are not always qualified for the work. The chief work, however—that of converting the soul—can only be accomplished by the power of the Holy Ghost, and in behalf of these people we look up to Him.

Nine baptisms, three burials, and one marriage, have taken place in the course of the year.

* Vide the Recent Intelligence in our Number for April 1845, p. 93.

There are at present 31 boys in the School: some of them, especially of the English class, are promising lads; yet I must confess that the state of our School is much inferior to that of all the other Schools in the District, owing to the absence of a Missionary for several months.

KABASTANGA.

The Rev. C. T. Krauss continues at this Station, and has furnished the following

*Report, November 1845.**Christian Congregations—Trials and Difficulties—Encouragements.*

Since my last Report the various duties have been carried on by myself, the Catechist, and 6 Readers, as formerly, and the same order of holding Services and Prayers, both on the Mission premises and in the villages, as was mentioned in that Report, has been observed. A decided improvement, both in the School and the Congregation, is, I am thankful to say, visible; which is a most encouraging sign that our labour is not *in vain in the Lord*.

The Mission, however, has been visited with trial and suffering during the past year. Not to speak of the Popish encroachments, I have to record the chastisement from the Lord's hand which this Mission experienced, in no ordinary degree, during the months of March, April, May, and the present month of November, from cholera, small-pox, and fever. Whole families were carried off, beside two pious and practical Assistants, and some of the most promising youths in the School. The whole year, in fact, has been a most trying one in this respect.

The aggregate number of Christians is about 960; of whom 682 are baptized, and 278 are on the list of inquirers. Of the 960 individuals, 213, including the children of both Schools, live on and around the Mission Compound. These, being under the immediate care and superintendence of the Missionary, are most regular in attending on the Means of Grace; while those living in the villages more or less transgress the Fourth Commandment, by going from home to seek employment, or from want of food, which compels them too often to work on the

Lord's-day, in order to save their families from starvation. This has been especially the case since, the Krishnaghur Relief Fund having been exhausted, a stop has been put to the relief formerly given to the most necessitous.

The number of Communicants is 60, an increase of eight during the year: one hundred and seven individuals have been admitted into the Church by baptism, viz. 18 men, 21 women, and 68 children; 13 couples have been married; and 29 persons—viz. 8 men, 9 women, and 12 children—have entered their eternal rest. There have been six new inquirers during the year, and among them an encouraging instance of conversion from Hindooism. On the 25th of January last it pleased God to cause Madhob Chondro Nag, a Kaisto of Kabastanga village, who was formerly a great enemy to the preaching of the Cross of Christ in the Kabastanga Bazaar, together with his wife, to bow their knees in the only *name under Heaven given among men whereby we must be saved*. Both, having behaved themselves in a satisfactory and Christian manner, have since been baptized; and I have every reason to believe that *Christ* preached unto them has proved to be *the power of God and the wisdom of God*. The man is now employed in the Boys' School.

Education.

The *Christian Boys' School* has on an average been attended by 60 during the year, and is divided into six classes. They receive instruction, chiefly from me, in the Old and New Testament, Church History, History of India, &c. Beside this, they commit to memory Psalms, Hymns, and Collects; and the younger ones the Creed, the Ten Commandments, and the Lord's Prayer.

The *Girls' Department*, consisting at present of 36, is divided into five classes, who read parts of the Old and New Testament, &c., and commit to memory, like the boys, Collects, Psalms, Hymns, &c.

Both these Schools are a source of real pleasure and joy, notwithstanding all the trouble, anxiety, and daily cares which they involve. They form the chief part of our Mission work, and will, I trust, under God, prove a great blessing to future generations.

Preaching to the Heathen.

Preaching to the Heathen has been pursued as usual, and one fruit, as above mentioned, has been earned from it. Many others also, living at a distance, have

frequently desired us to stay a few days with them, that they might have the opportunity of hearing more about our Religion, and be benefitted thereby. Our time, however, is too short, and our strength too much impaired, to allow us to do what we could wish; for beyond the care of our Schools and Congregations we have but leisure moments, as it were, for preaching among the Heathen.

ROTTENPORE.

At this Station, also, the Rev. C. W. Lipp has continued since our last notice of it, and the extracts which we now give are taken from his

Report.

Christian Congregations.

During the past year Missionary work has been carried on, with little variation from last year, in thirteen villages, by seven Readers and myself. The Catechist having died in the beginning of the year, his duties have been taken partly by the head Reader and partly by me. I regret, however, that the multifarious and daily increasing work on the Mission premises prevents me from visiting the villages as often as formerly. The Readers, beside having daily Service in Chapels or private houses in the villages, also go weekly to bazaars, and other places, to distribute Tracts, read portions of the Bible, and address the Heathen. On the Mission premises, and near the Compound, there live about 200 Christians, young and old, who form a good Congregation, and are daily under my eye: they are not only orderly and attentive to the Means of Grace; but, generally speaking, far advanced in every respect, in comparison with those Christians who live in the villages. A few instances have occurred which prove that Christianity is better understood, and is taking deeper root, than was formerly the case; inasmuch as some of the Christians have, of their own accord, given up their foolish sentiments and fears about caste, and have also, independently of any assistance from the Society or from the Missionary, commenced building a village close to the Mission Compound, thus appearing to set more value on the Means of Grace. The better portion, also, of those who reside in their own villages have often gladdened my heart by leaving their work on Lord's-days, and coming here for the Morning Service, to the number of from 50 to 100 persons. Some of those Christians who formerly never came to Church have now com-

menced a better course, and are occasionally seen in their own Village Chapel, or here; but there are still some who call themselves Christians, though they walk not with us. On Lord's-day Mornings I have Service here at 8 o'clock; after which the Readers go to their respective Villages, and conduct Service twice there. In the evening I have another Service here, when I catechize the school-children, the adults being present. There are also Morning and Evening Prayers held daily at the Mission Chapel.

The Christians, as well as the other Natives, have had a hard year, and their troubles are increasing, rice being dearer than usual, from the crops, to some extent, having failed last year. At the beginning of the year cholera was raging fearfully in this neighbourhood; and two individuals, a schoolboy and a widow, were carried off by it. It has again appeared in some villages near this place, and many people are dying in consequence. Since September last, the fund for supporting poor Christians in the Krishnagur District—which was the only source of assistance to many poor people and widows—has been exhausted; and the consequence is, that many are almost dying of want in this cold season.

In the course of the year I have baptized 91 persons—viz. 64 children and 27 adults—and among them 3 families, consisting of 17 persons, who have lately renounced Heathenism. Sixteen deaths have occurred, and 6 couples have been married.

Education.

The *Christian Boys' School* contained, during the year, from 60 to 70 boys: at present there are 67, beside 5 heathen boys who learn English, and are instructed in other departments, but go home when the school-hours are over. This School continues to be an increasing source of satisfaction to me: with the exception of two boys, who had for a time to be sent away for ill conduct, all have behaved properly, and their general advancement in knowledge is encouraging. Five of the eldest, steadiest, and most advanced boys are preparing for Readerships, and with this view go into villages with the Readers. Other boys are learning trades, and already making themselves useful.

The *Christian Girls' School* has been put on a more efficient footing during the past year, having been taken up by the Ladies' Society for Native-Female Education. The number of girls has been in-

creased from 23 to 47, of whom two have been married, and two have died, during the year. Some of the girls are capable of teaching the last classes; but they are generally married before they can be made useful in this manner. They learn to read and write Bengalee, Singing, Catechism, Hymns, the Scriptures, Arithmetic, and Needlework, chiefly of such a kind as they will be able to turn to profit, at some future time, in their own houses and families. Mrs. Lipp is assisted in this School by the late Catechist's widow, and three of the Readers' wives. This School also gives satisfaction, both as to the progress of the girls in their studies and as to their daily conduct.

SOLO.

Report of the late Rev. A. H. Alexander.

Solo, as already stated, has been deprived by death of the valuable services of Mr. Alexander; but only a few days before his death he furnished a short account of the Station, which we subjoin—

In my last Report I had to complain of the subject of caste among the people, and this year we have been threatened and intruded upon by the emissaries of Rome. I rejoice, however, to say, that we are still permitted to see a blessing upon the work of our hands. May the Lord be pleased to heal the wounds of our Converts generally, and enable them to *know the Lord!*

In the attendance on Public Worship I have perceived little or no difference from the past year. Our Communicants are now 104 in number, and their conduct has been generally consistent. The number admitted into the Church by Baptism during the year is 16 adults and 56 infants; and 34 couples have been married.

The Boys and Girls' Schools continue, with respect to numbers, nearly the same as last year, there being an increase of 7 boys. There are now, therefore, 77 on an average, and between 50 and 60 girls. I have given an hour daily to 10 of the elder boys—unless prevented by absence from home or sickness—by instructing them in English: they read the Gospel of St. Matthew, and the History of India, which they translate very fairly, with but few errors. We may say of these Schools that, under God, they will prove a blessing.

As to their studies, the boys are taught the Bible, Church History, History of India, Geography, Writing, and Arithme-

tic; and the lower classes are instructed, as usual, in the Gospels, Readers, Spelling, Catechisms, and various other exercises. The girls pursue the same course of instruction as last year. Eight of the elder girls have recently married, and their places are filled by younger ones, who now form the first class; all the girls who were most advanced, and had made the greatest progress, having now left the School.

Importance of the Boarding-schools.

It will be seen, from the above Reports, that the chief and most encouraging features, in the educational department of this Mission, are the Christian Boys and Girls' Boarding-schools. The Rev. J. H. Pratt thus gives his views respecting them—

These Schools give the Missionaries great satisfaction; and my own opinion is, that they are the GREAT HOPE, under God's blessing, of the Missions. Some of the boys—only a few at present—have returned to help their parents in the cultivation of the soil, and manifest the beneficial effect of their having been trained under the eye and care of the Missionaries. These Schools are the nurseries for the future generations of Christians: from them many of the parents, the native instructors, the cultivators of the soil, will spring; and the character of the Christianity of the next generation will be greatly influenced by these Institutions. The more, therefore, that they can be enlarged the better. The Native Christians are at present too poor to support their children in these Schools: we trust that the next or following generation may be of a higher order. But in the meantime we are obliged to maintain and clothe the children at the cost of 1000*l.* a year, no part of which is contributed out of the general funds of the Church Missionary Society; but by special contributions of friends, chiefly in India, to this object.

Visit of the Bishop of Madras, and the Archdeacon of Calcutta, to this Mission.

We close our present notice of Krishnaghur by the following account, just received, of a visit paid to the Mission by the Bishop of Madras and his Chaplain, and the Archdeacon of Calcutta, during the present year. We take the particulars from a Letter of the Archdeacon to

the Bishop of Calcutta, dated Calcutta, March 7, 1846. He writes—

The Bishop, his Chaplain, and myself, reached Krishnaghur on the morning of February the 11th. We remained at Krishnaghur until the 16th, and then passed the week in visiting the four Stations in the District.

Erection of Buildings—Wants in this Department.

Since I was last there, the premises at Rottenpore and Kabastanga have been built. At four Stations—Krishnaghur, Chupra, Rottenpore, and Kabastanga—the buildings are all that could be desired. The Mission Houses, the Churches, the Schoolrooms, the out-houses—most neat, healthful, and appropriate; presenting a fine centre for their respective districts. At Solo it is otherwise. The Bishop of Madras and myself have recommended that another site should be chosen, to the north-east of the present site, and a neat and suitable House, Church, &c., built, as at Kabastanga: the external apparatus of the several districts will then be complete.

General View—Particulars of the Visit to Kabastanga.

With regard to the general state of the Missions, nothing can be more encouraging. At every Station it did my soul good to see what was going on. Earnestly did I wish that those half-hearted worldly-minded men, who tell us that nothing is doing in our Missions, could be transported for a little while to these districts. It would, I am sure, silence their objections, and put to shame their doubts and suspicions.

I will just mention our proceedings at one Station, Kabastanga, as a specimen of the rest. As we entered Kabastanga in the morning of the 19th of February, the children—all Christian children—were drawn up in a long row, the boys on the one side, the girls on the other, so clean, so neat, and orderly; so superior in appearance to the Heathen around. We walked to the Church, a most picturesque and beautiful building: the children followed us, and formed themselves into a quadrangle by the side of the verandah. Oh, to see them as they stood around us, and to hear them strike up a beautiful hymn in Bengalee to the tune of the Old Hundredth Psalm! It was truly a refreshing and inspiring sight, and well worth going from Calcutta to see.

After breakfast, we had the Native Christians collected for Service and for

Confirmation. There were about 350 present. There are upward of 1000 in the Kabastanga DISTRICT. It was a gratifying spectacle. The Rev. E. Reynolds read Prayers, and then came the Confirmation. There were more than 100 confirmed at this time. Greater order, devotion, attention, and heartfelt response, throughout the Service, I never witnessed anywhere. The Bishop then gave a plain, faithful, and affectionate address from Mark x. 13—18, to which the people gave the most earnest heed.

In the afternoon the Schools were examined. There are a Christian Boys' School, and a Girls' School, on the premises, containing more than 120 children; and all gave the most satisfactory evidence of their general knowledge of Christian Truth, and of their industry. These children are brought up to different callings. As to the boys, one is sent to the carpenter, another to the cook, another to the bearer, &c., to learn each that calling by which his future maintenance may be secured. The girls are taught different kinds of useful work, and are constantly employed. They are not permitted to be idle for a moment. This School is supported by the Ladies' Society.

Outside the premises, there is a little community of Christian weavers, who entirely support themselves by making cloth for the Native Christians. So, also, there are families of cow-keepers, who supply milk, butter, &c. In this way they are forming a little commonwealth, who are independent of the Heathen around them. This is more or less the case with the other districts. Nothing will tend more to raise the tone of Christian feeling among the native converts, and to spread the leaven of Truth throughout the district. The Missionary informed me that the conduct of the 1000 professing Christians in this district, as a body, is more consistent than that of the same number taken in general in any of the towns in England.

Next morning, after the Bishop left us to return to Krishnaghur, we had the Christians again assembled in the Church. I addressed them from Ephesians v. 8. In my first head I drew a representation of their former state of darkness, as one of ignorance, vice, misery, insensibility, and death; and asked the question, "Are you not indeed grateful to that Saviour who has brought you out of such a state? To

have heard the burst of feeling which resounded from every quarter of the Church! "Yes, indeed we are! indeed we are!" It would have done any one good to have heard it. My own heart, and those of several of my Reverend brethren present, were full to overflowing. Surely, I said to myself, the Lord is with this people, and His glory is here most distinctly manifest.

It was nearly the same through all the Mission. There is the same labour going on, and similar success manifest.

Progress and Wants of the Mission.

On the whole, there are many things which I have learned as well as enjoyed in this visit.

1. The progress of the whole Mission, in all the districts, is greater than I had expected to find it; and in two or three of the districts no one can, I am sure, have any just idea of what is going on. The work is most assuredly of God, and is steadily advancing.

2. It presents a striking improvement, since my last visit, in the following particulars—

(1) The buildings, in all the districts, except at Solo, are now more complete, and the external apparatus for carrying on the work more uniform and settled. The Missionaries have shown considerable taste in this respect, and I hope the outward aspect of the Churches, Mission-houses, and Schoolrooms, in their superiority to all around them, is but a feeble emblem of the more glorious contrast in the moral aspect.

(2) There have been a considerable number added to the Church in the various districts. I cannot at this moment say what number; but, from a rough calculation, I should say more than 500.

(3) The present Christians are much more advanced in knowledge; and, from the testimony of the Missionaries, far superior in their general habits and conduct, and more consistent in their lives.

(4) The Missionaries themselves are more encouraged in their labours, and more joyful and happy in their work. This was very evident.

(5) The EXTERNAL APPEARANCE of the Christians is much improved, exhibiting a far more striking contrast to the Heathen around. This was particularly the case in the interior districts: at Kabastanga and Rottenpore most markedly so.

(6) The prospect of the whole Mission is more hopeful. Indeed, with God's

blessing, and those prudent measures to fill up the present deficiencies, we can scarcely hope too largely, if what we hope we labour to secure.

3. But now I must point out to your Lordship what is wanted, and do beg you will press it upon the Home Committee most earnestly.

(1) **NEW BUILDINGS AND SITE AT SOLO.** This must be done. It is the most important of all the districts—more than 1300 Christians in it. Here God has blessed our labours, and let us not be inattentive to the blessing. It would be the highest sin if it should be neglected.

(2) **MORE MISSIONARIES IN ALL THE DISTRICTS.** Two at each of the five Stations, at the least; one to be always at the head-quarters of the district, the other always itinerating in the villages. At Krishnaghur there are two at present.

(3) **SCHOOLMASTERS.** One or two able men for each district, *apt to teach* the young. The children of our converts are the promise of the Missions. We must not neglect them. We have done so too long. Let them be well attended to, and in the next generation it will alter and improve the whole aspect of our Missions. This cannot be enforced upon the attention of our Committees too much or too often.

(4) **AN EXCELLENT FEMALE TEACHER FOR THE GIRLS' SCHOOL AT EACH STATION.** The Ladies' Society have taken up four of the Stations. They will support the girls as boarders; but the Parent Society should, I think, find the Teacher. The European Orphan Asylum here would perhaps supply the Teachers, and their education might be directed to that end.

(5) **MORE ACTIVE AND PIOUS CATECHISTS,** to supply the lack of Missionary labour in the small villages. If the former suggestions as to Schoolmasters be attended to, this will follow as a matter of course.

(6) **MORE EARNEST PRAYER**—deeper interest in the minds of Christians for the prosperity and success of our Missions—more love—more simple confidence in that God who alone, by His Spirit, can convert the heart of any man.

Thus, my dearest Lord, I have given you a brief statement of our proceedings, and of my views on the state of the Missions. I should have gone into more minute particulars; but that I know the Bishop of Madras, who is deeply impressed by what he has seen, is drawing up an account of these Missions.

These Mission spots in the different districts have been likened to an oasis in

the desert. They are such; but only with this difference: the oasis is limited and stationary; but the bright spots in these districts are expanding and spreading, like leaven which *leaveneth the whole lump*. Such, I believe, will be the gradual influence of Christian Truth throughout this district. There is at present nothing resembling it in India.

BENARES.

When we last reported on this Station it was occupied by the Rev. Messrs. Smith, Leupolt, and Sandberg, with Mr. Mackay. To these the Rev. D. Hechler has since been added, after a temporary residence, as already mentioned, at Chupra, in the Krishnaghur District; and additional Labourers are still urgently needed.

General View.

Mr. Smith, after lamenting the want of success in conversion, writes—

Nevertheless, there are some encouragements. At Sigra a Christian population is gradually growing up; some of whom promise well, and all are orderly in their conduct. Our new Church, a substantial semi-gothic building, will, I trust, soon be finished. The Christian Village also is progressing, and the Means of Grace are regularly attended by the children and adults. In the city, too, our Chapels and Preaching-places are, upon the whole, well attended, though the Chapels not so well, perhaps, as in past years; and at the Preaching-places more opposition, I think, has manifested itself. Thus the *wells of salvation* are opened, and on the Mission premises, at least, many, I trust, *draw the water of life with joy* from them.

Christian Congregation.

This Congregation, which is assembled in a large room on the Mission premises, numbers from 200 to 250. Respecting them Mr. Leupolt writes—

Our work is going on well. The Lord is still with us. I have of late seen some signs which convince me that there is not merely a *form of godliness*, but that its *power* also is manifested among us. I hope that, with the beginning of the next year, our Native Christians, although poor, will support a Christian Reader to preach the Word in their stead to Hindoos

and Mahomedans. They believe that the command, *Preach the Gospel to every creature*, is binding upon them, and therefore wish to follow the example of the Church of Thessalonica in sounding the Gospel abroad—1 Thess. i. 8. O that every Protestant Congregation throughout the world would do the same!

At the Drummers' Chapel, to which Mr. Smith attends, the average attendance is reduced to 12 or 14. Mr. Smith says—

Although the Drummers are now ordered to attend the English Church, it is pleasing to see three or four of them drop in, after the English Service, to hear something, it is to be hoped, in their own tongue of the *wonderful works of God*.

Orphan Boys' Institution.

Of this Establishment the following brief account is taken from Mr. Leupolt's Journal—

Our orphans go on well. Their moral conduct is good. They are willing to work, and work hard too. A number can earn their own bread. Ten new houses have been erected in our Christian Village, and a well built to hold sufficient water for 100 families. Four other houses for Native Christians have been built in my Compound.

Our routine of engagements in the Orphan Institution is at present as follows: we rise at 5 in the morning, or a little before; from 6 to 10 hold School; allow from 10 to 11 for breakfast, and from 11 to 12 for Morning Prayers; from 12 to 5½ all the boys are engaged in their different trades, while some of the older ones work all the day; afterward comes dinner; and at about half-past seven Evening Prayers. On the Lord's-day we have three Services and a Sunday-school for the adults.

The Free-school.

Since the Rev. E. Johnson's departure, mentioned at p. 103 of our Number for May last, the entire charge of the English department has devolved on Mr. Sandberg, in which he has been assisted by Mr. W. Wilkinson; and the Persian, Hinduwee, and Bengalee departments have been under the care of Mr. Mackay. Concerning the School, Mr. Sandberg writes as follows—

Though things were rather a gloomy aspect during the first three or four

months of the present year, arising from various circumstances, yet about the middle of May they altered for the better. Our present number of boys on the books is 275—107 in the English Department, and 168 in the Oriental—and the attendance is very regular; our average number of absentees without cause being seldom above 20.

And in a Letter dated June 2, 1845—

The boys in our Institution are instructed in the Word of God: it is the basis of all our instruction. I know also, from the questions which they frequently ask concerning difficult passages, that they read their Bibles at home.

It is, alas! too true, that at present the soil remains unproductive; yet none can doubt, when conversing with the Students, many of whom are fathers of families, that even now the seed of eternal Truth, sown for many years past, is beginning to germinate. And though we may not be permitted to see the fruit ripen, and gathered into the garner of the Lord; yet that such a time will come ere long is the impression of every observer of the Lord's work here.

Beside my occupation at School, I have had frequent visits from Natives, generally accompanied by some of the Students from College, with whom I enter freely on the all-important subject—the salvation of their souls. Many express their conviction; yet, alas! *the fear of man*, which *bringeth a snare*, prevails.

Of the recent establishment of a Branch School in another part of the city Mr. Sandberg says—

In the month of July, having noticed a populous district of Benares to be destitute of a School, I determined to try to establish one as a branch of our Free-school. I went to look for a house, and, having found a suitable one, asked the owner of it how much rent I should pay him. He said, "If you want to establish a School for the instruction of the young about here, I will take no rent." As the house wanted repairs, I said, "As you do not wish to take any rent, let me pay for its repairs." He answered, "No, I will send workmen to repair the house, and pay them myself." In this School we have now about 90 boys, and the principal book read by them is the Bible.

Vernacular School in Ausanganj.

Concerning this School Mr. Mackay writes—

Our Bazaar-school in Ausanganj has continued, during the past year, much as usual with regard to attendance, &c., the numbers fluctuating between 40 and 50. During my visits I have occasionally had interesting discussions and conversations both with Hindoos and Mussulmans who had collected to hear the boys examined. I trust that the pure scriptural knowledge acquired by the boys in this School, and what has been from time to time addressed to the spectators, may be followed by an abundant blessing.

Preaching to the Heathen.

Of his labours in this department Mr. Smith writes—

I have gone on as usual in my visits to the city—eight or ten times a-week—beside my two Services on the Lord's-day. Friday morning I have set apart for receiving visits from the Natives. There are, I believe, a few who are thoughtful on the subject of Christianity; but I have no Candidates for Baptism. I might have baptized two or three; but I must afterward have found employment for them, and I cannot administer the holy rite where the candidates' primary object is maintenance, not salvation.

The following extracts are made from Mr. Smith's Journal—

June 15, 1845—Among other incidents yesterday morning, in the city, a Brahmin, who had received a copy of the Sat Mat Nirupan—the Hindoo version of the Din i haq ki tahqiq—brought it, and read aloud with great spirit, before all the people, the parts which show the absurdities of the Hindoo doctrines respecting Astronomy, Geography, &c., and most heartily expressed his approbation of the exposures. Some of the people were very angry at seeing him, and another Pundit, seated with me and reading and defending our books; but he did not mind.

A young Pundit or Bidya Arthi, with whom I have had considerable intercourse, as also Mr. Mackay, came the other day. I asked him why he came so often, when he replied, in a very gratifying manner, that it gave him pleasure to have conversations with us; that he wished to know all about the English, their customs, religion, &c.; and added, that I must remember that an elephant, before it would trust itself in a boat, examined it well, and if it thought it unsafe would not enter it.

October 20—This morning, at Dasy Sameth, a Pundit came forward and

made the old remark, that all we said was very good if we would only leave out Jesus Christ. In the course of discussion he made the usual statements respecting Hindooism, while I continued questioning him closely on the different points: he, as is generally the case, was getting bewildered, when my Christian Reader, Tryloke, said something, and the Pundit immediately made a virulent attack on him, saying that he had lost his caste, disgraced his family, &c., When he became a little quiet, I began to read, as is my custom on such occasions, and opened upon Matt. v. I had not read more than two or three of the Beatitudes, when a man, respectably dressed, with a heavy gold chain around his neck, and who, without speaking a word, had been very attentively listening to all that passed between the Pundit and me, took the Pundit by the arm, and poured out such a volley of reproof that the whole assembly, together with Tryloke and myself, were perfectly astonished. He said, "What the Sahib has said is all right and reasonable: you have not answered one of his questions: you speak without knowledge, and know not what you are talking about. You say this is God, and that is God, and when you are asked for a proof you can give none. You say the earth is God, and still you walk upon it. And now you think to get out of the scrape by giving abuse. This wont do: you must talk reasonably, and answer reasonable questions." He went on in this strain for some time, and the effect was great. The poor Pundit could not speak a word, nor any one for him. Praised be God! I believe He will, sooner or later, raise up witnesses to Himself in this city.

Baptism of an Adult—Some account of him.

The following account of a young man, lately baptized by Mr. Leupolt, is taken from his Journal—

June 14—This week Mr. Broadway brought a young man from Mirzapore. He is a respectable and able young man, the only son of somewhat wealthy parents, and appears to be sincere.

June 20—The young man comes regularly to my room for instruction. I have gone with him through the principal doctrines of Christianity. He is very anxious to be baptized, fearing lest his relations should hear of his intention, and take him away by force. He seems to have a real desire to be saved.

June 23, 1845—Yesterday I baptized the young man. He chose the name of Obadiah.

He was born at Ghazee-pore, where his father was formerly engaged in the opium business; but has retired. He received his education in the Government School at Ghazee-pore; but heard nothing favourable of the Christian Religion. After having left School, he was engaged by an Indigo Planter as an Accountant; but, having served for some time, he left him and went on pilgrimage, his father having engaged a Brahmin to accompany him. They went to different places, and, on their way, came to Mirzapore, where Mr. Broadway met him, and brought him to Benares.

October—The young man whom I lately baptized was sent for by his parents. He went reluctantly, deeply feeling his weakness. On arriving at home, he was received coldly by his parents, and haughtily by his relations. At the beginning, they used fair means to bring him back to his former creed; but seeing that this had no effect, they resorted to harsher measures, turning him out of the house, and refusing to allow him the common necessaries of life. A proposition was at the same time made him to recant, go with a Brahmin to Juggernaut, thence to Benares, and finally to feed 500 Brahmins. Obadiah brought his Bible, and told the people that he could not find a word of all that in it; that Christ was the only way to Salvation, in Him he believed, and in that belief he would live and die. His mother was the first who relented. She declared that whatever her son might believe, she was sure he had become a better son, having left all his naughtiness. The father, too, acknowledged that Christianity made obedient and good children. They are therefore now reconciled to him; and he wrote to me full of hope that his parents would become Christians. I again received a Letter to-day, saying that there were two respectable families at Ghazee-pore, his former friends, who wished to become Christians. As he is anxious that I should come and see him and his parents, I intend to pay him a visit. May the Lord guide him and keep him! He is a young Christian, and full of zeal, but sincere.

Chunar.

Report of the Rev. R. Richards.

The Rev. R. Richards has been carrying on the usual duties of this

Station, during the last year, with as much efficiency as his health has permitted. He gives the following Report—

The two Catechists go out regularly every day to read the Word of God in the Bazaars, at the Ghauts, and at all the small Melas that take place in this neighbourhood. They also distribute portions of the Holy Scriptures and Tracts. The number of Tracts distributed this year is 2500, and of single Gospels 200. Whenever my health permits I also go out, and find that the people listen to me with great attention whenever I hold conversations with them. I am happy to say that there is a Hindoo who attends our Worship regularly.

Five persons—three women and two infants—have been baptized.

Education.

I have removed the Schools from the Bazaar to the Mission Compound, so as to bring them under my own eye. This has encouraged the parents, and has also been a means of bringing on the children well in their studies. In the Persian School there are 23 boys, of whom 11 read the Scriptures. In the Hindee School there are 40 boys, of whom 15 read the Bible and Tracts. The minds of the boys are well disposed, and the parents send their children regularly, visiting the Schools to mark their progress.

Jaunpore.

Report, by the Rev. R. Hawes.

The Rev. R. Hawes continues at this Station, and has given the following account of the proceedings during the past year—

Since the last Report, we have been quietly pursuing our usual course. The fundamental doctrines of the Gospel are regularly proclaimed on the Jaunpore Bridge, which is the greatest thoroughfare anywhere in or near the city, and also in the villages around the Station.

The violent opposition which some of the older Missionaries anticipated when this Station was occupied, and which we at first experienced, has not been revived during the past year; neither have we been once molested by the more bigotted portion of the Mussulmans. This calm is not, I believe, the result of that deadly indifference which too generally characterizes the Natives of this country: they have done their best with us in argument and discussion, and have been foiled, at

least for a time, in their attempts to vindicate the claims of Islamism, and to refute the great truths of Christianity. The present truce has arisen more from the fear of meeting us in controversy than from indifference to the momentous questions on which we differ. Occasionally, we have discussions with men of this class, and generally find that minor points of difference are merged in a more direct attack upon the distinguishing doctrines of the Christian Religion; such as, the doctrine of the Holy Trinity, the Divinity of Christ and the Holy Spirit, the possibility of the Supreme Being assuming human nature, and the acceptance of sinners through the merits of the Redeemer. As they thus have a mind to come nearer, in controversy, to those fundamental points which divide us, we indulge the hope that, through God's grace, the time is rapidly approaching when Truth shall gain a final victory over the delusion of the false prophet.

The two Catechists go out together to the villages near the Station, or to the Bazaar in the lines, on all other evenings except when we go to the city; and are generally received with kindness and heard with attention.

A few inquirers have come to us. One young man, a Rajpoot, who has been here about three or four months, appears to be sincere in his search after Truth and desire for Christian Baptism. It is satisfactory also to know that another man, just baptized at the Mission of the London Missionary Society in Benares, traces his first religious impressions to his listening on the Jaunpore Bridge.

The senior Catechist is in the habit of visiting and instructing the Christian Drummers attached to the native troops here. Some of them attend the Hindoostanee as well as the English Service on Lord's-days, and evidence a change of heart by reformation of life. Two have renounced Romanism, and are now admitted to Communion in our Church: one of these has addressed a Letter to his parents in Calcutta, on the errors of Popery, and goes among the Sepoys, when opportunity offers, to give them religious instruction.

We have gone on Missionary visits to some of the Villages around the Allahabad road, about seven miles from Jaunpore, and to many of the intermediate villages between this and the Stations of Azimgurh, Ghazepore, and Benares. The general features of the work on these occasions have been such as to afford encouragement to

renewed exertion. In one village, a Brahmin, with whom we were arguing, was opposed by a man of lower caste, who advocated the truth of our teaching; and, during the discussion, quoted part of a religious Tract, which he had received from a Missionary on a former occasion. This open approval and vindication of Christian Truth, in opposition to the efforts of a Brahmin, then sitting before his idol's shrine, to support Hindooism, is a proof that the system of error, which has so long held the people of this benighted land in moral degradation and spiritual bondage, is tottering to its fall.

Divine Service is held in English, for the Europeans at the Station, every Lord's-day, except during those parts of the cold season when I am absent on Missionary tours in the district. The number of Communicants, including 6 Native Christians, is about 20.

The Free-school.

This Institution is under the charge of Mr. J. P. Cæsar, who reports—

The number on the books, including probationers, is about one-fourth less than in November of last year, our number now being 90 instead of 115. This decrease in the number of scholars may in all probability be attributed to one or more of the following causes—1. The want of good and efficient Teachers, of whom we have very few. 2. The strict discipline that we find it advisable to keep up. 3. The little value, in the eyes of most of the Natives, of an English Education. 4. The preference of many of the more respectable Natives for instruction in their own Schools, or for private tuition, the Brâhmins wishing their studies to be confined principally to Sanscrit, while the lower orders are for the most part satisfied with a slight knowledge of reading, writing, and arithmetic, just sufficient to qualify them for commercial pursuits. With the Mahomedans, again, Persian is the chief object of desire.

We have, however, in the midst of our difficulties some few sources of encouragement, of which I will mention two.

1. The Scriptures are read by the senior classes throughout the School, and very seldom does the new comer raise any objection against joining his class-fellows in reading the Word of God. There are only one or two boys who refuse to read; but these must hear, for during the Scripture hour they must be in their classes, nor are they allowed to devote the time to any thing else. It not unfrequently hap-

pens that they both ask and answer questions on the subjects under consideration. Here, then, we have cause to be thankful.

2. All the Teachers and Monitors now study English, so that they are on the way to become good Teachers, if they will but improve the opportunities which they enjoy. The class assembles for an hour daily, either before or after School.

Mr. Hawes writes, under the date June 21, 1845—

The half-yearly Examination of the Free-school was held this morning. All is going on well, and full of promise for the future.

Of the Sunday-school Mr. Cæsar states—

There are 18 scholars on the books, viz. 16 boys and 2 girls, or rather women, for both are married. Of the 16 boys, 6 are Christians and 10 Hindoos, and the greater part attend the Free-school. The Services and Lessons occupy the same time that was mentioned in last year's Report. The opening Service was shortened, and use part of the Liturgy at the close of the School.

The attendance at the Badshahpur and Zufferabad Branch Schools has decreased since last year, in consequence of the want of suitably-qualified Teachers. The movements of the Mission are not watched at the Zufferabad School as used to be the case, and the Scriptures have been introduced in the Persian Department without any apparent opposition. In both Schools an English Class has been formed.

Cooruckpoore.

The Rev. J. P. Mengé has continued in charge of this Station during the last year, and gives the following account of the various branches of labour—

Preaching to the Heathen.

With few exceptions, I have been able to go to the Bazaar three times a week, in order to make known the *unsearchable riches of Christ* to the poor benighted Heathen. Although I must confess that I have not seen my way clear to receive any of those who have applied for Baptism during the past year, yet I do think that the Gospel is gradually making its way into the minds, if not into the hearts, of many, who listen attentively to its glorious

truths. Not a few are neither afraid nor ashamed to declare publicly that they are not satisfied with their own Shasters, and that what we declare is rational and good; and I am fully persuaded that only worldly and prudential motives deter multitudes from embracing Christianity, at least so far as outward profession is concerned. Charles Dass, my Catechist, and Raphael, my Reader, assist me in disseminating the Truth in the town. Raphael also goes by himself to the Hospital and several other places; and gives me a written Report of these visits once a week.

The Farm.

The Farm has been going on as well as could be expected, especially taking into consideration that an unusually small quantity of rain has fallen during this season. There are now twenty-five families, containing ninety-six souls, residing there. Some of the orphan boys, who ran away from the farm two years and a half ago, have returned: two of them, however, who would not submit to the discipline which their bad conduct deserved, have since again run away. Nine of the orphan boys are now residing in the Seminary, where, I am thankful to say, they are going on pretty well. During the year I have married six, baptized ten, and buried four. As regards health, we ought to be thankful to the Lord, that, upon the whole, the year has been a healthy one: with the exception of four or five, all are now quite well. Levi Moonshee is engaged during the week in communicating religious instruction to all who reside at the Farm. In my absence he conducts Morning and Evening Prayers, which are attended by the orphan boys and several grown-up persons. He also visits the Christians in their houses, to converse, pray, and read with them. Of these visits I have of late requested him to write a weekly Report, which I now regularly receive. Charles Dass, too, who superintends the secular concerns of the Farm, is frequently among them. On Lord's-day mornings I have a full Hindoostanee Service there; and during the week I endeavour to go thither once, or oftener if possible, to talk with them on Religion as it should be carried out into practice.

Orphan Girls' School.

Our Orphan Girls' School has been going on well during the past year. Two of the girls have been married, six re-

ceived, and one has died. There are at present sixteen girls in the School; and three others, who are orphans, and are now staying with their friends at the Farm, will return to the School in a few days. They are all taught plain needle-work, to prepare their own food, keep the house clean, &c. They are also taught the Roman and Hinduwee characters. Several of the more advanced have learned a good many Psalms by heart, as also parts of the New Testament. At Morning and Evening Prayers, which I generally conduct myself, I am in the habit of reading and explaining a portion of Scripture. I have also been reading to them Mrs. Sherwood's Indian Pilgrim, translated into Oordoo.

The girl who died in the School, I believe *died in faith*. During the whole time of her illness—several weeks—she appeared to be patient and resigned. She was always glad to hear the Gospel read to her, and expressed a simple trust in the Redeemer. For instance, when asked whether she were afraid to die, she answered “No;” and when asked why not, she replied, “When I am dead, I shall go to Christ, who died for me, and in heaven be perfectly happy.” Once indeed, on the Lord's-day before her death, she appeared to dread *the king of terrors*, and sent for me in haste. When I went, I found her in great agony, tossing her head to and fro, and exclaiming, “I shall die to day.”

I endeavoured to point out to her the great agony which Christ suffered for her, and then read to her the Gospel account of our Lord's crucifixion. This seemed to take immediate effect on her mind, and she became quite calm and resigned.

On the Lord's-day afternoon, when I have a full Hindoostanee Service in the Station Church, the girls always attend, as well as the Christian boys in the Seminary

English School.

Several zealous friends of the cause of Christ, in the service of the Hon. East-India Company, have subscribed liberally for the establishment of an English School at Gorruckpore, to be connected with the Mission, but to be supported by independent funds. A Clergyman of the Church of England has been engaged as a Master; and it is hoped that it will materially assist the progress of Missionary work in general, as well as confer important benefits upon the Native Population. It is stated—

The Bible is regularly studied by all the boys, and the School is opened and closed with Prayer. The beautiful Prayer by Dr. Arnold, in an Oordoo dress, is the one most frequently used, with the Lord's Prayer, and such Collects as are suitable. The number of pupils, at the close of six months, was 163.

HOME PROCEEDINGS.

FORTY-SIXTH ANNIVERSARY OF THE SOCIETY.

The Annual Sermon before the Society was preached on Monday Evening, the 4th of May, at the Parish Church of St. Bride, Fleet Street, by the Lord Bishop of Calcutta, one of the Vice-Presidents, from Revelation xii. 11. first clause. Collection, 207*l.* 1*s.* 2*d.*

The Annual Meeting was held on the following morning, in Exeter Hall, at ten o'clock; the President, the Right Hon. the Earl of Chichester, in the Chair. After the usual Prayer, and an Address by the Chairman, an Abstract of the Report was read by the Rev. R. Davies, one of the Secretaries, and the Rev. John Venn, Prebendary of Hereford. The Meeting was then addressed, and Resolutions passed, as follows—

Movers and Seconders.

The Right Rev. the Lord Bishop of

Chester; and the Rev. John W. Cunningham, M.A., Vicar of Harrow—the Right Rev. the Lord Bishop of Oxford; and the Rev. Henry Watson Fox, B.A., the Society's Missionary from Masulipatam, the seat of the Telooogo Mission—the Right Rev. the Lord Bishop of Cashel; and the Rev. John Henry Bernau, the Society's Missionary from Bartica Grove, British Guiana—the Hon. and Rev. H. Montagu Villiers, M.A., Rector of St. George's, Bloomsbury, London; and the Rev. Hugh Stowell, M.A., Minister of Christ Church, Salford, Manchester.

Resolutions.

—That the Report, of which an Abstract has now been read, be received, and printed under the direction of the Committee; that the thanks of this Meeting be given to His Grace the Vice-Patron; to the Right Hon. the President and the Vice-Presidents; and to all those friends

who, during the past year, have exerted themselves in its behalf; and that the following Gentlemen be appointed the Committee for the ensuing year, with power to fill up vacancies—

Messrs.

John Ballance,
Alexander Beattie,
Charles Bevan,
John Bridges,
Francis Carleton,
Hon. S. R. Curzon,
William Dugmore,
James Farish,
W. Albin Garratt,
William Grane,
Pascoe St. L. Grenfell,
Capt. H. Hope, R.N.
Major-Gen. Latter,

Messrs.

John Labouchere,
Maj.-Gen. M'Innes,
Hon. Captain F. Maude, R.N.
Thomas Natt,
Henry Nisbet,
E. V. Sidebottom,
Major Sotheby,
J. Morgan Strachan,
James Taylor,
R. E. Austen Townsend,
Hon. Captain W. Waldegrave, R.N.

—That this Meeting, while it offers to the Bishop of Calcutta its best thanks for his Sermon delivered yesterday evening, and for the countenance and encouragement which he has always extended to the Missions of the Society, embraces the opportunity of solemnly recognising the paramount claims of British India upon the Church at Home, and the duty of taking full advantage of the present crisis in its Missions, and of the facilities which God has granted for the evangelization of that vast Empire.

—That the critical circumstances of the rising Native Church in New Zealand call for deep sympathy on the part of Christians at home; and for their unceasing prayers to the Great Head of the Church, that He would interpose on its behalf, and rescue His own cause in that country from the perils with which it is now surrounded through the subtlety and malice of the god of this world, operating both upon the natural passions of ungodly men, and upon the infirmity of an unestablished faith in some of the Native Converts.

—That the continued enlargement of the Divine Blessing upon the operations of the Society, and the opening of fresh doors of usefulness abroad, especially in the case of China, call upon this Meeting for its most grateful and devout thanksgivings; while the want of a corresponding increase in the zeal and liberality of the Church at Home is a call upon her members for humiliation before God, and for prompt exertions to enlarge the funds of the Society, and to increase the number of its Missionaries.

The Meeting was closed by singing the

117th Psalm and the Doxology. Collection, 257l. 11s. 6d.

A Meeting of the Society was also held in the Hall in the Evening of the same day, at six o'clock; the most Hon. the Marquess of Cholmondeley, one of the Vice-Presidents, in the Chair. The Rev. R. Davies offered up a Prayer, and, after a few remarks by the Chairman, the Rev. John Venn read extracts from the Report. The following Speakers then addressed the Meeting, and the undermentioned Resolutions were passed—

Movers and Seconders.

Sir Digby Mackworth, Bart.; and the Rev. Henry Powell, the Society's Missionary from Baddagame, Ceylon—Pascoe St. Leger Grenfell, Esq.; and the Hon. and Rev. Baptist W. Noel, Minister of St. John's Chapel, Bedford Row, and Chaplain in Ordinary to the Queen—the Rev. Joseph Ridgeway, M.A., Rector of High Roding, Essex, and Association Secretary for the Eastern District; and the Rev. John Harding, Rector of St. Anne's, Blackfriars, London.

Resolutions.

—That, while this Meeting desires to acknowledge with gratitude the hand of God in the signal and decisive victories on the banks of the Sutlej, and, still more so, the happy peace which has followed, it feels that this Society would best testify its gratitude and joy by seeking to plant on that scene of victory the Standard of the Cross, by strengthening its Missions in the north-west Provinces of India, from which the Gospel may be sent forth into the Punjaub, to conquer souls for Christ, and to bring the enemies of God into a state of reconciliation with Him.

—That, while this Meeting gratefully acknowledges the hand of God in the late Imperial Decrees, by which a full toleration is secured for Christianity throughout the Empire of China, it cannot regard the fact, that not one additional Missionary has been sent out by the Society to China during the last two years, without feelings of humiliation and sorrow, and a deep conviction of the necessity for more earnest prayer for the out-pouring of the Spirit upon our Church.

—That this Meeting desires to close the proceedings of this day with a thankful acknowledgment of the marked and encouraging success with which it has pleased God to bless the labours of the Society abroad; with a solemn recognition of the extended openings which present themselves, and the loud call which is made for

increased efforts; and with a humble determination, in the strength of the Lord, to be more earnest in personal exertions, in endeavours to obtain the aid of others, and especially in prayer to Him, whose are the *silver and the gold*, and who alone can raise up and qualify suitable Labourers.

The Meeting was closed by singing the Doxology. Collection, 39*l.* 17*s.* 10*d.*

We give the following extracts from the Annual Report—

STATE OF THE FINANCES.

The Income of the Society for the last year, from all sources, amounts to 102,458*l.* 0*s.* 5*d.*, which, compared with the total Receipts of the preceding year, exhibits a deficiency of 2791*l.* 9*s.* 2*d.*

The chief part of the deficiency arises from a decrease in the Legacies, amounting to upward of 2000*l.*

There is also a falling off in the Benefactions paid directly to the Parent Society, and a deficiency of 304*l.* 16*s.* 11*d.* in the amount received through Associations.

The excess of Receipts over Expenditure is 1073*l.* 4*s.*

Under these circumstances, the Committee feel that no enlargement of the Missions can take place this year, unless the financial position of the Society shall be greatly improved.

DECREASE OR RETURN OF MISSIONARIES.

It has pleased God to remove from their labours by death, during the past year, three Missionaries and four Missionaries' wives.

Three Missionaries and one Catechist have returned home on account of ill health.

MISSIONARY LABOURERS SENT OUT.

Thirteen Ordained Missionaries, and eight other individuals, have been sent forth to the several Missions of the Society during the year; including nine who have returned to their Stations, and two whose services have been transferred to other Missions.

ORDINATION OF STUDENTS.

Eight of the Society's Candidates have been admitted to Holy Orders, at home and abroad.

INSTITUTION.

In his Annual Report the Principal is again enabled to express a favourable opinion of the general state of the Institution.

RECORD, May 1846.]

Fifteen Students have been received into the Institution during the year, and twenty-four remain under preparation in it.

CONCLUSION.

In reviewing the progress of the Society's operations, in all their vast extent, during the past year, the Committee offer their unfeigned thanks to that gracious God who has preserved the Society in peace and prosperity at home, and condescended to employ its instrumentality in advancing the kingdom of His Son among the Heathen.

They are reminded, indeed, by the calamities of New Zealand and Tinnevely, and by the efforts of Popery throughout all our Missions, that the final triumph of the Gospel cannot be achieved without a struggle with the *powers of darkness*, which may sorely try the faith and the patience of God's people.

But they think it not strange concerning these trials, as though some strange thing had happened. They accept them as tokens of the Lord's presence and favour; as calls, indeed, to deeper humiliation, and to more fervent faith and prayer, but as preparations for larger measures of success.

The Committee entertain a firm conviction that there are blessings in store as the fruit of past Missionary labours, which, according to our present low standard of faith and zeal, we have not room enough to receive.

While in some particular localities the Heathen are renouncing idolatry, and putting themselves under Christian Instruction in large masses, like the 6830 Tinnevely Converts of the last year, at every Station throughout India we discover the evidences of a transition state—a weakening of Hindoo superstition and Mahomedanism—an undefined but prevalent conviction that Christianity will ultimately triumph—and a rapidly growing ascendancy of European intelligence over Native habits and literature.

The powerful impulse, again, which has been given to education, among the Natives of India, during the last year, is full of momentous interest as it regards Missionary prospects. The Committee are deeply impressed with the importance of the present crisis for India, and the mighty results which may ensue. Education will proceed, it may be, with gigantic strides. Native intelligence will awaken from its slumbers, and will seek

for the food and refreshment of the mind, like men whose souls faint through hunger and thirst; and woe to this Church and country if there be not those at hand to present them with *the bread of life*, and the *water of which those who drinketh shall never thirst*. Most earnestly, therefore, do the Committee appeal for the means of increasing the band of faithful Missionaries and Teachers who are witnessing for Christ and His Truth on the soil of India.

The Committee cordially respond to the appeal which has been made from many quarters in reference to the signal mercies vouchsafed by Almighty God to the British Army in India, in the late glorious victories over the Sikhs, and the still more glorious peace conferred by the conqueror; and they recognise the powerful call upon them to take the most effective means for strengthening the Missions in India, especially those in the north-west Provinces, and thus eventually planting the Gospel in the very countries which have been the scene of such wonderful displays of Divine interposition and favour toward Great Britain.

With such special and pressing demands upon them to strengthen and enlarge all the Missions of the Society, the Committee are *bound*, as it were, *hand and foot*. They cannot, they dare not, go beyond the means which are placed in their hands, and run the risk of entering upon work which they must afterward abandon. Without an increase in the PERMANENT SOURCES OF INCOME they cannot enlarge their Missionary Establishments.

Having thus frankly stated the case, they leave the responsibility upon the consciences of others. They will only venture to ask, whether the Missionary cause be not at this time the grand means of enlarging the Redeemer's Kingdom? Whether it be not pre-eminent among the objects of piety and charity? Whether it do not claim from some, whom God has distinguished by a larger measure of His gifts and graces, the consecration of themselves to the noble office of Missionary? Whether it do not claim from many, *who are rich in this world*, more liberal and self-denying offerings than they have hitherto made? Whether it do not claim from all who love the Lord Jesus, and know the value of His salvation, earnest and constant prayer to the God of Missions, to enlarge

the charity of the Church at home; to *send forth labourers into His vineyard*; and to pour upon all Missionary operations copious streams of His life-giving Spirit?

RECEIPTS OF THE YEAR ON ACCOUNT OF
GENERAL FUND.

	£	s.	d.
Paid direct to the Society—			
Congregational Collections.....	424	12	5
Individual Collections.....	220	5	7
Benefactions.....	4698	18	2
Annual Subscriptions.....	1960	16	0
Legacies.....	3075	6	8
Contributions through Associations.....	74337	12	1
Foreign Contributions.....	1028	10	4
India Native-Female Education Fund,	118	3	10
West-Indies' Fund—Government Grant for Negro Education in the West Indies.....	455	17	0
African Native-Agency Society.....	120	0	0
Interest on Government Securities...	20	5	0
Rent of House at the West End of the Institution.....	31	18	9
Sale of Publications.....	499	9	7
Exeter-Hall Shares.....	8	15	0
Drawbacks on Books and Paper.....	24	19	10
	87023	10	3
Contributions received and expended in the Missions.....	10712	4	0
	97735	14	3

SPECIAL FUNDS.

Sick and Disabled Missionaries' Fund.....	954	8	3
Capital Fund.....	364	9	7
Fourah-Bay Institution Buildings' Fund.....	367	19	5
China Fund.....	1753	12	0
Pratt Memorial Fund.....	598	3	8
	4038	12	11
Dividends due, but received after March 31, 1846.....	683	13	3
	4722	6	2
	£102458	0	5

PAYMENTS OF THE YEAR.

Missions—	£	s.	d.	£	s.	d.
West Africa.....	*586	8	4	8293	12	6
Abbeokouta.....				1885	3	9
Malta.....				93	1	10
Greece.....	*10	16	0	1000	13	1
Asia-Minor.....	*1	1	0	300	0	0
Egypt.....				1420	7	4
East Africa.....				675	13	6
Bombay & West- ern India.....	*184	19	11	2474	8	10
Himalaya.....	*2200	0	0	877	6	4
Calcutta & North India.....	*3887	15	8	12729	7	4
Madras & South India.....	*2414	8	4	14468	15	6
Ceylon.....	*792	18	1	5094	19	2
New Holland.....				120	0	0
New Zealand.....				7984	4	2
British Guiana.....	*623	6	8	1309	12	3
Trinidad.....				505	0	0
Jamaica.....				1657	7	1
N.-W. America..	*10	10	0	1436	8	1
Contributions raised and expended in the Missions.....	(10712	4	0)	10712	4	0

Students—			
Institution: Salaries.....	979	8	0
Maintenance and all Educational Expenses (twenty-two Students) 2018	7	1	
General Expenses:—			
Travelling, Board & Lodging, &c.	992	1	1
Students from Basle	600	3	5
Sick and Disabled Missionaries, including Voyage-Expenses, Widows, and Education of Children	6996	17	4
Publications—			
14,750 Copies of Forty-fourth Annual Report.....	1144	2	7
20,000 Copies of Abstract of ditto..	77	3	6
165,000 Copies of Church Missionary Record	1045	7	0
144,000 Copies of Church Missionary Gleaser.....	259	13	1
180,000 Copies of Church Missionary Juvenile Instructor	552	12	6
688,000 Copies of Church Missionary Paper.....	505	19	2
3300 Copies of Missionary Register,	94	10	9
Miscellaneous, including Hough's Christianity, and Bishop of Montreal's Journal	799	1	7
Associations: Salaries of Association Secretaries, Travelling of Deputations, &c.....	4447	6	2
Salaries of Secretaries, Clerks, and Collector's Poundage.....	1537	10	11
House, Office, and Warehouse Rent; Taxes; Warehouseman; Stationery, &c.....	700	0	8
Postage.....	174	6	11
Rev. W. Jowett's Retiring Allowance, Incidental Expenses, including Interest on Loans.....	349	13	9
	£96062	10	3
SPECIAL FUNDS.			
Fourah-Bay Institution Buildings' Fund: Supplies.....	1321	9	6
China Fund: Outfits, Passage, &c. . .	723	19	11
	£9c707	19	8

* These sums are raised and expended in the Mission.

Legacy of John Scott, Esq.

In the Contribution List of our present Number it will be seen that a Legacy of 7321*l.*, after the payment of the duty, has been received from the Executors of the late John Scott, Esq. Legacies of the same amount have been left to the British and Foreign Bible Society, and the Church Pastoral-Aid Society. A fourth sum of the same amount was directed to be divided among three other Societies. The remainder of Mr. Scott's property has also been bequeathed, in reversion, to the same objects, in similar proportions. The genuine Christian spirit in which

these munificent bequests have been made may be best described in the words of Mr. Scott's will—

I make the foregoing dispositions, not with any vain hope of performing a meritorious act in the sight of a Holy God, nor for rendering the slightest return of the unmerited mercies I have received; but with a view of extending to the Redeemer's brethren upon earth the blessings of that free salvation, purchased by a Saviour's blood, which has been so precious to my own soul.

PROCEEDINGS OF ASSOCIATIONS.

Bristol.

St. Andrew's, March 29: S., Rev. W. Knight, jun.....	3	8	8
St. James's, March 29: S., Rev. H. G. Eland, Rev. A. C. Rowley, and Rev. W. Battersby	16	13	0
Temple, April 12: S., Rev. H. W. Fox... ..	8	0	5
St. Werburgh's, April 15: S., Rev. J. H. Bernau	4	0	0
Ditto, April 19: S., Rev. T. Griffith and Rev. J. B. Clifford	33	7	1
St. Matthew's, April 15: S., Rev. W. B. Mackenzie	8	3	9
Ditto, April 19: S., Rev. R. Simpson and Rev. W. B. Mackenzie	12	0	0
Victoria Rooms, April 16: M., The Lord Bishop of the Diocese and C. Pinney, Esq., Chn	77	0	5
Clifton Nat. School-room, April 17: M., Rev. J. Hensman, Chn.....	7	0	8
Hannah More School-room, April 17: M., Rev. A. Rogers, Chn.....	1	8	8
St. Mary Redcliff, April 17: S., Rev. H. Powell.....	8	16	8
Ditto, April 19: S., Rev. Dr. Swete.....			
April 19: S.:			
Christ Church, Bristol, Rev. J. T. Barclay and Rev. J. Strickland.....	9	13	0
St. Peter's, Rev. H. Powell.....	9	1	8
St. Michael's, Rev. H. E. F. Vallancy and Rev. J. H. Bernau	12	2	5
Asylum for the Blind, Rev. W. Knight and Rev. T. Griffith	19	12	10
St. Mary-le-Port, Rev. J. Marshall(2).....	23	11	4
St. Philip's, Rev. J. H. Bernau	8	0	0
St. George's, Brandon-Hill, Rev. R. Hancock and Rev. J. T. Mansell	22	14	3
Trinity, St. Philip's, Rev. A. Rogers and Rev. E. W. Foley	10	6	9
St. Thomas's, Rev. W. B. Mackenzie and Rev. W. Seaton	12	5	1
St. Stephen's, Rev. J. E. Nash	8	7	2
St. Simon's School-room, Rev. J. Strickland and Rev. J. T. Barclay	2	13	4
The Mayor's Chapel, Rev. S. E. Day... ..	9	1	8
Trinity, Hotwells, Rev. E. W. Foley and Rev. A. G. Cornwall	51	17	0
Christ Church, Clifton, Rev. J. Hensman, Rev. J. H. Bernau, and Rev. H. Powell.....	185	6	10
Bedminster, Parish Church, Rev. W. Marriott and Rev. H. Montagu....	7	12	5

Bedminster, St. Paul's, Rev. H. G. Eland, 7 13 6	Hereford, April 27: <i>M.</i> , Rev. J. Venn, Chn.:
Abbot's Leigh, Rev. T. B. Lancaster... 12 5 0	Morning..... 12 16 8
Downend, Rev. J. B. Clifford..... 5 11 5	Evening..... 15 14 3
Mangotsfield, Rev. R. Brodie..... 8 5 8	Ledbury, April 26: <i>S.</i> , Rev. J. Venn... 20 2 4
Stoke Gifford, Rev. H. Montagu..... 2 4 0	Leominster, April 26: <i>S.</i> , Rev. J. H. Bernau..... not known
Bedminster School Room, April 20: <i>M.</i> , Rev. M. R. Whish, Chn..... 2 6 4	Ditto, April 29: <i>M.</i> , Rev. G. Woodhouse, Chn..... 1 19 1
Downend School-room, April 22: <i>M.</i> , Rev. B. Brodie, Chn..... 4 18 6	Weobley, April 28: <i>M.</i> , Rev. J. Webb, Chn..... 13 2 11
Long Ashton, April 26: <i>S.</i> , Rev. W. Knight, 6 17 9	
<i>Cheshire.</i>	
Bollington Cross, April 21: <i>M.</i> , Rev. G. Palmer, Chn..... 5 8 1	
<i>Cumberland.</i>	
Brampton, April 26: <i>S.</i> , Rev. J. W. Weeks, 2 10 6	
Carlisle, April 26: <i>S.</i> :	
St. Cuthbert's, Rev. J. Fawcett.... 32 9 3	
Christ Church, Rev. J. E. White... 9 9 1	
Ditto, April 28: <i>M.</i> , Rev. J. Fawcett, Chn. 31 13 5	
Hayton, April 26: <i>S.</i> , Rev. J. E. White... 8 12 4	
Ditto, April 27: <i>M.</i> , T. H. Graham, Esq., Chn..... 8 13 0	
Holme, April 26: <i>S.</i> , Rev. J. E. White... 7 8 10	
Houghton, April 29: <i>M.</i> , J. Dixon, Esq., Chn..... 5 6 9	
Kirklington, April 30: <i>M.</i> , Rev. G. Bell, Chn..... 1 5 6	
Walton, April 26: <i>S.</i> , Rev. J. W. Weeks, 3 13 0	
<i>Derbyshire.</i>	
Brimington, May 10: <i>S.</i> , Rev. J. K. Marsh..... 4 10 6	
Doveridge, April 27: <i>M.</i> , Hon. and Rev. T. Cavendish, Chn..... 5 0 0	
Matlock Bath, April 30: <i>M.</i> , Rev. W. G. Barker, Chn..... 15 0 0	
Parwich, April 30: <i>M.</i> , Rev. E. Cox, Chn. 4 5 8	
Repton, April 29: <i>M.</i> , E. Crewe, Esq., Chn..... 5 1 6	
Tansley Wood, May 1: <i>M.</i> , E. Radford, Esq., Chn..... 6 0 0	
<i>Durham.</i>	
Coekerton, May 13: <i>M.</i> , Rev. R. H. Williamson, Chn..... 1 15 10	
Durham, April 22: <i>M.</i> , Rev. R. Clayton, Chn..... 12 16 4	
Gateshead, April 19: <i>S.</i> , Rev. J. W. Weeks:	
St. Mary's..... 13 10 0	
Trinity..... 4 9 5	
Ditto, April 20: <i>M.</i> , Rev. Dr. Davie, Chn. 15 6 0	
South Shields, April 19: <i>S.</i> , Parish Church, Rev. T. Dixon and Rev. R. G. L. Blenkinsopp..... 9 16 1	
Ditto, April 23: <i>M.</i> , Rev. J. Carr, Chn... 5 1 5	
<i>Gloucestershire.</i>	
Coleford, April 21: <i>M.</i> , Rev. J. L. Sisson, D.D., Chn..... 4 4 0	
Newland, April 21: <i>S.</i> , Rev. G. Pinhorn, 9 7 0	
<i>Hampshire.</i>	
Horndean, May 13: <i>M.</i> , J. Deverell, Esq., Chn..... not known	
<i>Herefordshire.</i>	
Brampton Abbott's, April 26: <i>S.</i> , Rev. G. Pinhorn..... 9 0 0	
Ditto, April 29: <i>M.</i> (2), Rev. E. Strong, Chn..... 7 4 8	
Hereford, April 26: <i>S.</i> , St. Peter's: Rev. J. H. Bernau..... 17 17 6	
Rev. G. Pinhorn..... 10 8 2	
Cranbrook, April 23: <i>M.</i> , Hon. Captain King, Chn..... not known	
Rolvenden, April 19: <i>S.</i> , Rev. E. Lord... 5 18 4	
Ditto, April 21: <i>M.</i> , the Rector, Chn... 2 7 10	
Tenterden, April 19: <i>S.</i> , Rev. T. Bartlett, 13 2 1	
Ditto, April 20: <i>M.</i> , Rev. P. Ward, Chn. 6 3 3	
Wittersham, April 19: <i>S.</i> , Rev. T. Bartlett..... 2 17 0	
Ditto, April 22: <i>M.</i> , the Rector, Chn... 4 0 3	
<i>Lancashire.</i>	
Ashton, April 19: <i>S.</i> , Rev. L. W. Jeffray, 2 18 0	
Cartmel, April 24: <i>M.</i> , Rev. T. Remington, Chn..... 2 16 0	
Lancaster, April 26: <i>S.</i> , Rev. — Bird:	
St. Thomas's..... 7 0 0	
St. Ann's..... 11 10 0	
Ditto, April 27: <i>M.</i> , The Vicar, Chn... 7 0 0	
Preston, April 19: <i>S.</i> :	
Parish Church, Rev. J. H. Sharwood and Rev. J. E. White..... 43 12 5	
St. Thomas's, Rev. J. F. Herschell and Rev. J. E. White..... 10 3 5	
Trinity Church, Rev. J. H. Sharwood, 4 12 6	
St. Paul's, Rev. J. H. Sharwood.... 7 0 0	
Ditto, April 20: <i>M.</i> , The Vicar, Chn... 12 8 4	
Quernmore, April 24: <i>M.</i> , W. Garnet, Esq., Chn..... 1 16 9	
Shireshead, April 23: <i>M.</i> , Rev. R. Brickel, Chn..... 5 0 0	
Walton-le-Dale; April 19: <i>S.</i> , Rev. J. E. White..... 5 10 0	
Ditto, April 22: <i>M.</i> , Rev. R. Hornby, Chn..... not known	
<i>Lincolnshire.</i>	
Brigg, April 26: <i>S.</i> , Rev. R. G. L. Blenkinsopp..... 5 5 5	
Ditto, April 27: <i>M.</i> , Rev. J. R. West, Chn..... 4 2 6	
Cadney, April 26: <i>S.</i> , Rev. R. G. L. Blenkinsopp..... 1 3 6	
Claypole, April 24: <i>M.</i> , Rev. J. M. Ward, Chn..... 1 16 10	
Nettleton, April 29: <i>S.</i> , Rev. R. G. L. Blenkinsopp..... 2 17 0	
Newton, May 4: <i>S.</i> , Rev. J. Johnson... 3 8 0	
Redbourne, April 26: <i>S.</i> , Rev. R. G. L. Blenkinsopp..... 5 16 6	
Ditto, April 28: <i>M.</i> , Rev. E. Harrison, Chn..... 1 1 2	
Swinderby, April 22: <i>M.</i> , Rev. W. J. Clarke, Chn..... 3 3 8	
North Thoresby, May 1: <i>M.</i> , Rev. J. Hull, Chn..... 2 9 6	
Thorganby, April 30: <i>S.</i> , Rev. R. G. L. Blenkinsopp..... 6 13 2	
<i>Middlesex.</i>	
All Saints', Gordon Square, April 1: <i>M.</i> , Sir C. Marshall, Chn..... 5 10 4	
Ditto, April 19: <i>S.</i> , Rev. S. W. Hanna, upward of 28 0 0	

Ball's Pond, April 28: <i>M.</i> , Rev. J. Sandys, Chn.	3 10 2
Bayswater Chapel, April 26: <i>S.</i> , Bishop of Ripon and Rev. T. E. Hankinson, upward of	48 0 0
Brentford, May 1: <i>M.</i> , H. Pownall, Esq., Chn.	8 2 8
New Brentford, May 3: <i>S.</i> , Rev. H. Powell	7 2 6
Chelsea, Park Chapel, April 19: <i>S.</i> (2), Rev. J. C. Miller	71 2 6
Ditto, April 20: <i>M.</i> , Rev. J. O. Miller, Chn.	17 15 8
City-of-London Auxiliary, April 21: R. C. L. Bevan, Esq., Chn.	6 5 7
Edmonton, May 14: <i>M.</i> , Rev. T. Tate, Vicar, Chn.	12 4 0
Episcopal Chapel, Gray's-Inn Road, April 26: <i>S.</i> , Rev. J. Bilderbeck: Morning	24 8 8
Evening	12 6 10
Ditto, May 6: <i>M.</i> , Rev. T. Mortimer, Chn. 11 6 8	
Hampstead, April 19: <i>S.</i> , Well Walk Chapel, Rev. T. E. Hankinson	41 5 0
Ditto, April 22: <i>M.</i> , W. A. Garratt, Esq., Chn.	22 5 8
Highbury Vale, May 12: <i>M.</i> , Rev. C. F. Childe, Chn.	3 0 4
West London, April 29: <i>M.</i> , Lord Ash- ley, Chn.	13 8 11
Norwood, May 3: <i>S.</i> , Rev. H. Powell... 5 5 9	
<i>Monmouthshire.</i>	
Abergavenny, May 15: <i>M.</i> , Archdeacon Williams, Chn.	8 2 4
St Arvan's, April 23: <i>S.</i> , Rev. G. Pinhorn, Ditto, April 23: <i>M.</i> , Chapel Hill, Rev. G. J. Hall, Chn.	4 8 10
Caerleon, May 10: <i>S.</i> , Rev. G. Pinhorn, Ditto, May 12: <i>M.</i> , Rev. D. Jones, Chn. 3 0 8	
Dixon, April 19: <i>S.</i> , Rev. G. Pinhorn... 2 13 3	
Llanvachva, May 10: <i>S.</i> , Rev. G. Pinhorn, Llanvachva, May 10: <i>S.</i> , Rev. G. Pinhorn, Ditto, April 19: <i>S.</i> , Rev. G. Pinhorn: St. Mary's	2 0 1
1 17 0	
9 14 4	
4 10 0	
Ditto, April 20: <i>M.</i> , Rev. J. F. Beddy, Chn.	2 18 2
Newport, May 10: <i>S.</i> , Rev. G. Pinhorn, Rev. H. Unwin	6 14 0
3 16 0	
Ditto, May 11: <i>M.</i> , J. J. Cordes, Esq., Chn.	5 15 10
Raglan, May 14: <i>M.</i> , S. Bosanquet, Esq., Chn.	5 6 1
Bisach, May 10: <i>S.</i> , Rev. D. Jones... 2 19 0	
Usk, May 13: <i>M.</i> , W. A. Williams, Esq., Chn.	6 14 9
<i>Northumberland.</i>	
Newcastle-on-Tyne, April 19: <i>S.</i> : St. Thomas's, Rev. J. Johnson	24 2 6
Ditto, April 21: Rev. H. Stowell... 24 0 0	
St. John's, April 19: Rev. R. G. L. Blenkinsopp & Rev. J. Johnson, 15 7 0	
St. Paul's, Rev. R. G. L. Blenkinsopp, no Coll. Ditto, April 21: <i>M.</i> , W. Chapman, Esq., Chn.	29 16 6
Ditto, April 23: <i>Juw. M.</i> , W. W. Wright, Esq., Chn.	19 0 0
North Shields, April 24: <i>M.</i> , Rev. R. Clayton, Chn.	11 4 8
Ditto, April 24: <i>Juw. M.</i> , Rev. R. Clay- ton, Chn.	1 11 6

<i>Nottinghamshire.</i>	
Boughton and Eaton, May 3: <i>S.</i> (2), Rev. J. Johnson	8 13 1
Carlton, April 19: <i>S.</i> , Rev. C. W. Eyre, Ditto, April 21: <i>M.</i> , Rev. C. W. Eyre, Chn.	7 6 7
7 11 6	
Coddington, April 23: <i>S.</i> Rev. J. Rashdall, North Collingham, April 19: <i>S.</i> , Rev. C. J. Fynes-Clinton	3 8 8
4 11 5	
South Collingham, April 9: <i>S.</i> , Rev. J. Rashdall	5 8 3
Ditto, April 20: <i>M.</i> , Rev. J. Mayor, Chn. 4 9 3	
Eakring, May 6: <i>S.</i> , Rev. J. Johnson .. 3 15 0	
Eastwood, April 19: <i>S.</i> (2), Rev. J. W. K. Disney	7 15 4
Greasley, April 19: <i>S.</i> , Rev. J. W. K. Disney	4 5 0
Gringley-on-the-Hill, April 24: <i>S.</i> , Rev. R. G. L. Blenkinsopp	2 10 6
Harworth, April 23: <i>M.</i> , Rev. C. E. Rodgers, Chn.	1 18 3
Newark, <i>S.</i> , Christ Church: Rev. J. Rashdall	8 14 1
Rev. J. Mayor	11 0 10
Ditto, <i>M.</i> , The Mayor, Chn. 8 1 7	
Ditto, <i>Juw. M.</i> , Address by Rev. J. Rash- dall	2 5 3
Oilerton, May 5: <i>S.</i> , Rev. J. Johnson.. 4 4 1	
East Retford, April 23: <i>M.</i> : Morning, R. Ramsden, Esq., Chn. 14 16 0	
Evening, Rev. G. Hodge, Chn. 5 4 6	
East Stoke, April 19: <i>S.</i> , Rev. J. Rash- dall	2 14 0
Tuxford, May 3: <i>S.</i> , Rev. J. Johnson.. 3 0 6	
Worksop, April 20: <i>M.</i> , R. Ramsden, Esq., Chn.	7 14 6
<i>Staffordshire.</i>	
Barton-under-Needwood, April 28: <i>M.</i> , Rev. H. G. Cooper, Chn.	15 0 0
Burton-on-Trent, May 8: <i>M.</i> , M. Gis- borne, Esq., Chn.	18 5 0
Ditto, May 10: <i>S.</i> , Parish Church: Rev. J. Johnson and Rev. S. Stoad	12 10 0
Trinity Church: Rev. P. French and Rev. J. Johnson	17 14 3
Horton, April 19: <i>S.</i> , Rev. R. E. Roberts, 2 0 0	
Leek, April 19: <i>S.</i> (2) Rev. R. E. Roberts, 21 3 3	
Ditto, April 29: <i>M.</i> , The Vicar, Chn. 5 0 0	
<i>Surrey.</i>	
Carlisle Episcopal Chapel, Kennington Lane, April 29: <i>M.</i> , Rev. T. Cuffe, Chn. 1 18 7	
Clapham, April 24: <i>M.</i> , Archdeacon Dealtry, Chn.	
East Ham, April 13: <i>M.</i> , Formation of Juvenile Association.	
Epsom, April 26: <i>S.</i> (2), Rev. T. Bartlett, 14 0 0	
Ewell, April 26: <i>S.</i> , Rev. J. Lawrell... 8 13 11	
Ditto, April 27: <i>M.</i> , Rev. Sir G. L. Glyn, Bart. Chn.	5 0 8
Somer's Town, Wandsworth, April 30: <i>M.</i> Tooting, May 12: <i>M.</i> , Rev. R. W. Greaves, Chn.	2 5 6
18 1 6	
<i>Sussex.</i>	
Binstead, May 10: <i>S.</i> , Rev. S. Barbut... 2 0 3	
Chichester, May 10: <i>S.</i> , St. John's Chapel, Rev. T. Bartlett	19 7 10
Slindon, May 10: <i>S.</i> , Rev. S. Barbut... 2 4 6	
Ditto, May 11: <i>M.</i> , Rev. S. Barbut, Chn.: Morning	17 15 0
Evening	5 15 0

Warwickshire.

Leamington, April 26: S. (2).	
Ditto, April 28: M.:	
Morning, J. W. Sherer, Esq., Chn.	18 19 10
Evening, Chn. not known	5 16 0
Witwick, April 26: S. St. Nicholas's,	
Rev. — Watson	17 6 0
Ditto, April 27: M., Rev. — Watson, Chn.	8 1 6

Westmoreland.

Burton, April 26: S., Rev. J. H. Sharwood,	7 11 0
Ditto, April 28: M., the Vicar, Chn.	5 6 0
Holme, April 29: M.	1 12 7

Worcestershire.

Lye, May 10: S., Rev. J. Bromley	4 0 0
Stourbridge, May 10: S.:	
St. Thomas's, Rev. G. Wells and Rev. J.	
E. White	20 6 8
Amblecote, Rev. J. E. White and	
Rev. J. W. Grier	14 7 4
Ditto, May 11: M., Rev. G. Wells, Chn.	8 5 0
Worcester, April 26: S.:	
St. Clement's, Rev. R. Frost	12 0 0
St. Paul's, Rev. J. Rashdall	8 6 5
St. George's, Rev. J. Rashdall and	
Rev. R. Frost	24 10 0
Ditto, April 29: St. Nicholas's, S., Rev. J.	
E. Riddle	24 16 9
Ditto, April 29: M.:	
Morning, T. S. Lea, Esq., Chn.	29 16 6
Evening, Rev. J. Davies, Chn.	12 4 6

Yorkshire.

Ainderby Steeple, April 26: S., Rev. R.	
Collins	2 14 9
Askham-Richard, May 10: S., Rev. G.	
Hodgson	6 7 6
Barnby-on-the-Marsh, April 14: M.,	
Rev. R. Taylor, Chn.	1 5 0
Brayton, April 19: S., Rev. V. Green	3 10 0
Bubwith, April 13: M., Rev. W. Wilkin-	
son, Chn.	2 9 9
Cawood, April 16: M., Rev. G. M. Braune,	
Chn.	4 11 2
Darton, May 1: M., Rev. T. Thexton, Chn.	3 10 0
Dewsbury Moor, April 29: M., Rev. J.	
Payne, Chn.	not known
Ferry-bridge, April 15: M., Rev. V.	
Green, Chn.	2 15 7
Earl's Heaton, April 27: M., Rev. G.	
Rose, Chn.	4 0 0
Hanging Heaton, April 29: M., Rev. S.	
Matthews, Chn.	3 5 0
Headingley, May 3: S., Rev. J. Birch	8 1 7
Kirby Sigston, April 26: S., Rev. R.	
Collins	1 11 11
Northallerton, April 26: S.:	
Rev. J. Johnson	4 19 8
Rev. R. Collins	3 15 6
Ditto, April 27: M., Rev. T. B. Stuart,	
Chn.	2 17 4
South Otterington, April 26: S., Rev. J.	
Johnson	5 15 8
Ditto, April 28: M., W. Rutson, Esq., Chn.	9 12 0
Paddock, May 10: S., Rev. R. E. Roberts,	1 10 0
Peniston, April 30: M., Rev. S. Sunder-	
land, Chn.	1 5 0
Selby, April 19: S. (2), Rev. G. Hodgson,	9 9 8
Skipton Bridge, April 17: S., Rev. J.	
Johnson	15 15 0
Skipton, May 3: S. (2), Rev. J. B.	
Birtwhistle	14 15 7

Thornthwaite, May 3: S., Rev. J. B. Birt-	
whistle	1 14 4
Thornton-le-Street, April 26: S., Rev.	
J. Johnson	1 3 6
Wighill, April 26: S. (2), Rev. T. Shann,	10 0 0
York, April 26: S., St. Margaret's, Rev.	
T. Price	4 16 3

Ireland.

Balbriggan, May 6: S., Rev. G. Hazlewood.	
Ditto, May 6: M.	
Ballyburley, Mar. 22: S., Rev. F. Hewson,	5 2 5
Carberry, March 22: S., Rev. J. Benn.	1 5 0
Ditto, March 27: M., Rev. F. Hewson,	
Chn.	2 5
Clonsalee, March 22: S., Rev. J. Tuthill,	2 3 0
Ditto, March 26: M., Rev. W. Baldwin,	
Chn.	1 9 2
Coolbanagher, March 22: S., Rev. C.	
Moore	1 15 0
Ditto, March 25: M., Rev. G. Stopford,	
Chn.	5 0
Dublin, April 24: M., Dean of St. Patrick,	
Chn.	21 0 0
Ditto, April 26: S.:	
Episcopal Chapel, Bagot St., Rev. J.	
B. Owen	51 0 0
Trinity Church, Rev. J. B. Owen	
and J. Fenn	18 0 0
Boosterstown.	
Carysfort	4 4 0
St. Thomas's, Rev. J. Miller	10 11 0
Free Church, Great Charles Street.	
Bethesda, Rev. J. B. Lowe	19 10 0
Edenderry, March 22: S.:	
Rev. H. B. Macartay	1 9 9
Rev. J. Benn	5 3
Ditto, March 27: M., Rev. J. Murray,	
Chn.	1 4 7
Glenmalure, Mar. 23: S., Rev. J. Powell,	8 5
Greashill, Mar. 22: S., Rev. W. Ridgeway,	1 5 11
Killea, March 22: S., Rev. W. Wingfield,	2 6 3
Ditto, March 24: M., Rev. D. Norris	17 3
Kilmalogue, March 24: S., Rev. R. Clarke,	10 0
Kingstown, April 19: S., Mariners'	
Church, Rev. J. B. Lowe	22 0 0
Ditto, April 27: M., Rev. R. Brooke, Chn.	3 12 0
Kinnegad, March 22: S., Rev. W. Ma-	
grath	8 6
Lea, March 22: S., Rev. W. Brunker	5 10 0
Maryborough, March 29: S., Rev. G.	
Hazlewood	7 8 8
Monastereven, March 22: S., Rev. G.	
Hazlewood	8 0 10
Mountmeelick, March 22: S., Rev. J.	
Wolesly	
Ditto, March 26: M.	
Portarlinton, March 22: S.:	
French Church, Rev. G. Hazlewood,	1 19 4
Rev. J. B. Lowe	7 3 8
English Church, Rev. W. Fry	
Ditto, March 23: M., R. Browne, Esq., Chn.	3 14 7
Rahan, March 22: S., Rev. — Wade	2 0
Rathdrum, March 8: S., Morning, Rev.	
G. Hazlewood	1 8 4
Ditto, Evening, S. and M.	1 13 0
Rosenallis, March 22: S., Rev. G. Kemmis,	2 14 0
Sandford, April 19: S., Archdeacon of	
Emly	30 1 2
Tullamore, March 29: S., Rev. J. D.	
Wingfield	6 0 0
Ditto, March 30: M., Rev. F. Berry, Chn.	8 0

RECENT INTELLIGENCE.

West-Africa Mission—The Rev. Messrs. Graf, Haastrup, Rhodes, and Warburton, and their Wives, left Sierra Leone on the 12th of March, in consequence of ill health; and arrived at Cork on the 13th instant.

East-Africa Mission—The Rev. Dr. Krapf, in a Letter dated Zanzibar, Dec. 16, 1845, informs us that he had had

another severe attack of fever, and that it would be necessary for him to take a month's sea voyage, as far as Barawa, to recruit his strength.

Ceylon Mission—The Rev. J. T. Johnston, and Mrs. Johnston, left Colombo on the 8th of January, on account of Mrs. Johnston's ill health; and arrived in London on the 8th instant.

Contribution List.

From April 16th to May 15th, 1846.

City-of-London Auxiliary.....	2 2 0	Kent: East Kent.....	92 16 10
Coleman Street Ward.....	20 0 0	Woolwich Ladies.....	18 18 2
			111 15 0
ASSOCIATIONS IN AND NEAR LONDON.			
Carlisle Episcopal Chapel, Kennington Lane.....	1 19 7	Lancashire: Lancaster and North Lancashire:	
Chelsea: Christ Church.....	10 0 0	Cartmel.....	2 15 6
Chelsea: Park Chapel.....	75 0 0	Wigan: Pariah Church....	25 8 9
Clerkenwell: St. Mark's.....	4 3 0		28 4 3
St. James's.....	17 1	Leicestershire.....	155 1 5
Episcopal Chapel, Gray's-Inn Road....	36 15 6	Ashby-de-la-Zouch and Ravenstone.....	3 0
Islington.....	131 5 4		155 4 5
St. Paul's, Islington.....	48 0 8	Lincolnshire: Brigg.....	19 5 6
London, North-East: St. Mary, Haggerston: Young Men's Association...	10 0 0	Caistor.....	10 6 10
London, West: Paddington District...	5 5 0	Folkingham.....	1 18 6
Poplar.....	33 5 3	Lincoln.....	75 0 0
Southwark: Ladies.....	3 11 6	Sleaford.....	61 0 6
St. John's, London Road, Southwark...	3 19 7		167 11 4
ASSOCIATIONS OUT OF LONDON.			
Buckinghamshire:			
Chalfont St. Giles.....	5 13 6	Middlesex: South-West Middlesex and Brentford:	
Chesham and its Vicinity..	11 2 11	Norwood & Southall....	10 0
	16 16 5	Highgate.....	1 13 0
Cambridgeshire:			
Cambridge, Town, County, and University.....	300 0 0	Pinner..	25 8 0
Cheshire:			
City & County of Chester: Bebington,	3 5 0	Staines and its Vicinity...	2 2 0
Cumberland:			29 13 0
Whitehaven: Beckermert... 3 0 0		Monmouthshire: St. Arvan's and its Vicinity.....	6 10 7
St. Bee's College..... 18 6 0		Monmouth.....	22 17 2
	21 6 0		29 7 9
Devonshire: Plymouth and South-West Devon.....			
	25 0 0	Northumberland:	
Durham: Darlington.....	60 0 0	Newcastle-upon-Tyne.....	100 0 0
Gatehead.....	25 0 0	Nottinghamshire:	
	85 0 0	Nottingham.....	16 10 0
Essex: Chelmsford and West Essex: Hockley.....			
	1 0 6	Retford: Worksop.....	35 14 0
Wanstead: West Ham....	21 6 0	Southwell Ladies: Upton..	7 0 0
	22 6 6		59 4 0
Hampshire: Broughton.....			
	1 1 0	Shropshire: Albrighton.....	5 0 0
Newport and Isle of Wight:			
St. Lawrence.....	2 0 0	Somersetshire:	
Channel Islands: Guernsey,	70 0 0	Bath and Vicinity.....	500 0 0
	73 1 0	Queen Camel, West Camel, and Vicinity.....	36 4 9
Hertfordshire: Broxbourne & Hoddesdon.....			
	10 18 6		536 4 9
Barnet: Barnet Common..	6 8 6	Staffordshire: North Staffordshire: Shelton.....	1 1 0
St. Alban's.....	19 0	South Staffordshire: Tipton,	9 16 6
	18 6 0	Wordsley.....	9 9 11
Suffolk:			
		Burton-on-Trent.....	75 9 0
Ipswich and East Suffolk:		Yoxall.....	38 13 4
Framlingham.....	10		134 9 9
Holbrook.....	6 17 0		
			6 17 10

Surrey: Clapham, including		
18l. Se. 11d. Ladies.....	107	5 9
Kingston and Vicinity.....	52	6 1
Richmond.....	14	0 0
Tooting.....	30	0 0
Wandsworth: Somer's Town	2	5 10
	205	17 8
Sussex: Hastings and Oare.....	329	12 6
Westmoreland: Burton and		
Holme.....	2	10 6
Heversham.....	7	0 0
		9 10 6
Worcestershire: Bromsgrove,		
Worcester Ladies.....	10	5 6
	9	15 6
	20	1 0
Yorkshire: Beverley.....		
Leeds: Farnley Hall.....	11	0 9
Richmond.....	3	14 0
	25	0 0
		89 14 9
Brecknockshire: Brecon.....		
Glasbury.....	33	8 2
	30	0 0
	63	8 2
Carnarvonshire: Llanystumdwy, &c....		
Denbighshire and Flintshire.....	4	17 0
Glamorganshire: Dowlais, Tredegar, and Vicinity.....	15	9 0
Edinburgh Auxiliary: Trinity Chapel..		
	23	0 0
Hibernian Auxiliary.....		
Mount Nugent, Ballyjames- duff, and Crosserlough.....	7	463 10 7
	1	0 0
	464	10 7

CONGREGATIONAL COLLECTIONS.

At the Forty-Sixth Anniver- sary, after a Sermon at St. Bride's Church, Fleet Street, by the Right Rev. the Lord Bishop of Calcutta, V.P....		
	207	1 2
At Exeter Hall:		
Morning.....	257	11 6
Evening.....	39	17 10
	504	10 6

COLLECTIONS.

Boyes, Mrs., Langford Place.....	2	12 0
Dawson, J., Esq., Alfred House, Bow, Pupils of.....	10	0 0
Gee, Mrs. and Family, Hendon.....	1	15 0
Gilbert, Miss, by Rev. R. Davies.....	1	3 6
Heron, Lady, Stubton, Grantham.....	1	5 0
Latter, Master and Misses, Fenchurch St.	2	0 0
Sheldon, Master T.....	1	12 6
Walton, Mr., Old Kent Road, Pupils of,	1	6 0
Williamson, Miss, Salisbury Court, Mis- sion Box.....	1	5 4

BENEFACTIONS.

Bevan, Mrs. H., Hamilton Place, Picca- dilly.....	5	0 0
C.B.M., instead of a Bequest.....	800	0 0
Fariah, J. Esq., Northwick Terrace.....	10	0 0
Friend, by Rev. Henry Venn.....	700	0 0
Goodacre, Mrs., Lutterworth.....	10	10 0
Hereford, Lord Bishop of.....	20	0 0
Hinchcliff, J. Esq., Hoxton.....	10	0 0
Hope, Miss K.....	5	0 0
Kemble, E. Esq., Camberwell.....	100	0 0
Offley, W. Esq. Sen., Tunbridge Wells,	5	0 0
Presbyter, a, by "Record" Newspaper..	10	0 0
Ray, Rev. G., Stathern Rectory, Melton		
Mowbray.....	10	0 0
Rose, Miss E., Old Palace Yard.....	10	0 0
Z. W.....	150	0 0

FOREIGN CONTRIBUTIONS.

France: Tours.....	11	0 0
Italy: Rome.....	30	6 11

SICK & DISABLED MISSIONARIES' FUND.

Bockett, J. Esq., Clapham Common....	5	0 0
Hope, Miss K., by the Hon. Capt. F.		
Maunder, R.N.....	5	0 0

CHINA FUND.

Nelson, Mr. H., Moorgate, Retford....	5	0 0
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LEGACIES.

Greaves, Miss M. A., late of Swansea, Acting Exor., Rev. R. Greaves (<i>duty free</i>).....	50	0 0
Harrison, Mrs. A., late of Monkgate, York: Extriix and Exors., Mrs. C. S. Jackson, and H. Newton, J. F. Brown, and B. Baker, Esqs.....	19	19 0
Helm, Mrs. S., late of College Yard, Worcester: Extriix and Exor., Miss S. F. Helm and C. A. Helm, Esq. (50l. <i>less duty, and Interest 1l. 16s.</i>)....	46	16 0
Scott, Miss A. L., late of Stoke Newing- ton: Exors., B. Scott, J. B. Scott, and S. Scott, Esqs.....	10	0 0
Scott, J. Esq., late of Park Lane: Exors., Rev. F. Storr, Rev. R. C. Sa- vage, and A. Hamilton, Esq., 3-12 parts or shares of		
Consols, 3 per Cent. 2500l.,		
96½ per cent.	602	6 10
New 3½ per Cent. 30,000l.,		
97½ per Cent.	7284	7 6
Policy of Assurance 1000l.	247	14 6
	8134	8 10
Duty.....	813	8 10
	7321	0 0

The Committee also thankfully acknowledge the receipt of a Box of Dresses and Children's Clothing, for Mrs. Peyton's School, Sierra Leone, from the Rev. W. Batchellor, Kingsdon Rectory, Somersetshire; a Parcel of Frocks, Bags, Pinafores, &c., also for Mrs. Peyton's School, from Miss Gordon, Islington; a Parcel of Clothing for Mrs. Osborne, Calcutta, from the Misses Way, Leamington; a Tin Case of Ladies' Fancy Work, value 17l., for Tinnevely, from Mrs. Maekenzie, Holloway; and a Parcel, containing six sets of Baby Linen, from Miss C. Cleeve, Upper Tooting.

Church Missionary Record.

No. 6.]

JUNE, 1846.

[VOL. XVII.]

CALCUTTA AND NORTH-INDIA MISSION.

WE conclude our account of this Mission, for the present, from p. 111 of our last Number.

Agra.

The duties in this Mission have been carried on as usual during the past year; but the Rev. F. A. Kreiss had been suffering for so long a time from illness, as to render it necessary that he should leave the Station for a change of climate. His constitution was in so very debilitated a state, that he was obliged to return to Europe.

General View.

The Agra Committee, in their Fifth Report, give the following general account of the work during the past year—

No stirring events have happened: the work, in its different branches, has proceeded quietly and steadily; and the Committee think they are justified in saying, especially in reference to the Orphan Institutions at Secundra, that a considerable step has been gained in their increased stability, both as regards the attachment of the orphans to the establishment, and the securing for them employment and permanent support. Many of the elder boys at the press, and also in other trades, have made such progress as to render it practicable to dismiss a number of Hindoos and Mussulmans, their places being filled by the orphan boys. A Christian character, also, is being more and more formed in many; and the little, but yearly increasing village joined to the Boys' Institution begins to show the features of a Christian community: in some, also, a work of grace may be discovered.

Christian Congregations.

The Congregation at the Kuttra, in the city of Agra, has been taken charge of by the Rev. C. G. Pfander, since Mr. Kreiss's departure. It consists of 38 adults and 25 children: the Church is also attended by some Native Christians and East Indians, who do not belong to the Congrega-

RECORD, June 1846.]

tion. Three adults and three children have been baptized during the year.

Of the Congregation at Secundra, the Rev. C. T. Hoernle writes—

It now consists of thirty-three families; beside whom there are seven families in the premises of the Girls' Institution, so that the whole number is forty families. Nine new houses have been built in the village, thirteen couples have been married, and thirteen children baptized. Two children and a woman, who had only lately been married, have died. She seemed to bear her protracted illness, consumption, with Christian patience, and was always glad when Mrs. Hoernle or myself visited her, to read the Word of God and pray with her. She appeared to be aware of her approaching end, and wished to be with Christ, through whose mercy she hoped to obtain salvation.

Divine Services have been held in the Church, as usual, by the Rev. F. E. Schneider and myself, and have been well attended by the members of the Congregation. The subscriptions to the Church Fund have increased, and the Poor Fund, formed from the surplus of the Church Fund, now amounts to Rupees 172.12. One Member of the Congregation has already been partly supported for six months from this fund.

As to the character and conduct of the orphan boys, and married Christians in general, much remains still to be wished for. I have, however, reason to be thankful for what the Lord has done among them this year. With a few exceptions, every thing has gone on much more satisfactorily than last year. With the conduct of most of them I have reason to be satisfied: in many, a change for the better has taken place, and in some there are evidences of a spiritual growth, for which I am thankful to Him who giveth the increase.

Orphan Institutions.

Mr. Hoernle, who has charge of

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the Boys' Establishment, writes as follows—

At the close of the year 1844 there were 104 boys in the Institution: 9 of these have been married to orphan girls, 1 has run away, and 5 have been admitted, so that the whole number is now 99. The trades of the boys have undergone some alteration: the carpet-making, which has all along been unprofitable, has been discontinued, and the boys have been transferred to the press and other trades, where more hands were required, and where they can be employed with a better and surer prospect of future support. At the same time, another English class has been formed from among the more intelligent boys, with a view of educating them for Mission work. I am happy to say that the boys are making steady progress in learning their respective trades: 17 have become capable of earning monthly wages, 7 of whom provide for their food as well as clothes, and receive no further support from the Institution. The first English Class continue to prosecute the studies which they commenced last year. Some of the elder boys are well versed in the Scriptures, and show signs of being impressed with *the truth as it is in Jesus*. I have often observed them conversing on religious subjects, in an appropriate manner, with the Heathen and Mahomedans around them. Twenty-five boys were confirmed by the Bishop in February last, and 11 have been admitted, after due preparation, to the Lord's Supper.

Of the Girls' Establishment Mr. Schneider reports—

The number of girls at the end of the year 1844 was 69. During the present year 12 of that number have been married, 2 have died, 1 has run away, another disappeared, and 2 new girls have been admitted, so that the number is now 55. Eleven of the girls were married to lads of our Institution, and therefore remain under our care: the other was married to a respectable man, a Catechist of the Agra Missionary Society. The girls have, upon the whole, enjoyed good health. Their behaviour, with few exceptions, has given satisfaction. There are only about 7 girls who are not able to read: most of them read both Hinduwee and Oordoo, and some are clever in writing Hinduwee. Their occupations after school-hours have been, as formerly, the manufacture of straw hats and bonnets, knitting,

sewing, and working in wools: beside this, grinding their wheat, cooking their food, sewing their clothes, and cleaning their rooms, keep them in constant useful activity.

Schools for Heathen Boys.

There are now four Day-schools in the city in connexion with the Mission; the Kuttra School, containing 92 scholars; the Belingunj Chapel School, 25; Wheler's Chapel School, 12; and Loheka Mandu Chapel School, 30 boys—average attendance. The last-named School has only been opened a few months.

Preaching to the Heathen.

Of this branch of the work Mr. Schneider writes—

From January to March I was engaged in preaching to the Heathen in the numerous villages around Secundra, and since the beginning of September have again prosecuted this work. In some places the people have much encouraged me, not only by their attentive listening, but also by their desire to become better acquainted with the doctrines of our blessed Religion. At the end of October the famous Mela at Goberdhan was held. I went thither, accompanied by the Catechists Mr. Lowther and William Churun, and the Reader Peter. There were three points concerning the Mela celebrated this year which gave me much delight. First, the place of pilgrimage was attended by much less numbers than in the last three preceding years: I am sure that the number was a third less this year than last. Another ground of rejoicing was the increasing indifference shown by the people toward their idol-worship. Many assured me that they only visited the place for the sake of the sight, for that there was no salvation in pilgrimages, bathing, and worshipping idols. And indeed the fact of this indifference to their religion was confirmed by the complaints of many Brahmins and Bairagis (Hindoo devotees, votaries of Vishnu), to the effect that the times were breadless, because their idolatrous services were less required and less rewarded. A third cause of rejoicing was, that we everywhere found numerous hearers, who would listen for hours with great attention, and often showed, by their inquiries, that they had perfectly understood what they had heard.

At present I have only one inquirer: he is of the weaver caste, and the father

of one of my Christian servants. His behaviour has been steady and exemplary, and I hope that he will approve himself, after further instruction, qualified for Baptism.

This branch of the work has also been regularly carried on by the other Missionary Brethren; the Word of God being preached in each of the three Chapels four times a week; beside which, the poor's house, the principal bazaar, the river-side, and the nearer villages west and north of the city, have been regularly visited. Mr. Pfander says—

We always meet with hearers. Sometimes large crowds will collect around us,

and hear attentively: at other times only a few. At one time they will hear quietly, even when the folly of their idolatry is exposed: at another time they contend violently for their errors and superstitions, and their hisings and yells follow us on our leaving them.

A large proportion of the inhabitants of the city are Mahomedans. Mr. Pfander has published three controversial tracts against the pretensions of the false prophet, which have excited much attention, and called forth elaborate replies from the most learned Natives. He is continually engaged in controversy, both by Letters and Tracts, and orally.*

MADRAS AND SOUTH-INDIA MISSION.

We continue our account of this Mission from p. 42 of our Number for February last.

Madras.

The Rev. J. J. H. Elouis continues to labour at this Station, and has furnished the following

Report for the half-year ending June 30, 1845.

I am happy to say that, generally speaking, the state of things in the Madras Mission is encouraging.

In the average attendance at Divine Service, at the three Churches, there is an increase of 33 in the Morning Congregations, of 18 in the Evening, and of 27 in the Wednesday. There is also an increase of 16 in the number of Communicants, and of 14 in the average attendance at the Sunday-school.

The attendance at Divine Service in the principal Congregation, morning and evening, has been remarkably steady, and the order and attention of the people most gratifying.

I trust that many of them are desirous of growing in the knowledge of spiritual things.

The conduct of the Catechists of the Mission has been consistent and satisfactory. Our people here are beginning to run a-head of the Catechists of former days: the want of better educated men of this class is therefore becoming more and more evident, as well as the great advantage to a Mission of having connected with it young men of piety, taken

from the community, and thoroughly educated in this country for offices in the Church, as at our Madras Church Missionary Institution.

No Adult Baptisms have taken place this half-year. Several Candidates under instruction are earnestly desiring to be baptized; but I have thought it right to require that they should pass through a longer probation, that I may be satisfied as to the simplicity of their motives.

The people now gathered together were, for the most part, in a condition of deep ignorance, not unfrequently as regarded the first elements of Christian doctrine. From this they are now gradually emerging: they estimate their Christian privileges more highly as they become better acquainted with them; and though there is much to mourn over in many who think to compromise between God and the world, and between "custom" and obedience to His commands, yet I rejoice in the persuasion that the Lord has here a little band who, however weakly, are seeking to serve Him with acceptable service, having truly come to Him through Jesus Christ.

Celsogoos Mission.

Since we last reported of this Mission, it has been temporarily de-

* Vide "Church Missionary Record" for January last, pp. 17 and 18.

prived of the services of the Rev. H. W. Fox, as stated in the Recent Intelligence of our Numbers for January and April last. The Rev. R. T. Noble, in a Letter to the Rev. J. Tucker, dated Masulipatam, Aug. 9, 1845, gives the following account of the

Native English School.

The attention, in general, to the study of the Sacred Scriptures, which are read by every pupil throughout the School daily for about an hour, has been, I rejoice to say, willing, earnest, and uninterrupted. I may even add, I think, that with the youths themselves this is rather a favourite lesson, as well as with us. Most encouraging it is to hear their clear statements of revealed truth, and their varied inquiries about it. Many, of course, are their misconceptions, their difficulties, their objections; but these they are allowed to state and re-state as often as they please. Some, I have every reason to believe, seek, by secret prayer, for the guidance of the one God. Some feel, and deeply, their own sinfulness and weakness, especially their inability to pray with a steady mind. Others, again, appear to be struck with the straightforward and consistent statements of the Word of God, the majesty and variety of the miracles recorded—they have learned the criteria of true ones—the sustained elevation and benignity of Christ's character and discourses, and the wonderful tallying of the findings of their own consciences with the truths which they read. Several have bought Commentaries on the Gospels for themselves, and one, of his own accord, has asked to be allowed to read it with me at my own house. Nor can I forbear to add, that their conduct at our Morning Prayers is, for them, most becoming. They seldom come in after these have begun, and not a single instance has occurred in which punishment on this account has been necessary. To one youth, who inquired what connexion there was between reading the Bible and prayer—a few verses being always read before prayer—I was delighted to hear another youth reply, "Why, don't you know? in the one God speaks to them; in the other they speak to Him."

Christianity.

The following Reports are for the

half-year ending June 30, 1845; and are, therefore, anterior to the persecutions and hurricane detailed in our Number for February last.

PALAMCOTTAH DISTRICT.

The Seminary.

Of the general condition of the Seminary, in which Mr. T. W. Howell has assisted, the Rev. Septimus Hobbs writes—

There has been a manifest improvement in conduct, and a steady advancement in knowledge, throughout the Seminary.

SATANKOOLLAM DISTRICT.

Report, by the Rev. Stephen Hobbs.

Since the middle of February I have had charge of the Kadatchapooram District, owing to the absence of the Rev. J. Dewasagayam in Madras, together with my own; and as I have visited them about equally, I shall speak of them in common as one District.

Congregations.

The Congregations have increased a little in numbers during the six months, and appear to have been orderly and attentive. Two or three are behind the average in discipline and regularity; but, for the most part, I have found them in an encouraging state. I have made acquaintance with a good number of the people, and have reason to hope that not a few of them are earnestly seeking the salvation of their souls: I trust I shall find, as my acquaintance with them increases, that there are many whose piety is indubitable and exemplary. Several have fallen victims to the cholera, among whom was a widow woman at Tukkerpooram, who evinced great joy at the prospect of her departure, and seemed to deprecate the idea of recovery. I may also mention a little boy at Anuragapooram, who, nearly at the close of his sufferings, told his friends that they need not be sorrowful, as he was only going home to his Father's house; beside others, of whom I have great hope, from the good report I have heard of their former conduct, that they were made *meet for the inheritance of the saints in light*. These frequent deaths prove seasonable opportunities of addressing the consciences of the surviving neighbours, and are, I trust, sanctified to the awakening of many.

Catechists, &c.

Of the Catechists I must briefly observe, that they have, for the most part, behaved very well; and that some have proved themselves to be in a high degree fit for the important office which they hold. Two or three, in particular, have already won my affection and esteem; and the more intimately I know them, the more I discover their excellence and piety. There are, however, some whose character is less satisfactory, and whom I shall not like to retain, unless I find I have mistaken them, or see an amendment. My Preparandi Class is yet in its infancy, and for some time will furnish me only with Schoolmasters and Readers. It contains several youths who give me great hopes of future usefulness.

Schools.

The Schools are in a state of prosperity; but, strange to say, I find the Girls' Schools, generally speaking, more forward and better attended than the Boys'. This is perhaps owing to the vigorous efforts that have been made to get the Girls' Schools forward, while there appeared to be no such necessity for exertion with regard to the Boys', and also to the liberal rewards given to female scholars, while the boys are left without such inducements to learn. We should soon find a new evil spring up, of which I have already seen instances, if the education of the male population were suffered to languish, while that of the female is vigorously prosecuted: we should find the educated women despising their stupid ignorant husbands, and the husbands unable to endure the insolence of their wives. I therefore make it a principal care to keep the Male Schools at least on a par with the Female. I have now no Heathen Schoolmasters; but many Heathen children learn in the Christian Schools. My Compound Day-school is quite flourishing. It contains upward of 80 boys, the greater part of whom attend regularly, and, consequently, learn rapidly. I have not yet been able to take more than half the number of boarders allowed me, for want of room; but I hope, in the course of a month or two, to enlarge the premises, so that they may contain the full number.

NULLOOR DISTRICT.

Report, by the Rev. P. P. Schaffler.
General Views.

In this District there is much to oppose the Gospel, and little to favour its

progress. The vast extent of the District which has hitherto been under the superintendence of but one Missionary; the power of the Zemindars, extending through a great part of it, and exerted in keeping the Word of God at a distance from the towns and villages under their jurisdiction; the difficulty of getting lands to form Mission villages, among the inhabitants of which only the Missionary can exert strict discipline; all these circumstances combine to keep the people out of the Christian Church, and to retard their progress after they have entered it. To these I may still add, that there are comparatively very few Shanars in this District, a class of people, in the Tinnevely Province particularly, accessible to the call and influence of the Gospel. A proper estimate of these obstacles on one side, and of the good which has, notwithstanding, been effected on the other, would lead us to ascribe it to the special providence and grace of God, working with His Word, that His cause has arrived at the point at which we see it now.

Evidences of the Progress of the Gospel—Discouragements and Trials.

Mr. Schaffter then remarks upon the improvement observable in his District, particularly among the females, on his return to it after an absence of two years and a half in Europe for the benefit of his health. He proceeds to notice the existence of real spirituality in the Congregations, and gives several instances of persons, even advanced in years, who appear to have been really converted to God. He thus introduces the first which he mentions—

In young persons brought up in Christianity, the most pleasing appearances may be nothing more than the effect of a religious education, the heart remaining untouched and unchanged; but in the persons I am going to bring forward, this is impossible: any Christian disposition which they exhibit must be the genuine work of the Spirit of grace: no human art can so polish a Heathen Shanar, sixty years old, as to give to his habits and actions any thing like a Christian appearance. And yet — Nadan, who, according to unanimous testimony, must be seventy years old, and, consequently, must have been more than fifty-five when he first heard the Gospel, would not put us to the blush

were he to be compared with our good Christians in Europe. I believe he would stand high among *the poor in spirit* and the simple in faith. He has hardly ever been known to miss Divine Service on Lord's-days, and Evening Prayer on week-days: sickness, which prevents him from putting his hand to any thing, does not prevent his repairing to the House of God and praising Him in the assembly. By this, and his earnest behaviour at those times, he shows that the word of Christ is *sweeter* to his soul *than honey*. His countenance, which usually expresses earnestness, and sometimes sorrow, often brightens up when he hears of the love of the Saviour toward poor sinners, and of the tender care of our Heavenly Father over His children. Though he has very little strength left, yet, when I come to his village for prayer, he revives, and goes from house to house to press the people to come and hear the good tidings of salvation. He is zealous in endeavouring to rouse the people to contribute largely toward the erection of the Church which they intend to build. He himself has not yet given any thing, the money not yet being collected; but I have no doubt he will give liberally. Some time ago, an act of this old man came to my knowledge, which gave me much pleasure. I have placed at — one of our Preparandi, a young man of very low caste, to assist the Catechist in teaching the Catechism. At this some of the people murmured, saying to the Catechist, "How can we, being Shanars, submit to be taught by a Pallar?" and seemed disposed to make a stand against the arrangement. The old Nadan then interfered, and spoke thus: "The Christian religion has nothing in common with our caste customs. The question is not, Is the man who teaches it of a low caste, or a high caste, but, Is he a good man? Were the youth not a proper character, our Minister would not have sent him to us: therefore it is our duty to learn from him." These words of the Nadan, supported by his example and authority, settled the question, and procured a favourable reception for the young man, who has ever since been teaching the Catechism in the place; and told us that the people treated him with great respect.

Mr. Schaffter then refers to several other instances equally satisfactory, "as they all exhibit, by their works

of piety and love, the dispositions of regenerated souls." He then continues—

Having seen the best in this Mission, let us also see the worst. We have in all the Congregations a great number of people, not such as might be called bad characters in the strictest sense of the word, for such we always exclude; but people who are evidently *neither cold nor hot*, and who daily testify, by a worldly conduct, that they have as yet no part in the grace of God, and no fellow-feeling with His people. Still, so long as they keep free from great offences, we allow them to remain in the Congregation, hoping that the Word of God, which they sometimes hear, may rouse them from their sleep, and eventually prove beneficial to them. We have instances which justify this hope.

Between these two there is another class, rather numerous, composed of individuals of whom we cannot speak decidedly. They hear the Word with pleasure; but whether they receive it into good, or upon stony ground, time only can show.

Taking all these things into account, and having been directed by the Saviour to expect that in His Church tares would grow among the wheat, the spiritual state of the people affords us more reasons for thankfulness, and increasing activity in the service of our Divine Master, than for discouragement. Their progress in learning is also satisfactory upon the whole. Many of them have finished the Catechism, and understand its contents sufficiently to be able to give a fair account of those truths which are necessary for salvation; but those of them who have a more solid knowledge of divine things have obtained it not merely from the Catechism, but chiefly from the pure Word of God, which is read and explained to them every day in the house of God. The attendance at Church on Lord's-days and week-days is encouraging. The people of the Kurruvenkotei Congregation, who, until a few months ago, had always shown the greatest indifference, now attend church in great numbers. On the Lord's-day we have always from 300 to 400 hearers there. Alankoolam follows their example; and if they persevere in thus diligently attending upon the Means of Grace, we may expect a great improvement in both these large Congregations.

In other places, I regret to say, the work of instruction has been sadly interrupted by severe trials, originating in the malice and hatred of the Heathens, particularly in the Congregations which are under the power of Zemindars. In Rengasamuttiram, the Zemindar to whom the place belongs arrived in open day, in a palanquin, accompanied by sixty or seventy armed men, levelled our Church to the ground, ill-treated the Christians, robbed them of all their goods, drove them away from the place, and for some days hunted them about as wild beasts. In Taleivenkotei the Christians were repeatedly insulted and pelted with stones by the Zemindar's people while attending Divine Service; beside being beaten, and in various ways ill-treated in the streets, and prohibited from burying their dead. In Sambaravadakarei, a considerable town in Tinnevelly, but under the Government of the Travancore Rajah, where a year ago several hundred people embraced Christianity, their enemies made a sudden assault upon them, and committed every kind of outrage: two persons died within eight days afterward, most probably in consequence of the cruel treatment then received.

Amid all these troubles, and, in some instances, by means of them, no fewer than 1402 souls have embraced the Christian religion during the last six months. This unusual accession to Christianity will, according to the natural course of things, have a reaction. The tide will recede; and after the harvest the winnowing will come, and much of the chaff fly away: still, let us rejoice in the hope that among this great multitude there are those who will become partakers of the grace of the Saviour here below, and of His glory above. Among the various motives which have induced them to apply for Christian instruction I have always remarked a decided conviction that Christianity is a good thing, and Heathenism a bad thing. The Lord permits that they should thus be placed under our spiritual care, and it becomes our duty to do all we can to promote their spiritual good.

Since December last 81 souls have been added to the Church by baptism, viz., 20 men, 27 women, and 34 children. The baptized in general, if we except those who come over from the Roman-Catholic Church, give us pleasure by their consistent walk and conversation. The work of instruction has been lan-

guishing, and in a few places interrupted for weeks together: the great poverty of most of our Christians is still, as it ever has been, a great hindrance to the progress of education in our Congregations. Still, in many Congregations the Schools go on prosperously: this is the case at Kuruvenkotei, where the daily attendance is from 40 to 50 in the Boys' School, and 14 to 20 in the Girls' School. In Poorankondapooram, in Verakeiralembur, and other Congregations, the Schools are also in a satisfactory state. A little boy, belonging to the School of Sorandei, died three months ago rejoicing in the Lord.

The Catechists and Readers have, on the whole, behaved to my satisfaction. Indeed the labours of some of them evince great piety and zeal, and their labours in places visited by special trials are very arduous. One Reader I was obliged to dismiss, because he brought up his family more like a Heathen than a Christian.

The pilgrims have, as usual, travelled through the heathen towns and villages of the District, distributing portions of the Scriptures and Tracts, and conversing on religious subjects with those who are willing to do so. They are supported chiefly by the contributions of the Catechists and other Native Christians: this is calculated to awaken and cherish a Missionary spirit in this infant Church, which I consider to be of the greatest importance for its future welfare and usefulness.

PANNEVILLEI DISTRICT.

Report, by the Rev. J. T. Tucker.

During the past six months, I am thankful to say, that I have not been left only to HOPE that some of the people have been turned *from darkness to light*, but such tokens of true conversion to God have been manifest, in a few instances, that I have good reason to BELIEVE some have been *born again of the Spirit*, as well as *of water*.

During the half-year there has been an increase of 5 Villages, 6 Churches, 109 Families, 59 Baptized Adults, 19 Baptized Children, 196 Unbaptized Adults, 170 Children, 444 New Converts, and 19 Communicants. Beside these, there are upward of 200 persons who have forsaken the worship of idols; but are not yet written in the Catechists' Reports. The 6 additional Churches I have been able to build principally through the means of the Pannevilei Church-Building Society.

In consequence of the great increase of

Converts, I have added a Catechist and Reader to my list of teachers, all of whom meet at Panneivilei once a month to give in their reports, and receive instruction.

Four additional Schools have been established during the past six months, which to me is one of the most pleasing features among the events that have taken place in my District; inasmuch as the training and instruction of Christian children is a very important part of our duty, will greatly tend to raise the moral character of the rising generation, and, through the blessing of God, enable them to become more acquainted with Gospel truth. Mrs. Tucker now instructs 19 Boarders and 10 Day-scholars. In some of the villages children are taught by Catechists, as stated in my last Report, so that in the whole of the District Schools there are upward of 550 children.

We now give some extracts from Mr. Tucker's Journal.

Celebration of New-year's Day.

Jan. 1, 1845—At four o'clock this morning the Panneivilei Church was filled with members of my Congregation, who were desirous of commencing the New Year with prayer and praise to Almighty God. The Church was lighted up much better than usual, and when I and my wife entered it, gladness seemed pictured on the countenances of all present. I read the new translation of the Tamul Common-Prayer Book for the first time, and afterward addressed the people on Gen. i. 3—*God said, Let there be light: and there was light.* Such was the manner in which we began the year; and I trust that, by God's help, we shall be enabled through the whole year, if spared, to do all things in the name of our Lord Jesus Christ, giving thanks unto the Father through Him. The Catechists, Schoolmasters; and Congregations around, came to pay their respects, according to the custom for some time established among the Missionaries of Tinnevely; and afterward about 650 Christians assembled in the Mission Compound to partake of a feast of curry and rice. Many had come from villages one or two miles distant, and took their seats on the sand, according to their respective villages. Each one had previously secured a plate, rudely manufactured of a palmyra leaf, upon which he ate his portion of curry and rice. Vellalers, Retties, Maravers, Shanars, Pallars, and Pariahs, were present, and all partook of

the food prepared for them without any apparent distinction. The persons who boiled the rice, &c., were, however, all Vellalers. As soon as the rice was served to the whole company, grace was said, and they who were fortunate enough to get their curry first, very soon disposed of what was before them.

Accessions from the Heathen—Need of a New Church.

Jan. 5—I read the Morning Service before breakfast, when, to my great joy, twenty-five families, all inhabitants of Panneivilei, joined the Congregation; at the head of them was an old Pandaram who had despised and rejected the Gospel for many years, but who is at last persuaded to become a Christian: he has given up a small devil-temple, and with it some garments used in devil-worship. As he and the other families before mentioned have abandoned idolatry, there are now no Heathen in Panneivilei. The conversion of these people from the worship of devils to the profession of Christianity has been, in a great measure, effected through the active exertions and zeal of one of the leading men of my Congregation. There is every reason to believe him to be a sincere Christian, and one who is more especially anxious that all his neighbours should become Christians. He was very active also, and gave great assistance, when the present Panneivilei Church was being built. This Church is now completely filled with the Panneivilei people only, and beside them I have 400 Christians around me, so that I must immediately set to work and procure, if possible, the wherewithal to build a large Church. The probability of many others turning from Heathenism to learn the doctrines of Christianity, induces me to settle at once that I will build, without unnecessary delay, a substantial Church. I wish, with all my heart, that some of the rich friends of Christian Missions could know what a Congregation I could assemble on the Lord's-day, if I only had a large Church.

Baptisms—Criterion of Sincerity in the Congregations.

Jan. 13: *Lord's day*—I arrived at Seevelekary last night, and this morning examined 15 Candidates for Baptism, out of whom I chose six as being fit, so far as I can judge, to receive that holy sacrament. These are the first who have received baptism in this Congregation,

and I trust they will prove bright examples to their neighbours. Something may be gathered respecting the conduct of the Congregations generally, from the answer of a Heathen to the Catechist's question, "Why do you not become a Vathakaren?" The man said, "If I become a Vathakaren, I must immediately give up my sin, which I love very much. I could not steal, I could not commit adultery, &c. If you will let me sin, I will learn the Vathem." Such a confession as this in some measure proves that those in the village who do learn the Vathem have abandoned their old evil practices.

Church-Building Societies.

Feb. 5, 1845—A meeting of the Committee of the District Church-Building Society. In the first place, grants to the amount of 75 rupees were made to assist in the building of four new Churches, and then we consulted about the arrangements of the Annual Meeting; at the conclusion of which, some promised sheep, others fowls, and one man gave a cow, for the benefit of the Society. It was very gratifying to see the people take up the subject with such spirit as they did. I talked about building a new Church at Panneivilei, and the Catechists immediately said they would give 110 rupees. It is my intention to form a Church-Building Society in the Kallattikinaroo division, which I hope the Retties will join.

Accession of New Converts.

March 11—Titkamyalodi. The people in this village have only recently put themselves under instruction: their number, including men, women, and children, is 157. The Catechist is a good old man; the Headman seems to be very zealous; and the people appear resolved to stand firm. Ten Nadakal from Kadumpore came to request me to receive them under Christian instruction.

March 14—We started in the evening for Kadumpore. In addition to those of this village who gave in their names at Titkamyalodi three more families are desirous of becoming Christians. Here is a Madum; and as there were a large number assembled to see the charity gentleman, as they called me, I thought it best at once to give them an opportunity of hearing the Gospel; and therefore told them to sit down, when I explained the folly and sin of idolatry, and

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the account of the Creation, Fall, and Restoration of mankind.

March 15—The new converts assembled at seven o'clock for Morning Prayer. I again addressed them on the folly of idolatry, and the advantages of Christianity. It was pleasing to find them so willing to attend the Means of Grace, and still more so to see that the Madum was not large enough for all who were desirous of joining the Service. When I was afterward speaking to them of the necessity of serving God with all their hearts, they answered, that it was their desire to walk according to the will of the Lord God, and expressed an earnest wish that I would send them a Catechist as soon as possible. As a proof of their sincerity, they delivered over to me a devil-temple, out of which, with their own hands, they brought a large idol, which for some years past they had ignorantly worshipped. It was similar to the image delivered over to the Rev. Stephen Hobbs and myself last year at Ootarasapetty.* God is indeed fulfilling His Word, and answering the prayers of His Church in this province. Heathen are day by day forsaking their abominable idolatry, and joining that one flock over which the Lord Jesus Christ watches with a shepherd's care, and for whom *He ever liveth to make intercession.* At two o'clock P.M. we assembled in the devil-temple, and the people, for the first time on that spot, joined me in prayer and praise to the ever-living and true God, through His only Son Jesus Christ.

Cottayam.

Cottayam District—Report by the Rev. H. Baker, sen.

The following particulars are contained in a Letter from the Rev. H. Baker, sen., to the Rev. J. Tucker, dated Cottayam, July 14, 1845—

On Lord's-day last, July 13th, a new Church was opened in the populous neighbourhood of Olasa, a place about two miles, or two and a half, from Cottayam. Much difficulty was experienced in procuring a suitable site; but providentially and suddenly, in a way that we did not at all anticipate, those who most opposed withdrew their opposition, and a Brahmin, to whom the

* Vide "Church Missionary Record" for June last, pp. 132, 133.

ground belonged, consented to our having it, with the full understanding that we intended to build a Church there. Thus another door of usefulness has been opened among a people, in some measure already prepared by the labours of our Readers and by our Schools, for the reception of the Gospel.

The number of Schools that have been re-established in the Cottayam District, since October last, is eight: these are now going on well, and are generally preferred by the inhabitants to the Schools taught by their own people.

Mrs. Baker's School, though much reduced in numbers for want of funds, is going on well. If our friends could witness the great difference between the young women who have been taught in Mission Schools and others, it would surprise and delight them.

My three Readers find full employment in their several spheres of labour. One of their Stations is now supplied with a Church; Comoram is almost ready for another, as several families of our people reside there, and many others are favourably disposed; and Nattacherry, the other District, though not so forward, has a good School, and many Heathens who have read, and continued to read, our books.

ſtAbellicare.

Labours of the Rev. G. Matthan—Discussions with Roman Catholics and Mahomedans.

At this Station the Rev. J. Peet has been assisted by the Rev. G. Matthan—admitted to Holy Orders, as our readers are aware, by the Bishop of Madras—from whose Journal the following extracts are taken—

April 7, 1845—I set out with a view to go to Manimala, about twelve miles east of Mallapalli. My object was to visit some relatives who had lately suffered a double bereavement. On my way, I remained two days at Mallapalli, visiting the Schools as well as some of the members of our Congregation. The Schools were in a very efficient state, both as regarded the number and attainments of the children. The great difficulty which our people here and elsewhere now have, is with regard to marriage: on account of the fewness of their

number they cannot find suitable matches in their own body. The Syrians, as a body, are opposed to enter into matrimonial connexion with our people; especially since we require that the ceremony should be performed in our Church, and that, too, on a week-day instead of the Lord's-day. One of our people, who has a marriageable daughter, complained to me about this difficulty, saying that it would be very disgraceful to him if she were not married soon. I told him not to give way to such difficulties, since they were permitted by God to try his faith and constancy; and that if he would wait, trusting in God, all his trials would be removed.

April 10—I came to Manimala. In this place, the Mopillas belong to the Roman-Catholic Church. I was at first sorry when I knew that there was to be a Chattam (feast in commemoration of the dead) on this day in memory of my deceased relative; thinking that my mere presence might be mistaken for joining in the ceremony; but I afterward found reason to be thankful for being present, for I had a fine opportunity of contending for the pure religion of Christ with the Priests of that apostate Church, in the presence of a great number of their own people. I told them that praying for the dead, and having Chattams in memory of them, could be of no use to the souls of the deceased; since true Christians, their sins being pardoned in this life through Christ, did not stand in need of our prayers; and as for the unholy, our prayers could not help them to get into the presence of God, for *without holiness no man shall see the Lord*. They produced the text that the sin *against the Holy Ghost shall not be forgiven, neither in this world, neither in the world to come*; saying, that it implied that there was a state of forgiveness after death. I said, in reply, that, in their own opinion, only smaller sins were punished and atoned for in purgatory, while the text implied that the greater sins were pardoned *in the world to come*; and that, therefore, the expression, *world to come*, could not mean purgatory, but the Christian dispensation, eminently a dispensation of mercy, as in Heb. ii. 5. I told them, moreover, that this doctrine, beside being opposed to the Word of God, encouraged men to continue in impenitency, giving them a false hope that their sins would be pardoned after death by the prayers

of the living. The doctrines of the Invocation of Saints and the Supremacy of the Pope were also discussed in the course of our conversation. The text in 1 Tim. iv. 3—mentioning *Forbidding to marry, and commanding to abstain from meats, &c.*, to be the *doctrines of devils*—struck them greatly; for they maintained that it must be a forgery, till I engaged to show it in their own Latin or Syriac Bible. The great difficulty which lies in the way of this people's receiving the truth appears to be the dependence which they place in their own good works. It is no welcome truth to the pride of men that all their labours are vain, and that if they wish to be saved they must come to Christ as undone sinners.

April 17, 1845—I went to Kodawalan-ya, there being two marriages on this day. That there are no quarrels among our people on such occasions, as there are among the Syrians, shows a great improvement in them.

May 3—A Mussulman came to me, requesting me to translate a petition into English for him. I took this opportunity to tell him that Jesus Christ was the only *mediator between God and men*. When I asked him on what grounds they believed Mahomed to be a true prophet, he said that he had performed several miracles: and he would not believe when I said that Mahomed himself had disclaimed all power of working miracles. He indeed admitted that Jesus was truly a prophet, and that the Gospel was really a revelation from God, though he maintained that the Gospel was binding only till the Korán was revealed. He said, in illustration, that a king's first order was annulled when he sent another countermanding it. I replied, that if the king stated, in his order, that he would send no more orders, then we were clearly bound to believe all other orders bearing his name to be forgeries; and that in the Bible woe was denounced against all those who should preach *another Gospel*. I tried, also, to prove that Mahomed could not be a messenger of the true and holy God, from the immoralities which are chargeable upon him, as well as from the doctrines which he inculcated concerning polygamy, divorce, war, &c. The man's moral sense was so much vitiated that he justified these doctrines and practices of Mahomed, and was so self-righteous as to deny that he needed the atoning blood of Christ to wash away his sins.

May 23—I felt much joy in conversing with a sick man who knows more of experimental religion than any person here. A disease in the leg, confining him to his house, has proved a blessing to himself and others, for he has devoted himself to the study of the Word of God.

Allepie.

Hopeful Death of a Little Girl

The following passage is taken from a Letter of Mrs. Hawsworth to the Rev J. Tucker, dated Allepie, Sept. 11, 1845—

During the past month, one of the pupils in my School has been taken from us by death: she was about thirteen years of age, and I believe was one of the lambs of that *little flock* to whom it is the *Father's good pleasure to give the kingdom*. Her mild unoffending manner had much endeared her to all within the Compound and to as many as knew her without. I had lately taken her into the house to attend on one of my own children, and had thus many opportunities of witnessing her exemplary conduct. She was diligent in reading the Scriptures and in secret prayer: indeed I may say, Divine Grace wrought ALL her works in her. I never knew her tell an untruth, which is a vice so prevalent among the Natives of this country.

Trichoor.

Report, by the Rev. H. Harley, for the Half-year ending June 30, 1845.

In the English School there has been an increase in the number of children. Three Syrian boys, who had previously learned in the School at Parinyi, have come hither, and also one boy from Chowghant, in order to be instructed in the English language. The Syrian boys are the sons of the three principal men at Parinyi, and all their expenses are defrayed by the parents themselves. This step, on their part, is an indication that some of those religious scruples which they previously entertained have been removed, as on my pressing this matter on their notice some time previously, they made many objections.

At the Roman-Catholic School there has been a smaller attendance for the last two months, in consequence of the opposition of the Romish Priests, who have again issued a prohibition, desiring the

parents not to send their children. This, however, will only be a temporary check, and we trust soon to procure the same attendance again. At this School the Word of God has been preached every Wednesday night, and books have been distributed. The attendance on these occasions has been good.

The two Schools at the Out-stations continue to go on prosperously, and we

have already reaped some advantage by them, in having procured from thence children who are learning in the Seminary. At the last examination of the Kunnankoolam School, the boys gave very satisfactory replies to the questions which I put to them on Scripture.

All the other Schools are going on satisfactorily, and give indications of usefulness.

NEW-ZEALAND MISSION.

THE account of this Mission is resumed from p. 188 of our Number for August last.

Trials of the Mission—Need of Earnest Prayer.

Those who have studied the usual dispensations of God in the establishment of His Gospel among any people, will be prepared to expect that, after a season of remarkable prosperity, the great enemy of God and man will be permitted to excite violent opposition against the Truth, and to cast every stumbling-block in the way of those who were preparing to embrace it.

Thus it has been in the case of the New-Zealand Mission. A few years ago we had only to tell of the wonderful rapidity with which the Gospel was spreading among the inhabitants of those interesting islands. But soon they were visited by the moral blights inflicted by the ungodliness of nominal Christians, and the seductions of the Romish Apostacy. And now, during the last year, a visitation, scarcely less fearful, has overtaken them, in the spirit of insubordination which has been let loose upon the people.

Some account of the disturbances, and the collisions with our troops, which have taken place, has been laid before our readers in the Recent Intelligence of our Numbers for October and December. From the instances there described, it will be seen that, while there is so much to mourn over, the conduct, even of the hostile Natives, has been such as to prove the mighty and salutary influence which Christianity has exercised over them. The Gospel has softened and civilized even those whom it has not savingly enlightened. The interruption to Missionary work, occasioned by these painful proceedings, has been almost confined to a portion of the Northern District. This Mission, however, stands in especial need of the earnest prayers of Christians, that while *the enemy is coming in like a flood, the Spirit of the Lord may lift up a standard against him.*

Northern District.

This District, being the scene of the painful disturbances above referred to, has been exposed to all the distractions and horrors of war. The following Reports, which are

made up to June 30, 1845, contain varied information on this subject.

TEPUNA.

Reports, &c., by Mr. J. King.

In his Report for the year ending June 30, 1845, Mr. King states—

We have great cause to be thankful for the preservation of ourselves and families. During the former part of the year, I attended to the duties of the Lord's-day, and to the Natives in the week: during the latter part, when I was ill, and unable to attend to my duty, my sons supplied my place on Lord's-days, and spent much of their time among the sick and other Natives.

And in a Report for the half-year ending at the same time, he adds—

Our Natives are keeping up a profession, having Service among themselves on Lord's-days and other days. A few come to Morning Service, and occasionally on week-days, to read the Gospel and converse on the subject; but their minds, as well as our own, are greatly taken up with the news of war, which is the common conversation of the day.

In a Letter dated September 9, 1845, he remarks—

How mysterious are the ways of Providence! For years past the Natives have been flocking to Places of Worship, and have obtained much knowledge of the Scriptures. They were in the way of slow improvement; but are now, as if left under a *strong delusion*, ready to believe any falsehoods that may be told them. They have been favourable toward the Mission Stations at present; but we hang in suspense, not knowing what the result will be. We hope, however, that we are thus spared for some future benefit to the Heathen. Most of the Natives of this place have remained at home, and keep up the form of Religion, although they have sadly gone back to many of their old ways in practice. Ho-paia Waikato has used all his influence to keep these people from joining Heke's party, and we hope to have a better account to give at some future time.

KERIKERI.

Report, by Mr. J. Kemp.

During the past year the Natives in connexion with the Station have regularly attended the Services on the Lord's-day. They have also been instructed in reading the Scriptures, and in the Catechisms. Mrs. Kemp, assisted by her daughter Elizabeth, has attended to the instruction of the Native children residing under our roof. Their improvement affords us encouragement to persevere in that part of our work.

The Natives at the villages—viz. the

Ti, Takou, Waiaua, and Upokorau—have had religious instruction afforded them. The Church Service has been read by the Native Teachers on the Lord's-day, and the Natives have met in classes to read the Scriptures and repeat the Catechisms.

The present state of the Natives calls for great exertion on the part of the Missionaries in their labours. The minds of many of the Natives, respecting spiritual things, appear to be at a low ebb. They do not manifest that desire for spiritual knowledge, and that improvement, which they once displayed. We fear that many are satisfied with the outward form of religion, and do not seek the sanctifying influence of the Spirit to subdue the corruptions of their sinful hearts. Some, who once appeared to *run well*, have, like *the sow that was washed*, turned again to their wallowing in the mire.

PAIHIA.

Report, by Archd. H. Williams.

It is with considerable pain and grief that I report the proceedings of the half-year now concluded, in consequence of the breaking-out, at the commencement of the year, among some of the tribes in the neighbourhood of the Bay, of a civil war, which has led to most serious and distressing consequences. The loss of life and property has been very considerable; and our Missionary work has been well-nigh totally suspended.

For many months a very jealous and turbulent feeling was exhibited among many tribes, owing to the evil workings of wicked and designing men upon the minds of several Chiefs; instilling into their minds that the British Government had taken full and entire possession of their country, and that now the Chiefs were slaves. This subject had been so generally dwelt upon, that for some time it appeared doubtful whether all the Natives would not rise to oppose the Government, as the Treaty of 1840 was stated to have caused all the evil. By a timely application, however, and full explanation of the Treaty, most of the tribes maintained their position and remained quiet, being disposed to hope that the terms of the Treaty were faithful.

After recapitulating the chief movements of the insurgents, and of the British troops, the Archdeacon proceeds—

Yet, in the midst of this serious evil,

it is our great consolation to know that our work is the Lord's; and though we see not now, yet shall we ere long understand, that all these evils have been permitted by Infinite wisdom, and shall be overruled for the good of His people, and the purifying of His Church in New Zealand. For many months previous to the breaking-out of this war a general indifference to religious duties had been observed, which must be regarded as the cause of this marked displeasure of the Almighty. The various Congregations were cautioned to *take heed to their ways*, lest they should be given up to *believe a lie* to their own destruction. I am happy to state that there are many tribes around the Bay who have remained quiet during this disturbance.

In consequence of the threats held out against Paiahi, the Press, with all the materials connected therewith, was removed to Auckland.

I have made one visit to Mangakahia during the half-year, having been unable to remove oftener from the Bay, owing to the disturbed state of the district.

The Sunday-schools at the Kauakaua continue to be well attended.

On the fall of Kororarika, the Rev. W. C. Dudley removed to Auckland. The Church and Mission-House at Kororarika were seriously injured by the shot from H. M. Ship "Hazard" on the 11th of March last, and have since been much pulled to pieces by Natives of different parties.

Owing to the disturbed condition of the Waimate, in consequence of the contending parties assembled in that neighbourhood, the Infant-school children were removed to this place, at which the School has since been carried on. There are at this time forty-five children under instruction.

WAIMATE.

On the departure of the Bishop of New Zealand from Waimate to Auckland, the Rev. R. Burrows was appointed to the charge of this Station, and removed to it from Kororarika in October 1844. The difficulties of the Station have been greatly increased by the fact of its having for a considerable time been used by our troops as a military post.

Report, by the Rev. R. Burrows.

On my arrival at the Waimate, John

Heke had already commenced his career, which has since led to such disastrous consequences. This Station has felt, more than any other, the sad effects of the war; and from the beginning of March to the present time we have been in a constant state of excitement and alarm. The loss of the fourth flag-staff, and the destruction of Kororarika—attended as it was with the loss of life—was the commencement of a storm which had long been pending, and which we are at this moment feeling in all its horrors. The Settlement was often threatened with destruction by some of the more desperate of Heke's party; but it is due to Heke himself to say that he has always shown respect for it, and prevented, as far as possible, any mischief being done to us or ours. The troops having once occupied the buildings here, have, in the Natives' estimation, removed that sacredness which they have hitherto supposed to be attached to the place. It is now a question how long we may be allowed to occupy our present position. Hitherto, no injury has been done to the Settlement by the disaffected Natives; but we have to lament the mischief caused by our own troops, notwithstanding the vigilance of some of their officers to prevent it.

From my arrival until the beginning of March, I was fully occupied with the duties of the Station. Since that period my time, during the week, has been chiefly taken up in visiting the disaffected, the allies of our Government, and the neutral Natives. I trust my endeavours among the neutral party have prevented not a few joining those who are disaffected.

Heke has used all his insinuating arts to draw them away, telling them that their only safety is in joining him, and making one determined effort to drive the possessors of their soil out of the country. Their old native custom, of visiting the faults of one on the whole tribe, has tended not a little to lead them to expect the same treatment from the British.

Our School, which was rapidly increasing in numbers, and gradually assuming the appearance of an industrial establishment, has been well-nigh broken up. The remaining few, whom the parents have allowed us to keep, we have been compelled to remove from this scene of excitement and warfare to Paiahi.

In taking a retrospective view of the

sadly-altered state of this District, during the last year, we have much cause for humility. *How is the gold become dim! how is the most fine gold changed!* Some, who promised well, have now apparently joined heart and hand with Heke; the conversation of others is any thing but that which *becometh the Gospel of Christ*; and the withering effects of war and bloodshed are most apparent among all our people. There are, however, bright spots here and there in our beclouded skies: we know of some who are frequent and earnest at a throne of mercy for a suspension of the stroke which, at this moment, threatens us with a long and bloody war. For the preservation of life, and for the general respect shown us by those who are at open war with our Government, we have great cause to be thankful. It is true that the Missionaries' agency in obtaining signatures for the Treaty of Waitangi has again and again been brought against us; but, notwithstanding, not a hair has fallen from the head of any of us.

May He who has hitherto helped us make us *steadfast, unmoveable, always abounding in the work of the Lord!*

Report of Kaikohi, by the Rev. R. Davis.

From the 1st of January to the 14th of March we remained at Waimate. Much of my time was spent in my District, and in packing goods to remove to Kaikohi. This removal cost the Natives a great deal of hard labour, as they had to carry all on their backs. As there was much excitement among the Natives about the flag-staff, which had been cut down by Heke, and re-erected by Government, every thing which could be done to appease them, in order to avert the impending storm, was done; and we sometimes thought the object accomplished. But *the Lord seeth not as man seeth*: we were to be scourged. As our house was nearly ready at Kaikohi, I assembled the Natives to learn their opinion of the solemn aspect of affairs, and their intentions, if things should come to the worst. They acknowledged it to be their opinion, in the District, that the rise of the Natives would be general, and that if Heke should fall in the contest they should all become Heke's. They recommended Mrs. Davis's immediate removal among them, and assured us that, if things should come to the worst, they would die with us. As our way appeared to be open, we agreed to their

proposal, endeavouring to rely on an Almighty arm for protection.

All things were ready, and the people ready to take us to Kaikohi, when Kororarika fell on the 11th of March. This catastrophe caused a little hesitation; but as Mrs. Davis declared that she was willing to remove at all hazards, and we heard that the Bishop was in the Bay, intending to visit Waimate, we only awaited his Lordship's arrival, which took place on the evening of the 12th. During the night his Lordship assembled the Natives, and, after hearing from them their intention to protect us, committed us to their charge.

On the 14th, while the fires were still burning at Kororarika, we left Waimate, and safely arrived at this place. Since we have been here we have had much to distress and harass our minds. Kaikohi has been much exposed during the conflict, in consequence of Heke's Pa being in the neighbourhood, as parties of Natives have often assembled at this Pa when going to fight, or returning, and the whole of the warfare has been carried on within five miles of our house. Our Christian party, for the most part, has stood firm; but they have been much enticed, as some of their friends, who had nothing to do with the Kororarika affair, have fallen in battle, and several have been wounded. My labours have been almost solely confined to this place, as I did not consider it right to leave my family. The whole of my people of Ohaeawae and Maungaturoto have been involved in the conflict from the beginning, and lately those of Otaua also. On our first arrival, my youngest daughter, under the superintendance of Mrs. Davis, commenced a promising School. This was continued until the danger became too apparent for my daughters to remain, and we sent them to Kaitaia for safety.

The failure of the troops in storming the Pa at Taiaimai was a cause of much anxiety, as we not only sincerely lamented the fall of so many of our brave countrymen, but were fearful of what might be the next step of the Natives. I have had many wounded men to attend to, and for a length of time they engrossed nearly the whole of my services: three have died of their wounds, and a fourth is likely to die. Heke has not been unmindful of us. If we had not been here it is probable that this would have been made the scene

of conflict; but he promised it should not be so, and up to this time he has kept his word. The Mangakahia people have often visited us, and have behaved well.

Upon the whole, in the midst of our affliction we have much, very much, to be thankful for. The Lord has preserved us from harm in the midst of hostilities: not a hair of our heads has been suffered to fall to the ground. We trust our coming here has been under the direction of God, for, in addition to keeping the people of the place together, many of the scattered sheep have found a place in which they could assemble. Several of the Mawe people, several of the Kiripeka, and a few from Ohaewae, have joined us and taken up their abode with us. This they could not have done if this Settlement had not existed: they must have remained with the fighting party, with whom both their bodies and souls would have been endangered, or have fled to the woods far away from the Means of Grace.

KAITAIA.

This Station is comparatively remote from the scene of warfare, and consequently has been less exposed to interruption than any other Station in this District.

Annual Report, by the Rev. J. Matthews and Mr. W. G. Puckey.

In giving our Report for the past year, we desire to thank God that our Natives have lived in peace, that we have been enabled to perform our duties among them without hindrance, and that they have been abundantly blessed with plenty. *The earth* has yielded to them *her increase*, and we trust also that, with regard to spiritual food, *God, even our own God*, has given them His blessing.

They were highly favoured in their crops of wheat; and it is evident to us, that this is an important step in their civilization. Their anxiety to possess steel mills has been very great; and when they shall have been supplied with the mills which they have ordered, and which they have, in many cases, paid for beforehand, there will scarcely be a village among them which will not possess a steel mill and flour sieve.

Some of our Natives already possess sheep, and all are anxious to possess them. It is their wish to learn to weave their own garments, and we have no doubt they will accomplish this if they can be

perseveringly instructed: nothing less than this will achieve so desirable an advance upon their present state.

We are happy to state that the Means of Grace have been appreciated. The Natives in the distant districts, as well as those around us, have been visited by us in the week-days for the purpose of religious instruction. The sick have also received attention.

On Lord's-day, the 2d of February, the Rev. R. Burrows, assisted by the Rev. J. Matthews, administered the Sacrament of the Lord's Supper to 165 Natives and 5 Europeans. 29 Infants have been admitted into the Church by Baptism.

Our Native Teachers continue to render us essential aid in holding Divine Service with the people in the Native Settlements, and also in teaching them to read. On Saturdays the Teachers come to our Settlement, when a Meeting is held for their instruction in the subject for the ensuing Lord's-day. They return to their places with the heads of the sermon, and a few remarks printed for their use. We think we are able to discern a decided improvement in our people since the Teachers have thus had weekly instruction given them in the subjects to be brought before their hearers.

An Infant School has been established in our Settlement for all whose parents will provide food; the Committee finding them clothes. The children appear to be very happy, and make considerable progress in what they are taught. A Christian Native, of the name of John Bunyan, takes the general superintendence of the children; but it is also regularly attended to by Mrs. Matthews and Mrs. Puckey.

We are thankful to state that the Rarawa have not joined in the alarming disturbance and open war between Ngapuhi and the British Government. There have been several Meetings of the Chiefs with their tribe, and the most decided attachment to the English Government has been manifested.

Adherence of the Natives to the Government.

In reference to the last subject alluded to in the foregoing Report, Mr. Matthews writes, in a Letter dated March 26, 1845—

On the arrival of the news here, our Chiefs met, and manifested the best feeling toward the Government: There were

present ten Wangaroa Natives, who had come expressly to sound our Natives as to their intentions, and to learn if they would sit still, and not molest their wives and children, in case they should go to fight with the soldiers. I never attended a better Meeting of the kind. Noble told them that it was not the first time he had been kind to Europeans, and it was not the first time Ngapuhi had been unkind. He suggested to all the Chiefs that none should be allowed to go to the Bay at this time, lest they should fall into temptation. To this they all agreed, and although there were two Chiefs who wished to accompany the Wangaroa Natives, they would not allow it.

Evidences of Spiritual Prosperity.

Speaking of the general state of this portion of the Mission, Mr. Matthews remarks in the same Letter—

For the last year, I believe a solid work of piety has been going on among our people. The Means of Grace have been well attended, and the Native Teachers are increasing in Bible knowledge. Sometimes as many as twenty attend on the Saturday to have the subject explained for the ensuing Lord's-day. Mr. Puckey, with his little Press, prints the heads of the subject, and the references to Scripture texts, which is of great value. The Native Teachers are also more attentive to Schools for the children in the villages than they were.

Two baptized Natives have lately died, and left a testimony behind them that they had *tasted that the Lord was gracious*. One was a young man about twenty, who could read well. One day when I visited him he appeared to be dying, and his father was supporting him. I talked for some time without his taking any notice of me. His father observed, "He has not left off praying and reading the Testament." Hearing this, he revived, and asked for his Testament. His father gave it to him. I observed several new strips of paper as marks. Jeremiah, for that was his name, with trembling hands and a faltering tongue, showed me the portions he had been reading in the morning, and said, "I have marked these portions for myself, to meditate upon as I approach death." One was the parable of the Ten Virgins. After this, through the aid of medicines, he was spared three weeks; and his pious friends brought him
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to our Settlement that he might be near us: he died here. The other was an old man, who, although he could not read, had yet well stored his mind with Bible Truths. He was no common Christian for a Native advanced in years. While enjoying good health, he seemed to feed upon the Word of God, and was always ready to converse on the subject of religion. A few days before his death he wished me to talk to him of the resurrection of the body. He observed, "When we plant a potatoe the seed utterly perishes, and the potatoes produced are entirely new: will it be so with our bodies?" I endeavoured to show him the difference according to the Scriptures. The Native Teacher, Meinste Hongi, sitting by, observed to me, "It is quite a pleasure to talk to this sick man." He said he should die on the Lord's-day; and so he did, on the 9th instant. These are some of the pleasing instances we meet with in our labours. May God increase such more and more!

Middle District.

TAURANGA.

Some idea of the state of things in Tauranga and the neighbouring District may be formed from the following Extracts from the Ven. Archd. Brown's Journal.

Decay of Heathen Customs.

Feb. 13, 1844.—To-day I received a Letter from Nuka, requesting boards for a coffin for his aged mother, who died yesterday. "Be kind to me," is his language, "for I have thrown away my native ritenga, and wish my mother to be buried after the custom of the Christians." This shows a yielding in some of the strongest of the Heathen customs—those connected with their dead; and that, too, on the part of a Chief, who from infancy has been a most abject slave of superstition.

Feb. 14.—Nuka sent to request that I would go over and bury his mother. She had not been baptized, and I therefore could not read the Burial Service; but thinking that a large number of Natives might assemble, and thus an opportunity be afforded of addressing them, I proceeded to the Pa. The coffin was followed by 200 Natives, who walked in orderly procession to the grave, at which I addressed them.

Annual Examination of the Schools.

March 8, 1844—To-day we held the Annual Examination of the Tauranga Schools. There were 400 in the various classes, and about the same number of spectators—a decided improvement upon last year's proceedings. The examination was succeeded, as usual, by a feast. The whole day passed pleasantly, and, I should hope, not without profit.

Missionary Tour—Baptisms, &c.

On the 29th of March, Archd. Brown started on a Missionary journey through part of his District. On the 6th of April he reached Te Rakemanuka, one of the Kupenga Pas; and after Service with 45 Natives, in a small Chapel, he records—

I was engaged until a late hour at night in examining the Baptismal Candidates. I was obliged to reject some; yet, considering that they have only been visited twice, by any Missionary, it is remarkable how clear their views of the only way of Salvation, faith in a crucified Redeemer, seem to be. The same observation applies to the Waretī; where, amidst much ignorance, they yet appear to have steered remarkably clear of heretical views. Can we doubt that the Holy Spirit, the great Teacher of the Church, has blessed to their souls the simple reading of the Scriptures, and that they have been enabled, by the aid of that *form of sound words* contained in our admirable Liturgy, to *worship Him who is a Spirit in spirit and in truth?*

On the next day, the Lord's-day, Archd. Brown baptized 16 adults.

Of the next place which he visited, Pupuaruhu, at which he was met by Mr. J. A. Wilson, the Archdeacon writes—

April 11—Having finally examined the Baptismal Candidates, I held Service outside the Chapel, and baptized 159 Adults. There were 800 present professing Christianity, beside 200 of the Roman-Catholic and Heathen party.

April 12—I baptized 39 Infants, and then administered the Lord's Supper to 49 Communicants. We afterward held the annual examination, at which 730 stood up in Classes—a noble show; the greater number of them being readers of the New Testament. The Roman-

Catholic party, having got the Heathen party to join them, drew up in four lines to witness the examination: they muster 200 Natives.

April 13—Before sunrise I assembled about 700 Natives in the Chapel, and held a full Service with them before they separated for their respective homes.

The next day was passed by the Archdeacon at Otamarakou, where he held Service with 50 Natives, and baptized 1 Adult. Of the Roman Catholics he remarks—

I have observed that their Congregations consist, for the most part, of children; but they may form a formidable party in the next generation, unless, when they shall arrive at maturity, they are led to see the errors of Popery—a result more to be hoped for than expected, when we consider the strength of early impressions and education. The Roman-Catholic Priests, in being permitted to baptize the children of Heathen parents, possess a great advantage in adding to the number of their nominal Converts.

On the 15th the Archdeacon reached home.

Conversation of a Native Teacher with a Roman-Catholic Priest.

On the 29th of April Archdeacon Brown left his Station for Auckland, and in the course of his journey arrived at Hanga, at which place he writes—

The Native Teacher left with me to partake of the Lord's Supper on Lord's-day next at Matamata. He mentioned to me that his Pa had lately been visited by two Roman-Catholic Priests, one of whom told him that our Church was wrong, and hence our daily confession "we have erred and strayed from Thy ways like lost Sheep;" which, he added, meant that we had strayed from the true Church, which was the Roman Catholic! The Teacher, however, told him that the confession was of much earlier date than either of the two Churches, and, turning to his Psalter, he read the last verse of the 119th Psalm. The Priest then objected that our Church must be in error because our Ministers married, which the Apostles never did. "That is wrong," replied the Teacher; "for Peter's wife's mother was healed by Jesus Christ of a fever." "Yes," retorted the Priest;

“but John was not married.” “Show me a passage,” said the Teacher in his simplicity, “in which we are told that John was not married. I have shown you one in which it is proved that Peter

was.” The Priest thought proper to decline any further controversy with one whose instruction was simply drawn from the Scriptures, and pursued his journey.

HOME PROCEEDINGS.

Ordination of Missionaries.

THE Rev. Robert James was admitted to Priests' Orders on the 31st of May, by the Lord Bishop of Rochester, on Letters Dimissory from the Lord Bishop of London.

Delivery of Instructions to Missionaries.

On the 1st instant the Instructions of the Committee were delivered by the Clerical Secretary, at the Institution, Islington, to the Rev. Richard L. Allnutt, on occasion of his proceeding to the Madras and South-India Mission; to Mr. Henry Collins, proceeding to the Ceylon Mission; and to the Rev. Robert James and Mrs. James, proceeding to the North-West-America Mission.

The Instructions having been acknowledged by the Missionaries, respectively, the Rev. S. Gobat, Bishop Elect of the Anglican See of Jerusalem, addressed a few words of counsel and encouragement to them; and they were commended in prayer to the care and protection of Almighty God by the Principal of the Institution.

Departure of a Missionary.

The Rev. R. James and Mrs. James embarked at Gravesend, on board the “Prince Rupert,” for York Factory, on their way to Red River, on the 6th instant, and sailed on the following day.

PROCEEDINGS OF ASSOCIATIONS.

Bristol.

Errata — In our Number for last month we stated the Sermons at St. Werburgh's, on the 19th of April, to have been preached by the Rev. Messrs. Griffith and Lifford, and those at St. Matthew's by the Rev. Messrs. Simpson and Mackenzie. The account should have been—

St. Werburgh's, April 19: S., Rev. R. Simpson and Rev. W. B. Mackenzie,	12	0	0
St. Matthew's, April 19: S., Rev. T. Griffith and Rev. J. B. Clifford.	33	7	1

Buckinghamshire.

Hulcott, May: M.	3	4	6
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Cambridgeshire.

Cambridge, May 10: S.:			
St. Benedict's, Rev. H. W. Fox	10	0	0
Christ Church: Rev. J. H. Titcomb,	10	0	0
Rev. H. W. Fox	7	11	5

St. Mary-the-Great, Lord Bishop of Chester	about	25	0	0
St. Michael's: Rev. J. Ridgeway,	about	15	0	0
Rev. J. Venn	12	3	7	
St. Paul's: Rev. H. Cotterill	9	12	6	
Rev. J. Ridgeway	4	4	4	
Trinity, Rev. J. Venn	about	24	0	0
Ditto, May 11: M., Town Hall:				
Morning, Rev. Dr. Lee, Chn.	10	13	6	
Evening	16	16	3	
Haddenham, May 13: M., Rev. S. Banks, Chn.	about	3	0	0
Haslingfield, May 8: M., Rev. W. Clark, Chn.	12	2	0	
Linton, May 12: M., Rev. W. Brett, Chn.	13	15	8	
<i>Cheshire.</i>				
Wilmslow, May 18: M., The Rector, Chn.	2	18	0	
<i>Cornwall.</i>				
Camborne, May 15: M., Rev. H. Rogers, Chn.	2	18	8	
Ditto, May 17: S., Rev. B. W. Savile	4	0	0	
Crowan, May 14: M., Rev. J. W. Johns, Chn. (Formation of Association)	2	17	0	
Ditto, May 17: S., Rev. J. Punnett	3	0	0	
St. Erth, May 22: M., Rev. J. Punnett, Chn.	3	7	8	
Ditto, May 24: S., Rev. J. Punnett	not known			
Gwynear, May 17: S., Rev. B. W. Savile	1	8	8	
Helston, May 25: M., Rev. H. Mann, Chn.	2	18	10	
St. Just, May 27: S., Rev. B. W. Savile	2	10	1	
St. Keverne, May 24: S., Rev. B. W. Savile	3	5	2	
St. Martin, May 24: S., Rev. B. W. Savile	2	7	1	
Mawgan, May 24: S., Rev. B. W. Savile	2	2	1	
Ditto, May 26: M., Rev. H. Mann, Chn.	4	14	10	
Penzance, May 18: M., E. Bolitho, Esq., Chn.	19	0	8	
Redruth, May 12: M., Rev. W. Stother, Chn.	8	15	10	
Ditto, May 17: S., Rev. B. W. Savile	3	5	0	
Sancreed, May 19: M., Rev. H. Comyn, Chn.	8	5	10	
Tregony, May 29: M., Rev. J. Brown, Chn.	1	3	6	
Truro, May 28: M., Rev. Dr. Taneock, Chn.:				
Morning	6	12	0	
Evening	2	17	5	
Tucking Mill, May 10: S., Rev. J. Punnett	5	1	2	
Ditto, May 13: M., Rev. E. Crow, Chn. (Formation of Association)	7	17	2	
<i>Derbyshire.</i>				
Ashbourne, May 29: M., Archd. Shirley, Chn.	24	3	0	
Belper, May 27: M., Rev. R. Hey, Chn.	8	3	2	
Chapel-en-le-Frith, May 31: S. (2), Rev. J. Johnson	9	9	7	
Ditto, June 2: M., Rev. G. Hall, Chn.	5	4	11	
Chesterfield, May 22: M., Rev. T. Hill, Chn.	17	7	1	

Chessterfield, May 24: S., Rev. E. Roberts:	
Parish Church (2).....	24 8 6
Trinity Church.....	6 11 8
Derby, May 24: S.: All Saints'.....	14 12 0
St. John's and St. Alkmund's.....	32 6 0
Trinity.....	12 12 0
St. Werburgh's.....	22 15 0
Christ Church.....	5 18 9
St. Michael's.....	2 4 6
Ditto, May 28: M.:	
Rev. E. Lillingstone, Chn.....	50 11 3
W. L. Newton, Esq., Chn.....	6 8 3
Fyam, June 4: M., Rev. J. Casson, Chn. 4 0 4	
Hayfield, May 31: S., Rev. J. Johnson.. 2 10 6	
Ookbrook, May 26: M., Rev. S. Hey, Chn. 22 16 2	
Stoney Middleton, June 3: M., Rev. U. Smith, Chn..... 1 1 1	
Tideswell, June 1: M., Rev. G. Hall, Chn..... 5 4 11	

Dorsetshire.

Cheselbourne, June: S., Parish Church, Rev. S. W. Hanna..... 8 0 0	
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Essex.

Chelmsford, June 15: M., Rev. J. Sheppard, Chn..... 10 2 3	
Epping, June 7: S., Rev. T. Bartlett... 11 3 0	
Maldon, June 9: M., The Mayor, Chn.. 5 3 0	
Rochford, June 10: M..... 3 8 10	
S., Rev. G. H. Vachell, 3 14 6	
Fyfield, June 12: M., Rev. H. Gibson, Chn..... 2 0 0	
Whitford, June 14: S., Rev. T. Bartlett, 2 11 0	
Witham, June 11: M., Rev. J. Bramston, Chn..... 3 15 0	

Gloucestershire.

Alderton, May 17: S., Rev. B. Hepworth, 2 11 11	
Gretton, May 17: S., Rev. R. Hepworth, 10 9	
Tewkesbury, May 17: S.:	
Abbey Church, Rev. C. G. Davies and Rev. E. W. Foley.....	8 18 6
Trinity Church, ditto.....	29 18 10
Ditto, May 19: M., Rev. C. G. Davies, Chn..... 39 16 4	
Winchcomb, May 17: S., Rev. R. Hepworth..... 3 14 3	
Ditto, May 20: M., Rev. J. R. Harvey, Chn..... 2 2 0	

Lancashire.

Liverpool, May 17: S.:	
St. Anne's, Great Richmond Street, Rev. Robert Davies.....	5 0 4
St. Andrew's, Shaw Street, Rev. H. Jones and Rev. R. Davies.....	07 0 0
St. Augustine's, Shaw Street, Rev. R. Davies.....	31 3 7
St. Bride's, Peroy Street, Rev. G. Hazlewood and Rev. J. H. Stewart.....	48 6 3
St. Barnabas', Parliament Street, Rev. J. Hughes.....	14 5 3
St. Bartholomew's, Rev. D. James... 10 14 6	
Christ Church, Rev. J. Hughes.....	20 0 0
St. Clement's, Windsor, Rev. F. Parry and Rev. G. Hazlewood, 24 10 0	
St. George's, Everton, Rev. W. W. Ewbank and Rev. J. H. Bernau, 95 0 0	
Everton Chapel, Rev. A. R. Lloyd and Rev. H. W. Beckwith.....	3 0 0
St. John's, Rev. H. Hampton.....	20 17 0
St. Jude's (2), Rev. H. M'Neile.....	109 2 8

St. John the Baptist's, Rev. H. Carpenter and Rev. F. Patry..... 18 1 5	
St. James's, Parliament Street, Rev. J. Cordeaux & Rev. H. Hampton, 31 0 0	
St. Luke's, Rev. J. Groom..... 11 2 7	
Mariners' Church, Rev. W. R. Hunt and Rev. W. Maynard..... 5 7 6	
St. Mark's, Rev. B. A. Marshall and Rev. W. W. Ewbank..... 28 19 2	
St. Matthew's, Rev. _____ and Rev. W. R. Hunt..... 3 7 6	
St. Paul's, Rev. C. Heaketh..... 5 13 8	
St. Saviour's, Rev. T. C. Cowan..... 11 4 0	
St. Silas', Pembroke Place, Rev. C. Heaketh..... 21 6 4	
St. Thomas's, Toxteth Park, Rev. W. Butler..... 4 14 6	
St. Anne's, Aigburth, Rev. F. Ould, 30 0 0	
St. Anne's, Old Swan, Rev. T. Gardner (moiety) 5 6 0	
St. Thomas's, Seaforth, Rev. J. H. Bernau..... 39 0 0	
Christ Church, Waterloo, Rev. _____ 7 8 7	
Wavertree Chapel, Rev. S. Fenton.. 3 5 8	
Ditto, May 18: M., Rev. Chan. Raikes, Chn.:	
Morning.....	25 3 5
Evening.....	48 9 10
Ditto, May 18: S., St. Paul's, Rev. J. Hughes, in Welsh..... 4 15 6	
May 21: S., St. Mark's, Juvenile Association, Rev. H. Stowell.. 6 15 5	
May 24: S., St. Mary's, Edgehill, Rev. J. Hughes..... 84 0 0	
May 29: S., St. Michael's, Rev. F. Close, Young Men's Association, 40 11 0	
St. David's, S., in Welsh..... 2 13 7	

Leicestershire.

Ashby-de-la-Zouch, May 29: M., Rev. M. Vavasour, Chn..... 15 12 2	
Ditto, May 31: S., Rev. J. W. Weeks... 20 0 0	
Claybrook, May 26: M., Rev. B. H. Johnson, Chn..... 1 4 8	
Castle Donnington, May 15: M., Rev. J. Dalby, Chn..... 6 0 8	
Great Glen, May 24: S., Rev. W. Hill.. 5 13 0	
Hinckley, May 26: M., Rev. J. Bickersteth, Chn..... 6 9 6	
Leicester, May 24: S.:	
St. Mary's: Rev. E. Pizey.....	15 16 8
Rev. — Owen.....	8 2 7
Trinity: Rev. W. Hill.....	14 14 8
Rev. E. Pizey.....	9 18 0
Loughborough, May 10: S., Parish Church, Rev. H. Powell:	
Morning.....	14 0 8
Evening.....	5 0 2
Ditto, May 11: M.:	
Rev. S. V. Dashwood, Chn.....	10 14 0
Rev. — Hutton, Chn.....	5 7 11
Lutterworth, May 25: M., Rev. B. H. Johnson, Chn..... 6 4 5	
Ditto, May 27: M.:	
J. Hodgson, Esq., Chn.....	11 9 4
Rev. C. Vaughan, Chn.....	8 6 9
Quorndon, May 12: M., Rev. R. Stammers, Chn..... 2 15 4	
Ravenstone, May 30: M., Rev. G. Prickett, Chn..... 6 2 0	
Rempston, May 17: S., Rev. B. Meek.. 4 12 6	
Stathern, May 10: S., Rev. — Neale and Rev. H. Powell..... 9 7 11	

Stephad, May 14: M., Rev. J. H. Ed-
 milton, Chn. 1 10 0
 Sutton, May 12: M., Rev. R. Mook, Chn. 1 10 0
 Wigston, May 24: S., Rev. E. Pizey ... 4 13 6

Middlesex.

Fulham, May 24: S., St. Mary's, Rev. E.
 Auriol and Rev. S. Byers 35 18 0
 Ditto, May 25: M., St. Mary's, Rev. S.
 Byers, Chn. 5 17 9
 Hackney, May 28: M., Earl of Chiches-
 ter, Chn. 16 7 10
 All Saints', Battle Bridge, June 1: M.,
 Rev. F. C. Wilson, Chn. 2 1 6
 St. James's, Islington, June 9: M., Rev.
 W. B. Mackenzie, Chn. about 3 0 0
 Whitechapel, May 28: Juv. M., Rev. W.
 W. Champneys, Chn. 9 10 0

Nottinghamshire.

Lanham, May 26: M., Rev. C. Mayo,
 Chn. 4 10 0
 Leake, May 15: M., Rev. J. Bateman,
 Chn. no Coll.
 Ditto, May 17: S., Rev. J. Bateman.
 Nottingham, May 26: Juv. M., Rev. J.
 W. Brooks, Chn. 4 0 6
 Oldcotes, May 28: M., Rev. C. E.
 Rodgers, Chn. 2 8 6
 Rampton, May 26: M., Rev. C. Eyre,
 Chn. 4 2 0
 Sturton, May 27: M., Rev. St. G. Kirke,
 Chn. 4 4 0

Oxfordshire.

Bicester, May 31: S., Rev. T. Morthmer
 and Rev. W. K. Fremantle ... 13 0 0
 Ditto, June 1: M. (2), The Vicar, Chn. ... 5 6 6

Somersetshire.

West Camel, May 25: M., C. A. Moody,
 Esq., Chn. 8 10 0
 Chilcompton, May 29: M., Rev. T. Hors-
 ford, Chn. 2 15 4
 Crewkerne, June 8: M., Rev. R. Lowe,
 Chn. 4 9 10
 Curry Rivell, May 10: M., Rev. H. Ro-
 berts, Chn. 5 0 9
 Ilminster, June 7: S., Rev. J. T. John-
 ston. 6 8 0
 Ditto, June 9: M., Rev. J. H. Males,
 Chn. 6 12 1
 Long Sutton, May 11: M., Rev. E. N.
 Henning, Chn. 1 16 1
 Martock, May 24: S., Rev. J. T. Johnston,
 Ditto, May 27: M., T. Wood, Esq., Chn. 4 6 9
 South Petherton, June 7: S., Rev. J. T.
 Johnston. 7 12 8
 Somerton, June 12: M., C. A. Moody,
 Esq., Chn. 4 11 6
 Wineanton, May 28: M., R. Masseter,
 Esq., Chn. 7 7 8
 Yeovil, May 24: S., Rev. G. Cubitt and
 Rev. J. T. Johnston. 5 0 0
 Ditto, May 26: M.: Rev. R. Phelps, Chn. 5 0 0
 Rev. T. Hare, Chn. ... 4 3 7

Staffordshire.

Uttoxeter, May 25: M., S. Evans, Esq.
 M.P., Chn. 20 0 0
 Yoxall, May 27: M., Rev. P. Maitland,
 Chn. 23 2 8

Surrey.

Cheam, May 31: S., Rev. H. W. Fox ... 17 7 8

Cheam, June 2: M., Bishop of Win-
 chester, Chn. 27 11 0
 Richmond, June 14: S., St. John's, Rev.
 S. W. Hanna. 7 7 3

Warwickshire.

Aleester, June 1: M., Rev. T. Boulbee,
 Chn. 2 15 2
 Birmingham, May 24: S.:
 St. George's, Rev. H. W. Fox and
 Rev. J. Garbett 28 15 2
 St. Thomas's, Rev. S. Gedge & Rev.
 H. W. Fox 26 6 0
 Magdalen Chapel, Rev. E. Bird and
 Rev. J. Biland 10 0 0
 St. George's, Edgbaston, Rev. A.
 Boyd and Rev. M. A. Collinson, 28 5 0
 St. Philip's, Rev. A. Boyd 16 12 10
 Ditto, May 25: M., Town Hall, Ven.
 Archd. Spooner, Chn. 62 11 6
 Juv. M., Christ Church School-room,
 Rev. G. Lea, Chn. (China Fund) 8 15 9
 Cleve, Prior's, May 31: S., Rev. J. T.
 Johnston. 2 15 4
 Pillerton, June 4: M., Rev. H. Mills, Chn. 2 7 4
 Salford, May 31: S., Rev. J. T. Johnston, 3 16 6
 Salford and Bidford, June 1: M., Bid-
 ford, Rev. T. Boulbee, Chn. 6 1 8
 Stratford-on-Avon, June 3: S., Guild
 Chapel, Rev. J. T. Johnston. 7 2 10
 Ditto, June 3: M., Rev. F. F. Knottes-
 ford, Chn. 14 8 6

Wiltshire.

Batford St. Martin, Two Half-yearly M. 6 13 10

Worcestershire.

Bengeworth, June 14: S., Rev. R. G. L.
 Blenkinsopp. 3 13 6
 Bewdley, May 24: S. (2), Rev. H. Powell, 30 12 9
 Ditto, May 25: M., Rev. J. Cawood, Chn. 10 10 0
 Little Comberton, May 17: S., Rev. A. G.
 Cornwall. about 5 0 0
 Elmley Castle, May 17: S., Rev. A. G.
 Cornwall 1 17 6
 Evesham, June 14: S., Rev. R. G. L.
 Blenkinsopp. 5 13 8
 Ditto, June 15: M., Rev. J. Shaw, Chn. 2 9 9
 Perahore, May 17: S., Rev. A. G. Corn-
 wall 8 15 6
 Ditto, May 18: M., Rev. J. Foley, Chn. 8 10 0

Yorkshire.

Aike, May 31: S. 1 0 0
 Almondbury, May 24: S., Rev. J. G. Lincke, 2 3 1
 Ditto, May 27: M., Rev. L. Jones, Chn. 1 7 1
 Arkenale, June 7: S., Rev. T. Shann. ... 1 11 6
 Aysgarth, June 11: M., Rev. J. Wynne,
 Chn. 8 5 3
 Badsworth, June 9: M., Rev. W. New-
 man, Chn. 7 7 7
 Batley Car, May 20: M., Rev. W. King,
 Chn. 4 2 1
 Bawtry, June 5: M., Chn. not known. ... 4 16 5
 Beverley, May 17: S. (2), Rev. V. Green, 18 11 0
 Ditto, May 22: M., J. C. Hudson, Esq.,
 Chn. 18 7 5
 Birkenshaw, May 24: S., Rev. E. J.
 Smith and Rev. J. Johnson 6 17 11
 Birstal, May 24: S., Parish Church,
 Rev. J. Johnson and Rev. W. Heald, 22 13 6
 Boroughbridge, June 7: S., Rev. T. Shann, 1 14 8
 Ditto, June 11: M., The Incumbent, Chn. 2 13 1

Bridlington, June 9: <i>M.</i> , T. Paicckett, Esq., Chn.	2 11 9	Holy Trinity: Rev. J. Garrett.....	5 15 0
Brighouse, May 19: <i>M.</i> , Rev. J. Phillips, Chn.	5 19 2	Rev. T. S. Bonnin..	12 13 1
North Cave, May 22: <i>M.</i> , The Vicar, Chn.	5 4 0	St. Peter's, Drypool: Rev. T. Morton,	9 4 4
Copgrove, June 7: <i>S.</i> , Rev. J. H. Mitchell,	2 2 3	Rev. H. Powell,	6 3 8
Ditto, June 10: <i>M.</i> , The Rector, Chn.	4 16 6	Sculcoates: Rev. B. K. Bailey.....	4 7 8
Cottingham, May 17: <i>M.</i> , A. Terry, Esq., Chn.	14 3 10	St. Mark's: Rev. H. Ward.....	3 12 10
Crossland, May 27: <i>M.</i> , Rev. G. Hough, Chn.	8 8 0	Rev. H. W. Kemp.....	3 7 2
Darfield, June 8: <i>M.</i> , Rev. B. Charlesworth, Chn.	17 0 0	St. Stephen's: Rev. H. Powell.....	9 0 0
Dewsbury, June 10: <i>M.</i> , Rev. T. Allbutt, Chn.	5 10 0	Rev. J. Deck.....	6 0 0
Denby, June 3: <i>M.</i> , Rev. R. Collins, Chn.	1 6 0	Mariners' Church: Rev. W. Knight,	3 18 0
Easingwold, May 28: <i>M.</i> , The Vicar, Chn.	3 16 0	Rev. G. Bugg..	4 2 0
Ecclesall, May 17: <i>S.</i> , Rev. J. Johnson,	19 14 6	Ditto, May 18: <i>M.</i> : Morning.....	19 2 2
Ditto, May 22: <i>M.</i> , H. Greaves, Esq., Chn.	31 4 9	Evening.....	49 13 1
Flugall, June 7: <i>S.</i> , Rev. J. Johnson.....	4 11 4	Ditto, May 19: <i>S.</i> , St. John's, Rev. J. Ridgeway, China Fund.....	28 9 5
Finningley, June 4: <i>M.</i> , Rev. G. H. Woodhouse, Chn.	4 3 7	Kirby Hill, June 12: <i>M.</i> , Rev. J. Close, Chn.	not known
Ganton, June 7: <i>S.</i> , Rev. B. G. L. Blenkinsopp.....	4 2 8	Kirkburton, May 24: <i>S.</i> , Rev. J. Hughes and Rev. B. Collins.....	6 17 6
Gateforth, June 11: <i>M.</i> , Rev. T. Green, Chn.	12 12 8	Ditto, May 28: <i>M.</i> , Rev. R. Collins, Chn.	6 4 0
Goldborough, June 9: <i>M.</i> , Rev. A. Attwood, Chn.		Kirby Ravensworth, June 7: <i>S.</i> , Rev. S. F. Surtees.....	1 12 1
Halifax, May 17: <i>S.</i> :		Kirkstall, May 24: <i>S.</i> , Rev. F. Rogers, not known	
Pariah Church, Rev. W. H. Bathurst and Ven. Archd. Musgrave ..	39 16 8	Knarborough, June 7: <i>S.</i> (2), Rev. G. Hodgson.....	24 3 8
St. James's, Rev. W. H. Bathurst and Rev. J. G. Lincke.....	25 13 0	Ditto, June 9: <i>M.</i> , The Vicar, Chn.	4 15 10
Ditto: <i>M.</i> , Ven. Archd. Musgrave, Chn.	13 10 0	<i>Juv. M.</i>	2 4 2
May 20.....	6 3 0	Knottingley, June 10: <i>M.</i> , Rev. R. Stainforth, Chn.	10 13 1
May 21: Evening.....	6 3 0	Leeds, May 24: <i>S.</i> :	
Hampthwaite, June 12: <i>M.</i> , The Vicar, Chn.	8 14 2	Christ Church, Rev. J. Ridgeway..	6 11 6
Hawes, June 10: <i>M.</i> , Rev. — Howell, Chn.	4 17 6	St. George's, Rev. J. Ridgeway.....	38 12 6
Heath, June 12: <i>M.</i> , Rev. J. Pullein, Chn.	3 14 1	St. Andrew's, Rev. J. Knight.....	11 3 10
Hedon, May 24: <i>S.</i> , Rev. J. Scott.....	3 4 4	Ditto, May 27: <i>M.</i> , W. Hey, Esq., Chn.	19 17 6
Hessle, May 17: <i>S.</i> , Rev. T. S. Bonnin..	12 12 0	Lockwood, May 28: <i>M.</i> , Rev. H. Windsor, Chn.	10 12 0
Ditto, May 19: <i>S.</i> , Rev. H. Powell.....	5 2 1	Luddenden, May 17: <i>S.</i> , Rev. J. G. Lincke, ..	3 0 6
Holmfirth, May 24: <i>S.</i> , Rev. G. H. Woodhouse.....	not known	Ditto, May 20: <i>M.</i> , Rev. J. Nelson, Chn.	2 0 0
Honley, May 24: <i>S.</i> , Rev. G. H. Woodhouse.....	20 10 0	Masham, June 7: <i>S.</i> , Rev. T. Riddell ..	3 10 0
High Hoyland, June 2: <i>M.</i> , Rev. C. Sangster, Chn.	3 10 11	Ditto, June 12: <i>M.</i> , The Vicar, Chn.	4 0 0
Huddersfield, May 24: <i>S.</i> :		Middleham, June 9: <i>M.</i> (2), Rev. W. Attill, Chn.	16 10 5
Pariah Church, Rev. J. S. Upton and Rev. J. Hough.....	23 14 0	Milns Bridge, May 24: <i>S.</i> , Rev. G. H. Woodhouse.....	4 11 4
St. Paul's, Rev. R. Collins and Rev. J. S. Upton.....	11 12 1	Ditto, May 29: <i>M.</i> , Rev. J. Richardson, Chn.	5 2 0
Ditto, May 25: <i>M.</i> , J. C. Laycock, Esq., Chn.	12 0 0	Meltham Mills, May 24: <i>S.</i> , Rev. J. G. Lincke.....	9 0 0
Hunmanby, June 7: <i>S.</i> , Rev. R. G. L. Blenkinsopp.....	5 17 8	Southwram, May 17: <i>S.</i> , Rev. J. Gratrix.....	3 0 0
Ditto, June 8: <i>M.</i> , Rev. R. M. Taylor, Chn.	3 11 0	Ossett, June 1: <i>M.</i> , Rev. O. L. Collins, Chn.	2 17 11
Huntington, May 17: <i>S.</i> , Rev. G. Hodgson,	2 5 6	Pitsmoor, May 21: <i>M.</i> , Rev. W. H. Vale, Chn.	8 13 0
Kingeton-upon-Hull, May 17: <i>S.</i> :		Pontefract, May 28: <i>M.</i> , The Vicar, Chn.	11 1 9
St. John's: Rev. J. Ridgeway.....	42 1 5	Ditto, <i>Juv. M.</i>	6 5 0
Rev. H. Powell.....	13 15 2	Preston, May 24: <i>S.</i> , Rev. J. Scott.....	2 0 6
Christ Church: Rev. J. King.....	31 0 10	Richmond, June 7: <i>S.</i> :	
Rev. J. Garrett.....	23 1 0	Parish Church: Rev. W. Hill.....	7 14 0
St. James's, Rev. G. M. Carrick and Rev. J. Ridgeway.....	44 9 2	The Rector.....	8 1 0
St. Mary's: Rev. J. Garrett.....	16 16 0	Trinity Church: Rev. J. Close.....	19 10 0
Rev. J. Scott.....	18 18 6	Rev. W. Hill.....	2 3 6
		Ditto, June 8: <i>M.</i> , The Rector, Chn.	8 0 0
		Ditto, June 9: <i>Juv. M.</i>	1 6 8
		Rotherham, May 17: <i>S.</i> (2), Rev. R. Collins.....	20 0 10
		Ditto, May 19: <i>M.</i> , G. W. Chambers, Esq., Chn.	6 0 0
		Roundhay, May 24: <i>S.</i> , Rev. J. Knight, not known	
		Sand-Hutton, May 31: <i>S.</i> , Rev. G. Hodgson.....	23 1 0
		Sheffield, May 17: <i>S.</i> :	
		St. Paul's, Rev. J. Johnson.....	24 14 6

1846.] HOME PROCEEDINGS.—RECENT INTEL.—CONTRIBUTION LIST. 143

Parish Church, Rev. J. Johnson ...	20 0 0	St. John's, Rev. J. W. Weeks and	
St. James's, Rev. W. Tait.....	18 15 7	Rev. Dr. Senior.....	6 16 1
St. George's, Rev. W. Tait.....	26 0 0	Welton, May 20: <i>M.</i>	11 7 0
Ditto, May 18: <i>M.</i> : Rev. Dr. Sutton, Chn.	20 17 9	Whitechapel, May 24: <i>S.</i> , Rev. J. Johnson,	5 2 6
Rev. J. Knight, Chn.	7 4 11	East Witton, June 7: <i>S.</i> , Rev. J. Johnson,	1 13 5
Silkstone, June 7: <i>S.</i> , Rev. R. E.		West Witton, June 7: <i>S.</i> , Rev. J. Johnson,	10 10 8
Roberts.....	not known	Woodhouse, May 26: <i>M.</i> , Rev. J. W.	
Ditto, June 11: <i>M.</i> , Rev. H. Hodgkin-		Grane, Chn.....	2 0 0
son, Chn.....	2 2 8	Woodmansey, May 17: <i>S.</i> , Rev. I. Brit-	
Sowerby Bridge, Lecture, Rev. J. G.		tain.....	2 0 0
Lincke.....	6 0 0	York, May 24: <i>S.</i> :	
Ditto, May 18: <i>M.</i> , Rev. C. Rodgers, Chn.	4 0 0	St. Saviour's: Rev. F. Close.....	18 0 0
Stanley, June 7: <i>S.</i> , Rev. T. Kilby.....	1 9 7	Rev. G. Hodgson.....	8 5 4
Tadcaster, May 24: <i>S.</i> (2), Rev. J. J.		All Saints': Rev. H. Raikes.....	15 3 3
Reynolds.....	20 5 0	Rev. J. H. Bernau.....	13 2 6
Ditto, May 25: <i>M.</i> , The Vlear, Chn.....	14 15 9	St. Martin's: Rev. J. H. Bernau.....	8 6 3
Thorgumbald, May 24: <i>S.</i> , Rev. J.		Rev. H. Raikes.....	13 5 2
Scott.....	1 4 2	Holy Trinity, Rev. C. Rose.....	7 7 0
Tickton, May 17: <i>S.</i> , Rev. I. Brittain.....	2 0 0	St. Cruz, Rev. F. Close.....	16 6 6
Tinsley, May 18: <i>M.</i> , Rev. J. Reece, Chn.	4 0 0	St. Helen's, Rev. C. J. Camidge.....	5 0 5
Wadsley, May 17: <i>M.</i> , H. Greaves, Esq.,		Ditto, May 26: <i>M.</i> , W. Gray, Esq., Chn.:	
Chn.....	6 3 3	Morning.....	44 19 10
Wakefield, June 7: <i>S.</i> :		Evening.....	21 12 8
Holy Trinity, Rev. W. Tait and Rev.		Ditto, May 27: <i>S.</i> , All Saints', Rev. F.	
J. W. Weeks.....	20 6 7	Close.....	34 16 2

RECENT INTELLIGENCE.

West-Africa Mission—Mr. F. W. H. Davies, in a Letter dated Freetown, March 27, 1846, informs us of his safe arrival at Sierra Leone on the 21st of that month. Mr. Davies also communicates the afflictive intelligence of the death of Mrs. Schmid, on the 9th of March, of fever. Mr. Parkin and Mrs. Ehemann had been ill of fever; but were convalescent.

The Rev. C. F. Schlenker left Sierra Leone on the 15th of April, on account of ill health; and arrived at Portsmouth on the 11th instant.

Calcutta and North-India Mission—The Rev. F. A. Kreiss left Calcutta on the 13th of January, on account of the failure of his health; and arrived at Liverpool on the 12th instant.

Madras and South-India Mission—The Rev. Joseph Peet, Mrs. Peet, and family, left Cochin on the 26th of January, in consequence of ill health; and arrived at Dartmouth on the 8th instant.

Jamaica Mission—The Rev. F. Redford embarked at Black River, Jamaica, on the 11th of April, on account of ill health; and arrived in London on the 12th inst.

Contribution List,

From May 16th to June 15th, 1846.

City-of-London Auxiliary:		Buckinghamshire: Brill.....	15 0
Farringdon Without.....	1 1 0	Buckingham & its Vicinity:	
ASSOCIATIONS IN AND NEAR LONDON.		Swanbourne.....	3 8 2
Bayswater Chapel.....	50 0 0	Winslow.....	4 14 2
Bethnal Green: St. Jude's.....	1 1 5	Wendover & Little Kimble,	16 0 0
Camberwell and its Vicinity.....	76 13 9	Weston Turville.....	3 17 6
Chelsea: Park Chapel.....	20 0 0		28 14 10
Episcopal Chapel, Gray's-Inn Road.....	11 6 8	Cambridgeshire: Wicken.....	2 12 7
Islington.....	687 0 3	Derbyshire:	
North-East London.....	134 8 7	South Derbyshire.....	206 16 1
Peckham and East Dalwich.....	15 8 10	Chesterfield and North Der-	
St. George's, Bloomsbury.....	38 12 6	byshire.....	48 16 4
ASSOCIATIONS OUT OF LONDON.			255 12 5
Bedfordshire: Woburn.....	37 15 0	Dorsetshire: Dorchester and	
Berkshire.....	50 0 0	South Dorset: Melcombe	
Newbury.....	20 0 0	Horsey and Cheselbourne:	
	70 0 0	Cheselbourne.....	8 0 0
Bristol.....	630 0 0	Wimborne and East Dorset:	
		Blandford.....	21 0 0
		Poole.....	25 0 0
			54 0 0

Durham: Darlington.....	56	9	10	Yorkshire: Bradford.....	135	8	11
Durham.....	30	0	0	Darfield, Wombwell, and			
				Ardsley.....	17	0	0
Gloucestershire: Tewkesbury.....	109	16	3	Felkirk.....	20	0	0
Hampshire: Channel Islands: Guernsey, 10	0	0		Halifax.....	100	0	0
Herefordshire:				Richmond.....	36	3	6
City and County of Hereford.....	100	0	0	Ripon.....	15	0	0
Kent: Blackheath.....	60	0	0				222 8 5
Lancashire:				Glamorganshire:			
Lancaster and North Lan-				Cardiff & its Vicinity.....	77	14	3
cashire: Yealand Conyers, 0	5	4		Gowbridge.....	13	3	0
Manchester and East Lan-							20 17 3
cashire.....	340	0	0	Edinburgh Auxiliary: Stirling.....			2 6 6
Heapey.....	2	16	4	Hibernian Auxiliary: Middletown.....			6 2 0
			352 1 8				
Leicestershire:				COLLECTIONS.			
Asby-de-la-Zouch and Ravenstone, 44	0	2		Humphreys, Mary A., Zion College, Mis-			
Lincolnshire: Spilsby.....	25	15	8	sion Box.....			14 7
Middlesex: Harrow.....	10	0	10	Prier, Miss M., Newington Causeway..			1 6 6
Great Stanmore.....	5	0	0				
			15 0 10	BENEFACTIONS.			
Monmouthshire: Abergavenny, 53	14	6		Anonymous, by the Bishop of London,			5 0 0
Newport.....	62	18	4	Anonymous.....			5 0 0
			116 13 10	B. W.....			15 0 0
Norfolk: Norfolk & Norwich:				C. Y., by "Record" Newspaper.....			5 0 0
Aldeby.....	2	10	0	E. F., by ditto.....			20 0 0
Walsingham.....	2	4	2	Fordyce, Major.....			15 0 0
			4 14 2	I. E. M., by the Hon. Capt. F. Maude, R.N.			10 0 0
Northamptonshire: Roade... 2	14	10		Margoty, the late Capt., by Mrs. Margoty,			21 6 0
Kettering & Neighbourhood, 4	4			Mills, S. Esq.....			5 0 0
Laxton.....	4	3	6				
Naseby.....	31	0	0	FOREIGN CONTRIBUTIONS.			
			38 2 8	West Indies: Nevis.....			10 0 0
Nottinghamshire: Harworth: Bawtry. .	4	14	6	France: Pau, Bessès Pyrénées.....			15 0 0
Oxfordshire:				Italy: Florence.....			29 18 4
Henley-on-Thames.....	8	5	3	CHINA FUND.			
Nuffield.....	5	0	0	T. P., by "Record" Newspaper.....			20 0 0
			13 5 3	Oxfordshire:			
Somersetshire: Queen Camel,				Banbury and North Oxfordshire:			
West Camel and Vicinity, 23	19	3		South Banbury.....			49 0 0
Wellington.....	61	17	11				
Yeovil.....	89	0	0	LEGACIES.			
			170 17 2	Armishaw, Mr. W., late of Etwell, Der-			
Staffordshire:				byshire: Exors., Messrs. W. Osborge			
South Staffordshire:				and H. Edwards, (100 <i>l.</i> less duty and			
Willenhall.....	23	4	2	charges.).....			88 15 6
Stafford.....	150	0	0	Bray, Miss A., late of Donisthorpe, Lei-			
Tutbury.....	12	9	11	cestershire: Exors. and Extrixes,			
			125 14 1	Rev. F. Jickling and Emily, his wife,			
Suffolk:				and A. H. Pears, Esq., and Elizabeth,			
West Suffolk: Stoke-by-Clare.....	4	10	0	his wife, (50 <i>l.</i> less duty).....			45 0 0
Surrey: Carshalton.....	23	17	0	Crakelt, Rev. I., late of Skelton, near			
Cheam.....	104	6	2	Ripon: Exors., T. Thompson, Esq.			
Epsom.....	36	16	0	and Dr. T. Thompson.....			10 9 0
Godstone.....	36	0	0	Harding, W. Waldron, Esq., late of			
Belgate: Ectoworth.....	5	13	2	Popham, Hampshire: Exors. F. W.			
Richmond.....	10	0	0	Digweed and C. Bailey, Esqs. (1000 <i>l.</i>			
Tooting.....	10	0	0	Consols 3 per Cent., at 95½ = 950 <i>l.</i> 5 <i>s.</i>			960 12 6
			231 12 4	Baper, Miss T., late of York: Exor.,			
Warwickshire: Rugby.....	77	17	6	Rev. J. Green.....			5 5 9
Westmoreland: Barton and Holme. .	15	0	0	Weybridge, Mrs. M., late of Stamford			
Wiltshire: Melksham, Shaw, & Seend,				Hill, Middlesex: Exors. T. W. Browne,			
Worcestershire: Bewdley.....	41	4	4	Esq. and Rev. T. Ferris (1000 <i>l.</i> less duty)			900 0 0
Evesham: Perahore.	29	11	5				
			70 15 0				

The Committee also thankfully acknowledge the receipt of a Parcel of Books from a Lady, Wandsworth Common, by Rev. E. Whitley; a Band-box and Parcel of Clothing, &c., from Mrs. Cunningham, Harrow, for Abbeokuta; two Parcels of Clothing from Tiverton, by Mrs. K. Brewin; a Parcel of Baby and other Clothes from Mrs. F. Bevan, Carleton Bode; for the Krishnahar Schools, a Box of Work from Mrs. Cookealey, Bungay, and a Box of Fancy Articles by Mr. B. Daly, Dublin; and, in March last, for Schools at Sierra Leone, a Box of Children's Apparel from Mrs. Hey and other Ladies at Ockbrook.

Church Missionary Record.

No. 7.]

JULY, 1846.

[VOL. XVII.]

BOMBAY AND WESTERN-INDIA MISSION.

Symptoms of Spiritual Life in this Mission.

THE account of this Mission is continued from page 16 of our Number for January last. From the details presented to our readers on that occasion, they will have perceived that the work in this part of India has assumed a more hopeful aspect. This appears, not only from the manifest progress of Divine Truth, and the additions that have been made to the Native Church at Nassuck; but also from the attention which has been aroused, and the opposition which has been excited. It is remarked by the Rev. W. K. Fletcher, Secretary to the Bombay Corresponding Committee, in a Letter dated January 15, 1846—

There is now good reason to believe that the conflict with spiritual wickedness has actually commenced in this country, and particularly in Bombay; that the *vis inertiae* of the Hindoos has been overcome; that they are awakening to the importance of the claim of Christianity to be "the only Religion that comes from God." This is evinced by the constant attacks on our holy faith by the Native Press; by the formation of infidel clubs of Hindoo youths; and by the mockery and blasphemy with which the Scriptures and doctrines of Christianity are openly treated by them.

In the midst of this conflict and raging opposition, may He "who sitteth above the water-flood" glorify His grace by causing His Gospel to triumph in many hearts!

Bombay.

Revival of the Bombay Auxiliary Church Missionary Society.

In the beginning of this year, a hopeful effort has been made to bring the subject of Missions more prominently before the European and Indo-British population at the Presidency, by the revival of the Bombay Auxiliary Society, which had unhappily been suffered to fall into abeyance since the year 1835. A Public Meeting was held on the 6th of January, of which Mr. Fletcher remarks, in the Letter previously quoted—

There was a spirit of zeal and Christian love in the Public Meeting which rejoiced our hearts.

On the 1st of February, Sermons were preached in behalf of the Society at Trinity Chapel, when the Collections amounted to about 54*l*. The
RECORD, July 1846.]

Auxiliary Committee have taken steps to have Missionary Sermons preached, and Monthly Missionary Meetings instituted, in other places in the Presidency. The Rev. C. W. Isenberg remarks, in a Letter dated January 8, 1846—

I have succeeded, by the Lord's blessing, in establishing a Monthly Missionary Meeting at the Money School, where a portion of the better-disposed Christian population, especially Indo-Britons, meet with me for prayer, meditation on the Word of God, to hear Missionary accounts, and to contribute to the Missionary cause as carried on by our Society. I hope this may be the means of engaging in the cause a good number of persons who have hitherto rather kept at a distance, and who, if they take it up in the right spirit, may prove highly useful assistants.

The Money School.

This School continues under the care of the Rev. C. W. Isenberg,

assisted by Mr. W. Gordon, two Monitors, and one Pundit. The number of pupils, at the close of last year, was 106. In the course of study pursued, a prominent place is assigned to Scriptural instruction. Mr. Isenberg observes, in the Letter from which the last extract was taken—

Many of the boys are convinced of the evil of their religion, and of the superiority of Christianity; but not yet feeling the vital necessity of turning to the Living God, and being under the fear of the consequences attending on conversion, they keep to their old ways, and are even punctual in their superstitious observances. Unless the Spirit breathe upon them, our planting and watering will be in vain.

The following extracts are also from the same Letter—

Vernacular Schools.

There are seven Mahratta Schools, including the Beni Israel Mahratta Jewish School, scattered over the whole of this island. They contain about 470 native children; but are all under Heathen Schoolmasters, because no Christian Teachers are yet to be had. There is only Mr. Sargon to superintend the whole; and his health is not strong, so that he cannot pay to each School more than one visit in the week. From his Reports it appears that, on the whole, the attendance is satisfactory. I think these Schools must be upheld, on account of the many opportunities which they afford, and which I hope will increase, of preaching the Gospel to young and old.

The Parsee Convert, Sorabjee Cursetjee.

Sorabjee Cursetjee, the Parsee Convert*, has commenced giving Christian addresses to Natives, in the Guzerattee language, every Lord's-day, in his School, and in the Rev. G. Candy's family. Sorabjee's services as a Catechist have been engaged for this Mission, especially in the Guzerattee branch, for which object he was strongly recommended by the Rev. G. Candy, who had him for several months at his house, and by the Lord Bishop. He is now living at the Money School, and employs most of his time in Christian Instruction, which he imparts at a Guzerattee School, which, having been

relinquished by other Missionaries, we have now added to the number of Native Schools in connexion with our Society. Beside this, Sorabjee is engaged in translating into Guzerattee, and speaking to Parsee, Mahomedan, and other inquirers.

Religious Inquirers.

At present I have two Inquirers living at the Money School; one of whom, a lad called Shunker, about 15 years of age, was sent to me by the American Missionaries, because he had expressed his desire to learn English,* and be baptized. He is a promising youth; and only two or three days after he had come here, he took off his Hindoo string and gave it to me, without my having said a single word to him on the subject. The other is a Mussulman, perhaps 25 or 30 years old, named Mahomed Ali, from Cabul, where he says he formerly served an English captain. He was sent to me by the Rev. W. K. Fletcher, and now lives here at the Institution, and shows much diligence in learning. The reason which he assigned for his desire of becoming a Christian was his conviction that all other prophets, even Mahomed, had died; but that Jesus was living, and would be the Judge of all. Beside these, four young Parsees have, for three or four weeks, been inquiring; and I am happy thus to see Sorabjee's hands fully employed, and even the proud Parsees coming to humble themselves before the Cross.

Nassuck.

Decease of the Rev. J. Dixon.

Our Readers have already been informed † that it pleased God, on the 7th of January last, to remove the Rev. John Dixon from his labours at this Station.

Report, by the Rev. A. Dredge, for the Quarter ending Dec. 31, 1845.

My progress in Mahratta enabled me, during the Rev. C. P. Farrar's absence in November last, to conduct the Mahratta Service daily in the School, and on the Lord's-day in the Church, with the assistance of the Catechist, Ram Krishna. I have continued to take the first class of the English School daily, as before, and to meet a class of young men on the Lord's-

* They do not teach English at the American Mission here.

† Vide the Recent Intelligence in our Number for March last, p. 70.

* Vide the "Church Missionary Gleaner" for March 1843, pp. 28—33.

day. Once in the week I have met those Converts who understand English, for the reading of the Word of God and prayer. Five has been the greatest number of our little company—Ram Krishna, Dajee, on a visit, James, Appa, and myself. James and Appa are the two Converts whose baptism I mentioned in my last Report*: they both go on well. Appa is already employed in the Schools as a Monitor, and he also shows much zeal in reading to the poor people, and conversing with his acquaintance about Christianity. James thinks of accepting an offer of employment in the Mission; though he will receive less remuneration than he at present obtains in his regiment. They have both been admitted to the Lord's Supper, and, I trust, are His true disciples. One very pleasing feature in their conduct is, the love they seem to have for each other and Ram Krishna.

Of the difficulties which beset the path of a Hindoo desirous to become a Christian, Mr. Dredge remarks—

It is one thing to become more devotedly pious at home, in England, and to break off worldly-minded connexions, and perhaps endure a little contempt and scorn; and another thing to become an outcast from your own people, and caste, and family, and become a scorn and reproach to all men wherever you go. This is the step which a Hindoo takes when he takes upon him the name of "Christian." This requires a deeply-rooted faith in the consequences of sin, and in the certainty and sufficiency of salvation by the Lord Jesus Christ alone. Such a faith the Spirit of God alone can impart, and therefore for His aid must we look, and watch, and pray.

Christian books are sought after by the Natives; and, as God is pleased to work by means, these must be as a leaven which will show itself in time.

The following extracts are taken from a Letter of Mrs. Farrar to the Hon. Clerical Secretary, dated Dec. 30, 1845—

The Female School.

There are between thirty and forty girls in the School, which we have recently re-opened. When once induced to send their little girls to School, the mothers

often evince pleasure in seeing them taught. They look on while I am teaching them to sew, like to hear them sing, &c.

It is amusing to hear them discuss among themselves what can be the motive of our labours. "It is for reputation's sake," say some; "to get themselves a name." "No;" say others, "it is for merit's sake: they will heap up to themselves a great load of righteousness." I tell them plainly that it is for none of the things which they imagine; but that we may do good to them, and to their children; that we may teach them the way through which alone they will find acceptance with God; that we may impart to them the knowledge of Jesus Christ, the only Saviour of mankind.

Most of the girls are under the age of thirteen. After that, School is considered to be too public a place for them, and many are married much earlier. A great deal, however, may be done before that age in opening their understandings to the Truth; storing their minds with Christian doctrines and precepts by means of Hymns and Catechisms, and enabling them to read, fluently and intelligently, the Holy Scriptures.

The elder class is composed of girls whom I have been endeavouring to keep about me for several years past, in the hope of inducing them to become Assistant Teachers. Three of them are young married women: they will not teach in School; but they come up to my apartments for two or three hours in the day. I carry on their own instruction, and they afterward teach a class, for which I give them a small monthly stipend. Their services are not at all times available, and I may perhaps at last lose them altogether; yet it is an opportunity not to be neglected. The three younger girls attend the School regularly, and are employed as Monitors.

Encouragements in the Boys' Schools.

I do not attempt to furnish any account of the Boys' Schools; but I may mention, that I remark with pleasure how attentively they listen to the Word of God read and preached; how intelligently they answer the questions put to them; and how greatly we feel cheered by the hope that they will become a generation who shall cast away their dumb idols to serve the living and true God.

Character of Heathenism.

A few Lord's-days ago, while address-

* Vide the "Church Missionary Record" for January last, p. 14.

ing the people on the subject of the *Good Shepherd*, Mr. Farrar asked if there were any among the Hindoo gods whom they could call the Good Shepherd—if there were among them one holy, mighty, loving Saviour. Many Brahmins were present, and Mr. Farrar repeated the question several times. At last, a poor blind man, sitting among the beggars, cried out, "Oh! if any of you know of one tell us!" but the plea was made in vain: *there was no voice, nor any that answered*. Such incidents, and they occur continually, must reveal to the children the barrenness of Heathenism, while at the same time they are continually directed to that Saviour whose service can make them happy in time and throughout eternity.

Evidences of Vital Religion in the Converts.

One pleasing task, in which I have been engaged for the last few months, has been the teaching the wife of one of the Converts to read. She has come to me very diligently for instruction, and is now nearly able to read the Scriptures for herself. She is one who, by modesty, simplicity, and teachableness of disposition, adorns the doctrine which she professes. Both she and her husband walk in the *fear of the Lord*, and are examples of Christian character and conduct to their heathen countrymen. I heard, the other day, an anecdote of the husband which seems to illustrate how the Lord *giveth understanding unto the simple*. One of the Heathen told him he had read, in a newspaper, that a certain celebrated Englishman, Mr. Tom Paine, had proved Christianity to be false. "Indeed!" answered the Convert; "but what religion did he prove to be true?" This was more than his antagonist could answer.

It has been most gratifying to witness the union subsisting among the small body of educated Converts. They have walked together like brothers, and, though once widely separated by the barriers of caste, since their Baptism they have illustrated the Scriptural description of the Primitive Church—*breaking bread from house to house . . . with gladness and singleness of heart*. How rejoiced we have been to welcome these native brethren into the fold, and how sweet it has been to worship with them the God of all nations in their own tongue, I shall not attempt to describe.

The poor people in the Asylum have also, for the most part, conducted themselves well. Some of them exhibit

an anxious desire to be admitted to the Lord's Table; and they are, I trust, growing in *grace* and in fitness for the privilege of full communion with the Church. I lately asked them if Ram Krishna regularly read to them. "Yes," they said.—"And what," I asked, "does he teach you?" A woman answered, "He has taught us that *God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*." Are not such an answer, from one who was a few years ago a blind idolater, and such knowledge, communicated by one who was himself born a Heathen, an earnest of that time when *all shall know the Lord from the least unto the greatest*?

HINDOOSTANEE DEPARTMENT.

Report, by the Rev. C. C. Menge, for the Quarter ending December 31, 1845—Hostility of the Mahomedans.

I have been tried, during the last Quarter, in my endeavours to press upon the Mahomedan population of Nassuck the necessity of believing in Jesus Christ for the salvation of their souls, by their determined opposition. I have satisfied myself that that class of Natives is still in a great measure inaccessible to the direct efforts of the Christian Missionary. The only way in which it appears to me that we can benefit them here is by quietly and unostentatiously carrying on a School among them. If we try to address them publicly, they take the alarm and keep their children from the School. This has happened during the last Quarter. When I last reported on the Hindoostanee School I was enabled to speak favourably with regard to the number of boys attending it. Now, I regret to have to mention that the number of the boys has dwindled from seventy to about twenty. These things, though discouraging, are of not infrequent occurrence; and as soon as the panic has subsided, the boys generally return to School.

Two principal causes seem to have produced the present hostile position of the Mahomedans. Having some grounds for hoping that they had become more favourably disposed toward the Gospel of our Lord, I began to preach in their bazaar twice a-week during the month of October last. The result was, that they attended three or four times in great numbers; but then determined not to listen again to the preaching of the Gospel of

Christ. At the same time, a Mahomedan Fakcer, a Hadjee—i.e. a person who has visited Mecca, and therefore a holy man—arrived at Nassuck, and, very likely excited by others, went from house to house among the Mahomedans, alleging that he had brought an order in writing from the principal Priest in Mecca, forbidding all Mahomedan parents to send their children to the Schools of Missionaries, on pain of excommunication. He frightened and threatened the poor ignorant Mahomedans to such a degree that they consented to withdraw their children from my School, and actually obliged the Kazeer* to declare that any Mahomedan, who should read the Gospel in public, should be considered a Kafir, and be excommunicated from the Mahomedan Society. This was determined on because one of the eldest pupils of the Mahomedan School had accompanied me to the bazaar, and assisted in reading a chapter of the Hindoostanee New Testament.

Under these circumstances, and considering the comparatively small number of Mahomedans at Nassuck—there being, it is believed, only two Mahomedans to every twenty-eight Hindoos—I determined, instead of preaching in Hindoostanee, to preach in Mahratta; more especially as I found the Hindoos disposed to listen to the gracious message of the Gospel. Beside, I do not think, under present circumstances, that a Missionary's whole time and strength can be profitably spent by labouring exclusively, or even more particularly, among the Mahomedans at Nassuck, who are as yet so unwilling to be instructed in the Christian Religion, while thousands of poor Hindoos, who offer no opposition, are perishing around us *for lack of knowledge.*

Missionary Tour.

At the close of his Report Mr. Mengé states—

With a view of ascertaining the actual disposition of the agricultural population in the immediate vicinity of Nassuck, I visited twenty villages during the months of November and December, preaching the Gospel and distributing above 200 Mahratta Tracts among the poor villagers. I can affirm, from experience, that in most villages I was gladly welcomed, and a desire was expressed, I doubt not in many instances sincerely,

to be further instructed in the Christian Religion.

From Mr. Mengé's Journal we make a few extracts of his proceedings during this tour—

Dec. 19, 1845 — In the afternoon I preached in Gaulana, to a large and interesting assembly of villagers. I left them two Tracts, and promised to see them again. They said that they wished to hear and read more of this good doctrine. Many undoubtedly understood my argument, for they assented, both by words and gestures, to the truth of the doctrine of Atonement made by our Lord Jesus Christ for the sins of all mankind. They freely confessed, also, that their only care was about eating and drinking; but when I pointed out to them the necessity of caring for their soul, they felt the truth of my exhortation, and promised to *think on these things.*

Dec. 20 — In the morning I preached the Gospel in Ragoor; and after dinner went to Baola, a pretty village, and preached the Gospel to a large and respectable Congregation. Most of the people present had never heard the name of Jesus before. A respectable man, a landholder, and others, promised to worship idols no more, but to pray to God in the name of Jesus Christ. Their idol temple was without a roof, and the whole building was rapidly falling into decay.

Dec. 21: *Lord's-day*—In the evening I preached to a large and attentive Congregation in the village, on the *unsearchable riches of Christ.* The Mahars especially showed a degree of interest and intelligence in religious matters which quite surprised me. When an individual asked, "How shall we worship Jesus Christ?" a young Mahar answered, "By hearing and reading the Gospel we shall become acquainted with the right mode of worshipping Him." As he was able to read, I gave him two Tracts, which he promised to read attentively.

Dec. 23 — I preached this morning to a large and attentive Congregation in the village of Pimpulgaon. I numbered between forty and fifty people, of every caste, from the Brahmin down to the Mahar. Not one ventured to defend idolatry.

Dec. 24—I went this morning to a very small village, called Tireskheir, and addressed about fourteen people on the sin of idolatry, and the great love of God through Jesus Christ. Some of them list-

* A Mahomedan Judge or Justice, who occasionally officiates as a public notary.

ened with understanding; and though no one was able to read, they requested me to leave a book with them, that whenever the village Accountant, who is a Brahmin, should come, he might read to them a chapter or two. I left them the Gospel according to St. Matthew, praying that the reading of it might lead them to *repentance toward God and faith toward our Lord Jesus Christ.*

Dec. 31, 1845—At twelve o'clock, twenty-seven boys of Gungapore came to my tent,

asking for books. It is a pity that our Society has been obliged to give up their School at a place like this, when there is evidently a great desire to read our books. A boy, about fourteen years of age, brought me three Tracts, which he had received from different Missionaries. He had evidently read them, and taken the greatest care of them. This shows the usefulness of distributing Tracts among the people. During the whole day people came asking for books.

NEW-ZEALAND MISSION.

THE account of this Mission is continued from p. 139 of our last Number.

Middle District.

TAURANGA (*continued*).

Archdeacon Brown is assisted at this Station by the Rev. C. P. Davies.

A general view of the Station, and of the whole of the eastern part of the Middle District, is continued in the following

Report, for the Year ending Dec. 31, 1845, by the Venerable Archdeacon Brown.

I have spent nearly five months of the past year in visiting the Districts of Tauranga, Rotorua, Taupo, Te Waiiti, Ruatuhura, and Opotiki.

During the same period, I have baptized 156 infants and 71 adults, and administered the Lord's Supper to 293 Natives.

The Infant-schools established at Tauranga are encouraging, although the ill-health of the Rev. C. P. Davies, and other circumstances, have caused considerable irregularity in attendance. The Otumoetai Morning-school is in charge of Mr. Davies. The Papa School is under the care of Mrs. Davies and Miss Baker. Miss Baker has, in addition, the charge of the Native-Women's School, which she attends in the afternoon.

The Lord's-day Congregations have maintained their usual average attendance; and the places of some, who have cast off their profession, being occupied by others who have lately joined the Church. The Daily Services have not been attended with the regularity which has marked past years, and the Adult Daily-schools, with few exceptions, are discontinued. Numbers of the young men have been tattooed during the last few months; and with this return to the heathen custom of their forefathers they have discontinued their attendance on the Means of Grace;

while the northern war has not been without its effects in rendering many of the Natives listless to the message of salvation, and inducing suspicions in their minds that their country will ultimately be wrested from them.

The preceding brief facts will show that, amidst very many discouragements, the work in which we are privileged to engage is yet progressing. The Baptisms, the Communicants, the Infant-schools, are proofs of it. There may be cause for anxiety, but not for despondency; a struggle, but not a defeat; a storm, but not a shipwreck. *Offences will come*: they form no new page in the history of the Church. The parable of the sower will never lose its power of illustration. There will still be *Canaanites in the land*; Galatians who *did run well*, and then became *bewitched*; Ephesians who have *left their first love*; Laodiceans who are *neither cold nor hot*; men striving to *serve God and Mammon*—wearing the livery of Christ, yet doing the works of the Devil. But these things, if viewed aright, are but so many calls to increased exertion and prayer: they remind us that *we walk by faith, not by sight*. They send us back to those promises which, like their great Author, are *the same yesterday, and to-day, and for ever*; and which assure us that a period will arrive, when *at the name of Jesus every knee shall bow*.

Reports, by the Rev. C. P. Davies, for the Year ending Dec. 31, 1845.

In a Report for the half-year ending June 30, 1845, Mr. Davies writes, of the Otumoetai Infant School—

The children have mastered the great difficulty of the pronunciation of the English Alphabet, and have learned se-

veral sentences. The average attendance, during the past six months, has been 41. I am sorry to say that I receive very little encouragement from the parents of the children; for they frequently allow them to accompany them on fishing excursions, or when they take a journey.

The Services at our different Stations have been regularly attended. I have visited all; and been much pleased at the general conduct of the Natives at Divine Service.

And again, in his Report for the subsequent half-year—

The number of attendants at the Infant-school, during the past six months, has averaged 35. This, at first sight, might appear to indicate that our School is on the decrease; but such is not the case, for twenty-three children, belonging to the Papa, remained to be taught by Mrs. Davies and Miss Baker; and I have been obliged to expel some of the children of Otumoetai for bad conduct. The children are making very fair progress: the facility with which they have learned many texts of Scripture, the Lord's Prayer, and Hymns, in English, is truly gratifying.

In the same Report he writes, of the effects of his efforts to make peace between contending Tribes—

While war has still been going on in the Northern District, I am happy to say that I have been privileged to accompany 150 of our Natives, principally Chiefs, in a journey to Maketu, for the purpose of making peace with the Ngatiwahaue—Rotorua—Tribe, who for years have been bitter enemies. The effect of this peace has been, that Tupaea, the principal Chief of Tauranga, has since regularly attended our Church, and that many Chiefs of Rotorua have followed his example.

ROTORUA.

General View—Prospect of Peace.

The following extract is taken from a Letter of the Rev. T. Chapman, dated Sept. 25, 1845. The "peace-making visit" to which he refers is that which Mr. Davies also notices. Mr. Chapman writes—

We are working and trusting; but it is amid much searchings of heart, for these are *troubled times*. With regard to the Natives of my own District, I never had more cause for encouragement than now. The numbers of those who form

our Congregations have lately increased considerably; and the Christian Natives are warm in their professions of determined attachment to the holy cause and Church which they have espoused.

I have been engaged, during the last fortnight, in attending a party of 400 Rotorua Natives, on a peace-making visit to Tauranga. We were well received, and peace was ratified; although the possession of the Island of Motoiti caused some contention, and was at last left undecided. Still, peace is made; and should Motoiti be allowed to remain—that is, should no one of either party locate there—the cruel southern war may now be said to have ended. Huka, who committed the murder which caused the war,* was among the foremost in this peace-making; as also Tohi, whose name has become known on account of his being among the most savage of his tribe.

Reports, by the Rev. T. Chapman, for the Year ending Dec. 31, 1845.

The state of this District is perhaps as satisfactory as circumstances will allow us to expect. One Missionary, in a District of a very wide range, with at least forty distinct places in it, can pay but little personal attention to any, and some escape altogether. The Lord's-day Services are regularly conducted in the different villages by the appointed Teacher; Sunday-schools are general; and Daily-schools partially observed. Our Congregations have slowly increased; and though few adults have been admitted to Baptism, the Catechumens are numerous: the greater part of them will probably be received into the Church, by baptism, in the course of the following year. A large, new, beautifully-finished Chapel has been burnt down, through the carelessness of a stranger thrusting a pipe, which he supposed contained no fire, into it.

At the Ngae, the Mission Station, a comfortable School-house has been erected, and an efficient Teacher provided; but the attendance of the children is very irregular and unsatisfactory. The unlocal habits of the parents is one great cause of this irregularity; a difficulty only to be remedied by boarding and clothing them and the children altogether. It is reported, with much satisfaction, that the turbulent character of the Maketu Natives has undergone a favourable change. The Chapel

* Vide the "Church Missionary Record" for June 1838, p. 153.

is now well attended, and the Lord's-day rarely openly violated. The Papists are increasing in their visits to every part of this District, and have succeeded in attaching a party to their cause in many places. They will baptize any body, and the children of the Heathen unconditionally.

In a second Report Mr. Chapman remarks—

There have been two Huihingas, of considerable importance, this year, of the Warekura, and at their own expense. The first was held on the 11th of May, in the District of Tarawera, at a place called, by the Natives, Epeha. Here about 500 persons assembled, and stood up in classes, including 90 children. At this Huihui I distributed, for the use of Chapels and Schools generally, 27 Psalters, 50 Liturgies, 78 Testaments, 50 Prayers with the Hymns, and 50 Catechisms. The Feast consisted of a liberal supply of pork, kumera, potatoe, and fresh and dried fish.

The other Huihui was held at Puhirua, a Rotorua Pa, on July the 22d. This was in every respect similar to the above. 429 adults, and 196 children, stood up in class; and every thing, in both these meetings, was begun and concluded in a quiet and Christian-like manner. As the first feast lasted from Thursday to Monday inclusive, and the second from Wednesday to Tuesday inclusive, it may be supposed that very large quantities of provisions were consumed.

OPOTIKI.

Report, by Mr J. A. Wilson, for the year 1845.

Toward the end of June, a Meeting of the Schools took place, when nearly 600 were present, about 250 of whom read in the New Testament.

The Natives of Wakatane, who have joined the Romish Church, in conjunction with those who still adhere to the superstitions of their ancestors, have given our people of the Pa no little vexation and inquietude during the last winter, and have more than once been on the verge of open hostility. It is only a few weeks since these aggressors made an assault: they were soon repulsed, and were spared by the victors, who generously refused to take any advantage of their confusion and flight.

In some few instances it has been exceedingly grievous to observe traces of the

revival of former superstitions: it seems to have arisen from certain dreams, in which much confidence has been placed. There are other facts, however, of a more pleasing nature. As a people, they have manifested no intention to take any part in the present struggle between Her Majesty's Government and the Natives at the Bay of Islands. The conduct, also, of those who reside at Opotiki has been peaceable and moral. The attendance in the School for children, commenced there last autumn, has been more regular than could have been expected, and some few of the children can read tolerably in the New Testament.

Visit of the Rev. G. A. Kissling to this Station.

In Mr Wilson's Report for the year ending Dec. 31, 1844,* he mentioned that the Rev. G. A. Kissling had, in the course of the year, visited the Station. Mr Kissling's Report having since arrived, we give the following passage—

Opotiki contains a population of about 1200, and is situated on a flat at the entrance of the river. Mr. Wilson had just returned from Tauranga when I visited the place. I had four days of hard labour, principally in examining the Candidates for Baptism. People from several days' journey distance had come for admission into the Church. Venerable Chiefs, with their hair as white as snow, who formerly wielded their deadly weapons to the terror of all around them, sat at my feet, repeating the Church Catechism, the Creed, or the Ten Commandments, or reading some portion in the New Testament, and answering questions in the spirit of little children. It is surprising with what grasp of mind they enter into the plan of salvation as revealed in the Scriptures. I baptized at Opotiki 70 adults and 6 children; some of them belonging to Wakatane, some to Urewera in the interior, and some to Opotiki itself. I also administered the Lord's Supper to a solemn assembly of Native Christians, most of whom were baptized by the Bishop last year, on his tour along the coast. This was the first time that the tokens of the Saviour's love had been dispensed at this populous Pa. Opotiki has of late years been occupied by

* Vide the "Church Missionary Record" for August 1845, p. 180.

Roman-Catholic Priests: one, and sometimes two, reside in the Pa, and give Mr. Wilson a great deal of trouble.

WAIKATO.

Encouraging General View.

The following extracts are made from a Letter of the Rev. R. Maunsell, dated April 23, 1845—

It is with deep thankfulness to Him who alone can give *the increase*, that I have now to report that I find my people in as satisfactory a condition as can perhaps be at present expected from New-Zealand Christians. The people are still regular, exceedingly regular, in their attendance on the Means of Grace. Candidates for the Lord's Supper are steady in numbers and attendance. All seem to value, and desire, frequent visits at their Settlements. The number of lapsed Natives is as yet but few; and there are now some cases, in connexion with this Station, of persons, far advanced in sickness, who seem to evince a considerable desire for the blessings of the Gospel. Our Sunday-school is also, I trust, making a little progress, and averages between 35 and 40.

My immediate charge now comprises 25 miles northward, and the same distance southward, along the sea coast and up the Waikato River. The population, of which I have lately taken a census, is—adult men, 650; adult women, 586; children under 14 years, 486; total, 1722. The bulk of the population is at the mouth of the Waikato River, and to the northward on the Manukau, with which place I have a good communication by the sea beach. My plan of labour is, to spend the larger portion of the week in translation and Settlement duties; every alternate Lord's-day to visit one or more of the distant Congregations; and on the other Lord's-days to hold Morning Service at the Station, and Evening Service at some of the nearer Out-stations. Twice in the year I am expected to proceed up the river to the Kaitotehe and Otawao Stations, for the administration of the Sacraments. I am satisfied that at least four-fifths of the people of my District are nominal worshippers. Of some I have strong hopes that they are really converted; but one's expectations are so often disappointed that we must hope *with trembling*.

In a similar strain Mr. Maunsell writes, Sept. 22, 1845—

Though close to Auckland, with so many
RECORD, July 1846.]

temptations before them, the people of this District have, as a body, continued to maintain a peaceable carriage toward the Settlers. Still, I must admit, that one great cause of this is the upright and conciliatory conduct of the Government, and there being so little community of interest or relationship between this people and those of the northward. As things begin to assume in the District a more settled and decided form, the aspect of my charge begins to be more varied, and more a subject of anxiety—in some places encouraging, in some the reverse. Still, on the whole, I look on my field of labour with feelings of deep thankfulness.

Native Disputes respecting Land—Opportunities of Usefulness—Modifying Influence of the Gospel.

The following extracts are taken from the Letter last quoted. Mr. Maunsell proceeds—

The last three months have witnessed some severe trials of the sincerity and forbearance of my people. There are now, unfortunately, two disputes about land in this District; and, a thing of by no means rare occurrence, about pieces of land, which, if there were any such in the District, might most fairly be classed under the "spare" or "waste" lands which the Committee of the House of Commons seem to think could be so easily taken possession of by merely asserting a claim. One of these disputes was commenced about six months ago, by one of the parties taking possession: the others, Ngatipou, immediately felt themselves bound to assert their claims; and both Tribes built very strong fortifications within about 100 yards of each other. They have been thus entrenched during the last four months, and have had frequent disputes with each other.

Aware, themselves, of their excitable character, they were very unwilling that I should leave them, as the "Teacher" being present served as a check on both parties. I also was desirous to spend among them all the time I could spare from my other labours; and hope that, on the whole, we have gained instead of lost by the whole occurrence. I had School in the morning with the adults and children before they got their food—10 o'clock—and a little before sunset had a Reading Meeting and Evening Service at one Pa, and after that a Reading Meeting at the other. The classes in each Pa average

daily, about 40. Thus I had, through the winter, full employment. On the Lord's-day, if the weather at all permitted—for, from the Bishop downward, we are all open-air preachers here—both parties, no matter what their quarrels might have been on the week-days, quietly met on a spot between each fortification, for the Services and for School. On fine days the Congregations averaged between 300 and 400. As these sat attentively around me—the magnificent Waikato rolling his smooth waters onward, the blue heavens spread forth above, and a most enchanting scenery encircling us—I often, in the Evening Services, as the sun was setting, and a star twinkling above, indulged the solemn feelings which the season suggested, and, as I thought, with good effect, enlarged on the unity and dignity of the Creator. Another great benefit which we reaped from these otherwise untoward proceedings was, the being brought into closer contact with the lapsed Natives. After their fall into sin, they feel a kind of shame, and absent themselves, often altogether, from prayers. Simple conversations do not always seem to be sufficient to urge them to return; but they quietly join the reading classes, to which they are very partial, and which is one of the most deeply important of all our duties, and thus gradually rise into the class of “worshippers.” Many, during the last four months, have thus been restored to Christian communion.

In all these contests, much as there is to deject, I find many things to encourage. Almost all the speeches made by the combatants, and indeed their actions, attest the power which the Gospel has, even now, obtained over them. Many things, it is true, have occurred which must appear most strange to those who are not accustomed to observe the development of native character, and to penetrate through, often, very incompatible appearances to the substance. The people of England, methodical and consistent even in anger, can scarcely conceive of two large bodies of men meeting, fully armed, engaging in a most strenuous struggle, one party in breaking down, the other in defending a piece of fencing, and both using the most violent language to each other; the bell for Evening Prayers ringing, and both parties, each in their positions of defence and attack, with their guns lying beside them, joining in worship, while I addressed them

from Eph. iv. 26, and, pointing to the setting sun, urged my text—*Be angry and sin not: let not the sun go down on your wrath*; then, rising up, each dispersing to their respective encampments, quietly preparing food for the Lord's-day, and meeting together on the morrow for worship, as if nothing had happened.

We now give Mr. Maunsell's

Report for the Year ending Dec. 31, 1845.

By this document it will be seen that the land-disputes previously described unhappily produced fatal results. Mr. Maunsell says—

The beginning of last July found me at Auckland, to which place I had gone, at the request of the Bishop, to revise the manuscript of our revision of the Prayer-book, previous to its transmission to England. On my return, on the 23d, I found my people much disturbed by disputes respecting boundaries of land. Lately, matters have assumed a serious aspect; and one party in Manukau, having attacked another, lost five of their Chiefs in the skirmish. This has cost me much anxiety and care; but I am thankful to report that there is some prospect of such an untoward event passing off without further evil.

Excited, however, as have been the minds of the people, they have not declined in their attendance on our Religious Services. The number of worshippers in immediate connexion with this Station is 970, and of Sunday Scholars 103; making altogether 1073. The whole population is upward of 1700, about 300 being children. It must not, however, be concluded, that the others, not enumerated, are not “worshippers”; for in the whole District there are very few who do not claim that character. They have not, however, been recorded, because, in consequence of their scattered and wandering mode of life, it is difficult to reduce them to any one Congregation.

We have now the prospect of having completed on the Station, in the course of a few months, a neat and comfortable Place of Worship, 56 feet by 24, that will meet the wants of our ordinary Congregation, and be capable of expansion in order to accommodate the larger number resorting hither in the summer months. This little Gothic building will, I hope, serve as a neat model for a New-Zealand Church.

The work of translation has been much interrupted; but the remaining portions

of the Pentateuch are now ready for the press.

Passing circumstances forcibly remind us all of the present unformed state of the opinions of our people; and we are often compelled to witness anomalies of character and conduct that are seldom seen in a more fully matured state of Society. New and grand views, admirably suited to their state, have burst upon them, after a long night of error and wretchedness. The fermentation thus excited is now in progress. Into what it will subside it is impossible to foresee. That it cannot continue long as it is there is every reason to believe. In Manukau, last year, we were led to fear that a settled collapse had taken place; but the recent disturbances have wrought a very material alteration for the better. Still, we feel our position to be critical, and deeply needing prayer. Diffused as are the efforts of each solitary individual over a wide surface, he feels himself quite unequal to the vitally important work of teaching the young, who, as they grow up, seem, in too many instances, to lack the warmth of feeling by which their Fathers are actuated. Under these circumstances we endeavour to rest satisfied with doing what we CAN, instead of doing what we WISH; and adore, with thankfulness, the grace that can make such small things effectual for so great a work.

KAITOTEHE.

Report, by Mr. B. Ashwell, for the year ending Dec. 31, 1845.

In the latter part, more particularly, of the following Report, it will be seen that Mr. Ashwell refers to the disturbances narrated by Mr. Maunsell. He says—

The excited and disturbed state of part of this District has operated unfavourably upon Missionary work. Ten Baptized Natives have lapsed, and a general indifference to Religion prevails. The Natives do indeed assemble for Religious Worship, and for reading classes, Schools, &c.; but the love of many has *waxed cold*. On the other hand, some few of the old men, and some principal Chiefs—among whom is Te Werowero, the greatest Chief in Waikato—have joined us, and we trust will evince more stability of character than the younger ones.

During the former part of the year, beside the accustomed duties connected with Morning and Evening Services, catechizing Natives, reading-classes, and

Schools, I was engaged in endeavouring to settle a dispute between Te Ngatihini and Te Ngaungau respecting a fishery; and in the latter part of the year I visited Te Ngatipou, who are from this District, and were contending with Te Ngatitipa at the Taroa, near Waikato Heads, respecting land. Ngatipou, although they have lost one of their principal men, have determined not to seek satisfaction. This, I trust, is the result of Christian principle in some of the Chiefs.

I have visited, in conjunction with Mr. Maunsell, these disturbed parts several times, having spent 120 nights in my tent. In consequence of the large assemblies of Natives, I have had many opportunities of usefulness in Religious Services, reading-classes, &c.

Of the disputes between Ngatihini and Ngaungau, and Ngatipou and Ngatitipa, Mr. Ashwell gives further particulars, which we subjoin.

Restraining Power of the Gospel in a Dispute between two Tribes respecting an Eel Fishery.

Our readers may remember an account, in our Number for January 1844, of a dispute similar to that which we are about to relate. The eel-fisheries in this part of the island are of great importance to the Natives, the eels forming their only change of diet during the summer months. It appears that two Tribes, the Ngatihini and the Ngaungau, were at issue respecting their right to a certain channel; and after considerable quarrelling, and an ineffectual attempt of Mr. Ashwell to reconcile the two parties, a Chief named Tirua, related to both Tribes, and having also a claim to the channel, made his appearance as mediator. The Ngaungau and their party assembled to the number of 300, while the Ngatihini and their friends mustered about 200, both sides being armed. We give the continuation of the account in Mr. Ashwell's words, contained in a Letter dated March 14, 1845—

March 12—I accompanied the Ngaungau to Waitutu, the encampment of Ngatihini. Before we reached that place, the

Ngaungau consented to engage with me in prayer, and pulled their canoes to shore. After having committed ourselves to His keeping who can "turn from us those evils we most righteously have deserved," I gave them a few words of good advice. On arriving at Waitutu, we found Ngatihini drawn up in a line, in order to shake hands. This ceremony over, the parties separated, leaving a space of forty yards between them, in which Tirua, another neutral Chief named Kepa, and myself, stood. Both parties remained silent for some time. At last Tirua arose and said, "Let your words be good. Don't be angry. Keep to the point." I also said, "I will motion with my hand to the first man who gets angry, that he may sit down until his anger shall be gone, and his words become straight again." This was consented to. Neither party seemed inclined to commence. At last Ngatihini called to the Ngaungau to commence. After a Native of each party had spoken, Ngatihini, contrary to an engagement that there should be three speakers on either side, allowed the same Native to speak again. Tirua called upon another Native to speak. The Ngatihini remained silent for some time; whereupon William Wesley, the Chief of the Ngaungau, arose and said, "You ought to have kept to your agreement; but as you will not speak I will, and we shall go." After speaking for about three-quarters of an hour, he said, "I have finished: let us go." The Ngaungau and their party then went to their canoes, upon which some by-standers cried, "They are gone for their guns," which had been left in their canoes. This was a false report. A scene of confusion now prevailed, in the midst of which a Chief of Ngatihini struck the bell, and cried out, "Let us have prayers." The object of the bell was to prevent the young men from running to their muskets, which was the case with a few. I spoke to them from the words, *Take not Thy Holy Spirit from me*—telling them that if the Holy Spirit once left them they would be given up to all the evils of a *deceitful and desperately wicked heart*—and then went to the Ngaungau, who had pulled about a quarter of a mile distant. In the evening both parties assembled together for prayers, and again the next morning. I also had reading classes with them, and School with the children; but the matter is not settled.

From the above account it will be seen

that the Gospel had an influence—1st, in disposing the Natives to prayer before they met; 2dly, in inducing something like courtesy in their conduct to each other; and 3dly, in preventing bloodshed in the moment of confusion and disorder. I fear there are but few who are really changed characters; but there are a few. Even the blessing which the mere outward profession of Christianity, as regards this world, has brought to this people, is great; when it is considered that in former times the whole population of the river would have been involved in war by far less provocation.

A New-Zealand Conflict without any Slain.

The following account is given by Mr. Ashwell, in a Letter dated Oct. 25, 1845, containing extracts from his Journal. Having arrived at the ground on which both Ngatipou and Ngatitipa were encamped, he writes—

Aug. 31, 1845: Lord's-day—Both parties assembled together, about 400 in number, for Morning and Evening Services, and School. At night I was about commencing a Bible reading-class with Ngatipou, when a Native informed them, that on the following morning Ngatitipa would destroy the boundary fence. The Chiefs immediately assembled the tribe, and sent for me to ask my advice. I said, "You must not fire your muskets. Let the Ngatitipa fire the first ball." One of the Chiefs said, "Ngatipou, listen to me: do you all consent to the words of your Teacher?" They all immediately cried, with one voice, "Yes, we do."

I then went to Ngatitipa, and asked the Chief Warehahi if it were his intention to break the boundary fence. "Yes," was the reply: "it shall not stand, for it is on our land."—"Well," I said, "I have a question to ask you. Will you consent not to fire the first gun." Nini, a troublesome Chief, jumped up and said, "I will not consent: mine shall be the first to be fired at Ngatipou, for the land is ours." Kawae, another Chief, then said, "Blood shall be shed for that fence: that's all I have to say." After some further conversation with them, I returned to the Pa of Ngatipou tired and dispirited.

Sept. 3—We assembled by sunrise for Morning Prayers. I was about giving out the hymn, when a Native came running, and crying out, "Let your prayers be short, for Ngatitipa are breaking down

the fence." Uira, the Chief, replied, "Never mind: let us have our prayers: our's is a right cause: God will take care of us." We sang the 125th Psalm—*They that trust in the Lord shall be as Mount Zion*. We then had prayers; after which I cried, "Ngatipou, don't forget your promise: don't fire." All now rushed to the fence, of which a small part only was left standing. This was defended by Ngatipou, and a scuffle took place, wrestling, sparring with their guns, &c.—a scene of confusion which baffles description. I was in the midst of them, and my constant cry, "Friends! remember your words! Be careful of your guns! don't fire!" Ten muskets were wrested from Ngatitipa, who were the weakest party, and several of whom were trampled down by Ngatipou. Most of the Ngatipou Natives I knew by name, and called to them not to deal hardly with their fallen foes, but to let them return to their Pa, which they did. The whole body of Ngatitipa were beaten back. Thus ended, perhaps an anomaly in the annals of New Zealand, an actual collision of old enemies—both parties having lost three friends in a former engagement, a few years since, respecting the same land—without bloodshed.

I followed Ngatitipa to their Pa when they retreated, for I was afraid they would fire from their fortifications: a few did; but it was merely to intimidate the other party, who were again erecting their fence. The bullets whizzed over our heads; but Ngatipou did not return the fire.

After remaining a short time at the Pa, I returned to the fence, where I found Ngatipou had assembled for worship. I said, "Perhaps the heart is too much excited for prayers; but as you have all assembled I have one word to say to you. "Do not be lifted up: be not proud: it is God who has kept your hearts to-day. Give Him the praise." After prayers, the Chiefs called to me, and said, "Your words are true: it is God alone. It is the Gospel alone that has prevented mischief to-day. If we had held our old native custom, great would have been the evil: we should be mourning over our dead."

OTAWAO.

Report, by Mr J. Morgan, for the year ending December 31, 1845.

On looking back upon the last twelve months, I have every reason to be sa-

tisfied with the general state of my Natives. I have not to report any striking instances of success, neither have I to mourn over any particular falling away among those who have made a profession of Christianity and have been baptized. Although three or four Natives in my District have yielded to temptation, still, as a body, their conduct has been consistent, and their attendance on the Means of Grace regular.

The Congregations have not decreased in numbers. The baptisms have been fewer than during the last year; but this has chiefly arisen from the unsettled state of the Natives in Mr. Maunsell's District having prevented his paying us a visit at the close of this year. Seven new Chapels have been built, or are being built, at various native villages. To encourage the Natives in the erection of Chapels, I have promised to supply them with nails, &c. amounting to about 10s. for each Chapel. I was induced to offer this small boon from a desire to see a neat and substantial building erected in every village.

The visiting of the Natives in my District is attended with much labour, from their being so scattered. Hence, also, another difficulty arises—that of providing suitable Teachers for each little village; and which, in some instances, I have not been able to accomplish. This has arisen partly from a want of zeal, and partly from the natural unwillingness of New Zealanders to leave their own tribe and people.

I am thankful to say that we have been kept in peace during the past year. It is a cause for gratitude that since the formation of Otawao, five years ago, the Tribes around have not once been engaged in fighting. Minor disturbances have occurred; but, by timely mediation, they have been amicably settled. The cloud which, for a few months, hung over us, in consequence of the murder at Wawarua, has passed over; the various tribes having vindicated their honour by meeting together and presenting themselves before the Pa of the murderers, on one occasion keeping them close prisoners for two days, when, through the interference of a Native Teacher, whom I had sent to them, they agreed to receive a payment in land, made peace, and retired.

In reference to Schools, I am sorry to say that very little can be accomplished in that department of my labours. The adult, having learned to read and write,

the Day-school no longer presents the same attractions to him, few of the Teachers being able to instruct their people in arithmetic, and there being no geography or other elementary works published in the native language. The Infant-schools are still more discouraging. The unrestrained habits of the children render this department of labour very irksome, and there are but few Native Teachers possessed of sufficient perseverance to collect and instruct children over whom they possess no authority. I might also add, as a second reason, the want of clothing for the children during School-hours. This difficulty could be easily overcome by Christian Friends in England sending presents of clothing, which would act as an inducement to them to attend School.

The Roman-Catholic Priest, in my neighbourhood, is making strenuous exertions to maintain his ground.

At the request of the Bishop, I have made a census of my District, and find it to contain about 2100 souls. There are twenty-seven Male and Female Native Teachers in the District.

After much exertion, I have succeeded, during the year, in making a horse road to Rangitito, Wawarua, Manukarere, Ruahine, Arowena, Ngauhuruhuru, and Waipa; by which I am able, with greater certainty and less exertion, to visit the Outposts. The length of road completed

is about eighty miles, and the cost was about 10l.

HAURAKI.

Report by the Rev. W. C. Dudley.

I left Kororarika on its destruction by the Natives in March 1845, and have since resided in Auckland; whence I have visited during the year, for the purpose of fulfilling Ministerial duties, the following places—Waiwarauki, Waikeke, Orere, Umupuri, the Wairoa, Pukaki, Te Karaka, the whole of the Hauraki, the Great Barrier, and other places.

Report, by Mr. J. Preece, for the year ending Dec. 31, 1845.

The work in some parts of this District is, on the whole, progressing; yet in other parts much apparent indifference is manifested by many toward *the things which belong unto their peace*, and some, who once made a profession; have gone back. Others continue *steadfast in the faith*, and are, I trust, earnestly seeking the salvation of their souls.

The Week-day Schools have been almost neglected, on account of the Natives being so much scattered, and of their frequent removal from one place to another. The Lord's-day Services have been well attended. During the year, 3 adults and 14 children have been baptized. The number of Candidates for Baptism is 88, and of the Communicants 36.

NORTH-WEST-AMERICA MISSION.

We last gave accounts of this Mission in our Number for December 1845. Having since received a few communications by the Hudson-Bay Company's winter express, *via* Canada, we proceed to lay the substance of them before our readers.

UPPER SETTLEMENT AND GRAND RAPIDS.

Services—Approaching Departure of the Rev. W. Cockran.

The health of the Rev. J. M'Alum being still in a weak state, the Rev. W. Cockran officiates at the Upper Church every alternate Lord's-day. Mr Cockran writes, in a Letter dated Dec. 29, 1845—

The Churches are as regularly attended as usual, excepting when the people are detained by sickness, which prevails to an alarming extent. Yesterday, at the Rapids, I administered the Sacrament to 120 persons: 29 regular Communicants were absent. To-day I went about four

miles up the Settlement to administer the Sacrament to six invalids. There were to have been seven; but one, a very exemplary Christian, expired about six o'clock this morning. You are aware that it is my intention, should God preserve my life and the lives of my family till next July, to proceed to Canada, as my health, and the circumstances of my family, require such a change.

Progress of the Rapids New Church.

I know you will be rejoiced to hear that we are proceeding vigorously with the new Church at the Rapids. Last summer we carried the side walls five and a-half feet above ground, and the end wall and the tower seven feet. Since the

first of October we have been quarrying stones. The work has been arduous, owing to the clearing that was necessary before we could work the rock. However, by perseverance, I hope we have succeeded in getting as many stones as will finish the side walls and gable ends. I fear the stones for the tower must be got at another opportunity. It will be a substantial and commodious edifice, sufficient to accommodate all the worshippers of the true God in this part of the Settlement; but, as our stones have been quarried at so great an expense, we fear our means will be inadequate to finish it.

INDIAN SETTLEMENT.

The following general remark occurs in a Letter from the Rev. J. Smithurst, dated Dec. 29, 1845—

The Great Head of the Church is pleased still to vouchsafe unto us His gracious favour, and to grant us some measure of success. There is in the Indians a steady and visible improvement, both in temporal circumstances and in religious knowledge.

CUMBERLAND STATION.

When we last reported of this Station, the Rev. J. Hunter was at Norway House, on his return to his Station, [after a visit to Red River. We now give a variety of extracts from two Letters which have been received from Mr Hunter, dated Sept. 9, 1845—

General Progress and Condition of the Station.

I left Norway House on the 29th of July last, and, after a favourable passage across Lake Winnipeg, Cedar Lake, &c., arrived here on the 7th of August.

On my arrival, I found every thing, with reference to the Mission, going on as prosperously as when I left it. The farm, with its crop of wheat, barley, and potatoes, was looking very flourishing; and our kitchen-garden—containing peas, beans, celery, carrots, parsnips, turnips, onions, cabbage, parsley, rhubarb, lettuce, radish, &c., all sown by myself before I left for Red River—was looking as well as any I have ever seen in England. I am also happy to add, that I found my dear wife and infant son in good health. During my absence, I felt some anxiety on their account, as I had left Mrs Hunter only about three weeks after her con-

finement. The Lord has been very merciful to us, in preserving us in health since we came to this country; and appears to be remarkably prospering our feeble efforts to advance the glory of His Name by the conversion of the Heathen.

The Indians are coming to me from all quarters, for instruction and baptism; and scarcely a week passes without some strange face presenting itself. They are hungering for *the bread of life*; but, from their wandering habits, it is difficult to get them well instructed in *the things which belong unto their peace*. When they shall once be induced to make farms, and grow wheat and barley, this difficulty will greatly diminish. Many of our Indians are already growing potatoes at an island about half a day's journey from hence, which they find of much value to them.

Final Establishment of the Station at Rivière du Pas—Buildings necessary.

As I cannot, after careful examination and inquiry, find a better location for the Mission than its present site, I think it prudent to continue here, and intend, *d.v.*, to commence the erection of proper buildings immediately. This will occupy much of my attention. I have an excellent carpenter, whom I engaged at Norway House, and who has recently arrived. I trust, by the blessing of God, to put up a good Church and Parsonage-house, together with a School-house, and other buildings required by the increasing demands of our growing Settlement.

There are two Indians at this time putting up their houses; and I hope in a short time, now that we are no longer uncertain as to the permanent locality of the Station, to see a great change take place.

James Settee and his family will remain here this winter, as it is too late for him to proceed to Rapid River, the place where I intend to locate him. The cold weather would set in before he could make even a rough shelter for himself and family.

Baptisms—Need of Enlarged Means to meet an Enlarged Blessing.

Since my arrival from Norway House, I have baptized six adults and seven children. Our total number of Baptized Christians is—Adults, 103; Children, 122: total, 225. Of these, with one or two exceptions, I am able to report most favourably: they are growing *in grace*, and daily endeavouring to obey the commandments of Christ their Saviour.

The request that I am making to the Society for an increase of the grant to this infant Station is the effect of *our report* having been *believed*, and because *the arm of the Lord* has been *revealed* in granting us 225 Converts, in so short a period, from among this interesting people. I have not been here one year, and yet, during that short period, I have been privileged to admit into the visible Church of Christ, by the rite of Baptism, 140 persons. Our Converts are increasing; the number in our School is increasing; and our expenditure, under such circumstances, cannot be a fixed sum: it must be upon a "sliding scale."

Efforts of the Papacy.

A Priest of the Church of Rome came hither about the beginning of July last, during my absence at Red River. He came in a canoe with three Canadian Half-breeds, and was still here on my return. During his stay he made vigorous efforts to draw away my people to his own corrupt faith. Pictures, crosses, images, beads, and priestly attire, were displayed in great abundance; but without effect: my people had *not so learned Christ* as to be captivated with the exterior blandishments of that false Church. The Priest remained here but a few days after my arrival, and departed without having succeeded, in one single instance, with any of my Baptized Indians.

Fulfillment of the Promise, "My grace is sufficient for thee"—Request for Earnest Prayer.

I need hardly add that my dear wife and myself have had many privations and difficulties to suffer since we came to this country; but I trust we have borne them with Christian cheerfulness and resignation; being willing to endure *all things* if we may thereby be instrumental in saving souls, and advancing the Redeemer's Kingdom. I feel a peace and joy in my work which I cannot express; and although I am located in the midst of this vast wilderness, surrounded by nothing but wild Indians, and so far removed from my dear friends and country, I have never felt one desire to return home since the day I arrived here. But what am I, so weak and sinful, *among so many*? I would therefore entreat the Society to pray for me, that I may be kept faithful, and have a right *understanding in all things*; for I am quite alone, having no Christian brother to take *sweet counsel* with in seasons of trial and difficulty.

MANITOBA STATION.

The information which we give of this Station is taken from a Letter of the Rev. A. Cowley, dated November 26, 1845.

Trial of Faith at this Station.

My soul yearns over this people, and I think I would willingly spend all my days in trying to rescue them from destruction. Sometimes, however, it is otherwise. When I witness their callous indifference to spiritual things, their tenacity to their own superstitious vanities, their almost entire want of gratitude, or any good feeling—indeed, their wolf-like disposition—I feel inclined to say, Let them alone. What can possibly be done with such a people? But then I ask, Who made any to differ? And cannot the same Almighty power create these anew? I am thus constrained to persevere, hoping, even against hope, that *these dry bones shall live*.

General View—Services, &c.

My labours are much the same as heretofore. I have never very crowded Congregations; and although I do not know a single Indian who has not occasionally attended our Service, yet, as they allow the most trifling excuse to keep them away, the number present at any one time is small. Neither have I hope of any Indian being yet converted to God. This is, to me, matter of great humiliation and pain; but I stay upon the promise—*My Word shall not return unto me void*.

Advancement in Civilization.

In a temporal point of view, the case is a little brighter. Our success, through God's blessing on the Farm, seems to have determined the Indians more and more to agriculture. Those who farmed this year received, I believe, very good returns. Our own crops were very excellent, considering the state of the Farm. Wheat came to great perfection; the barley was very good; and the potatoes most abundant, and good of their kind. The garden vegetables flourished well. In addition to this, we begin to present somewhat the appearance of a village. The Fur Company have built a house near us; we have built another for the old Chief, who is now living in it; and an Indian has built a third: he is not at present living in it, owing to his having contracted a debt to be paid in furs, for which he must needs wander in the woods awhile. We have thus six

dwelling-houses upon the banks of the river.

School—Erection of a New School-house.

Our School, too, is flourishing. During the fall a great number of Indians pitched their tents and remained about us; not one of whom refused to allow his children to attend School daily. During that time there were occasionally upward of forty present at once, there being still others absent. These, however, we cannot reckon as scholars, their presence depending upon their parents being here or elsewhere. The number at present is

diminished to twenty, whom I hope to retain all the winter: this is owing to their parents having dispersed for the winter hunt. Of the twenty, eleven have been given up to us as boarders, so that we have them entirely under our controul.

Our dwelling-houses being small, and inconvenient for the School and Divine Service, we have erected a new School-room, twenty feet by fifteen: this we so far finished as to admit of our occupying it on the 9th instant. There is, however, much to do to it yet, at some future opportunity.

HOME PROCEEDINGS.

Departure of a Missionary.

MR Henry Collins embarked at Gravesend, on board the "Sumatra," on the 21st inst., for Ceylon.

PROCEEDINGS OF ASSOCIATIONS.

Buckinghamshire.

Drayton Beauchamp, May 27: S., Rev. S. W. Hanna..... 3 17 10

Cambridgeshire.

Thorney, July 9: M., Rev. J. Cautley, Chn.; Formation of Association... 5 1 11

Cheshire.

Altrincham, June 14: S., Rev. G. Bull... 9 3 11

Bowdon, June 14: S., Rev. G. Bull... 38 19 4

Cornwall.

Fowey, June 10: M., Rev. J. Kempe, Chn. 2 3 5

Launceston, June 1: S., Rev. J. H. J. Kendall..... 3 2 11

Ditto, June 1: M., J. K. Lethbridge, Esq., Chn..... 3 18 7

Liskeard, June 12: M., Rev. J. F. Todd, Chn. 2 7 8

Looe, June 11: M., Rev. C. Hocker, Chn. 3 0 0

Derbyshire.

Eyam, June 7: S., Rev. T. Fry..... 10 0 0

Hathersage, June 10: M., The Vicar, Chn. 1 7 7

Errata in our last Number—For "Tideswell, June 1: M., Rev. G. Hall, Chn., 5l. 4s. 11d.," read

Tideswell, May 31: S., Rev. G. Hall.... 1 15 0

Ditto, June 1: M., The Vicar, Chn.... 19 5

Devonshire.

Bampton, June 17: M., Rev. E. Rendell, Chn.; Formation of Association... 13 2 10

Exeter, July 7: M., St. Thomas's: J. W. Buller, Esq., Chn..... 4 14 8

Rev. W. H. Howard, Chn.; Formation of Association..... 2 7 4

Morebath, June 18: M., Rev. A. Hill, Chn.; Formation of Association... 1 10 8

Tiverton, June 14: S., Rev. R. W. Savile: Old Church..... 9 0 3

Ditto..... 2 11 1

New Church..... 5 15 11

Ditto, June 15: M., Rev. J. D. Lloyd, Chn. 6 18 8

Dorsetshire.

Blandford, May 31: S.: Rev. S. W. Hanna, 7 7 6

Ditto..... 4 0 0

Ditto, June 1: M., Rev. H. T. Parker, Chn. 9 12 6

Long Bredy, June 4: M., Rev. L. Foot, Chn..... 5 2 0

Cheselbourne, June 7: S., Rev. S. W. Hanna, 7 18 0

Dorchester, June 2: M., Rev. H. Moule, Chn.: Morning..... 14 7 0

Evening..... 4 7 0

Haselbury, June 7: S., Rev. S. W. Hanna, 15 0

Longfleet, June 2: M., Rev. E. P. Blount, Chn..... 1 10 0

Lytchett Minster, May 27: M., Rev. W. Wilkinson, Chn..... 1 9 2

Poole, May 24: S., St. Paul's, Rev. H. A. Simcoe..... 12 9 0

Ditto, May 25: M., Rev. P. W. Jolliffe, Chn..... 7 0 2

St. Giles, May 28: M., Rev. R. Moore, Chn..... 2 6 5

Stanbridge, May 22: M., Rev. C. J. Glyn, Chn..... 2 10 6

Wareham, May 24: S., Rev. S. R. Capel, Chn. 6 8 6

Ditto, May 29: M., Rev. S. R. Capel, Chn. 2 12 9

Wimborne, May 21: M., Rev. C. J. Glyn, Chn..... 2 2 6

Witchampton, May 24: S., Rev. H. A. Simcoe..... 2 0 0

Ditto, May 26: M., Rev. C. J. Glyn, Chn. 2 10 6

Durham.

Aycliffe, June 14: S., Rev. H. W. Fox... 3 6 6

Barnard Castle, June 14: S., Rev. S. F. Surtees..... 4 9 11

Ditto, June 15: M., Rev. J. Davidson, Chn. 2 14 6

Blagdon, July 5: S., Rev. R. G. L. Blenkinsopp..... 1 14 0

Ditto, July 6: M., Rev. W. Brown, Chn.; Formation of Association..... 2 2 10

Castle Eden, June 24: M., J. Sheldale, Esq., Chn..... 1 14 6

Collierley, June 21: S., Rev. J. S. Upton, 1 10 2

Darlington, June 14: S.: Parish Church (2), Rev. J. Johnson, 16 16 0

Trinity Church, Rev. H. W. Fox... 5 8 5

Ditto, June 17: M., Rev. T. W. Minton, Chn..... 11 0 0

Deptford, June 26: M., Rev. W. H. Bulmer, Chn..... 6 13 7

Durham, June 7: S., St. Oswald, Rev. H. W. Fox..... 13 6 11

Etherley, June 14: S., Rev. J. G. Lincké, 3 10 0

Jarrow, July 5: S., Rev. R. G. L. Blenkinsopp..... 2 2 4

Y

Jarrow, July 8: <i>M.</i> , Rev. H. Nanney, Chn.	2 0 1	Romsey, July 11: <i>M.</i> , Hon. and Rev. G. T. Noel, Chn.	3 0 0
Lanchester, June 21: <i>S.</i> , Rev. J. S. Upton,	4 16 2	St. Helen's, June 7: <i>S.</i> , Rev. J. Bidgeway	1 6 0
Ditto, June 22: <i>M.</i> , G. T. Fox, Esq., Jun., Chn.	6 4 1	North Waltham, June 19: <i>M.</i> , Rev. A. Murray, Chn.	2 2 6
Monkton, July 5: <i>S.</i> , Rev. R. G. L. Blenkinsopp.	1 7 7	<i>Kent.</i>	
Sadberge, June 14: <i>S.</i> , Rev. J. Johnson,	2 3 8	Aylesford, July 9: <i>M.</i> , Rev. E. G. Marsh, Chn.	2 16 0
Shadforth, June 25: <i>M.</i> , G. T. Fox, Esq., Jun., Chn.	9 2 4	Blackheath, June 21: <i>S.</i> , Blackheath Park Church, Rev. J. H. Pratt, and Rev. B. L. Allnutt.	60 16 1
Shildon, June 14: <i>S.</i> , Rev. J. G. Lincké,	5 6 5	Chatham, May 19: <i>M.</i> , Rev. G. Harker, Chn.	12 1 3
Ditto, June 17: <i>M.</i> , Rev. J. Manisty, Chn.	4 16 0	Hadlow, July 7: <i>M.</i> , Rev. J. I. Monypenny.	not known
Southwick, June 23: <i>M.</i> , Rev. F. J. James, Chn.	3 16 8	Maidstone, July 9: <i>M.</i> , Hon. and Rev. Sir F. J. Stapleton, Bart., Chn.	8 0 0
Great Stainton, June 18: <i>M.</i> , Rev. T. L. Trotter, Chn.	4 16 5	Milton, June 28: <i>S.</i> , Rev. W. D. Johnston,	9 12 4
Wingate, June 28: <i>S.</i> , Rev. R. G. L. Blenkinsopp.	1 14 0	Rochester, May 18: <i>M.</i>	12 4 8
<i>Essex.</i>			
Great Bentley, June 7: <i>S.</i> , Rev. H. Powell,	5 9 0	Staplehurst, July 10: <i>M.</i> , Rev. T. W. Hornbuckle, Chn.	12 2 5
Brightingsea, June 7: <i>S.</i> , Rev. H. Powell,	6 3 10	Teston, July 8: <i>M.</i> , Hon. and Rev. F. J. Noel, Chn.	9 17 0
Little Bromley, June 7: <i>S.</i> , Rev. J. C. Baker.	3 1 1	Tonbridge Wells, July 5: <i>S.</i> , Rev. J. Ridgeway:	
Colchester, June 7: <i>S.</i> (2), <i>St. Peter's</i> , Rev. W. Carus.	33 14 0	Christ Church.	33 7 0
Ditto, June 8: <i>M.</i> , C. G. Round, Esq., M.P., Chn.	21 3 8	Ditto.	15 7 11
Ditto, June 8: <i>M.</i> , Ladies' Association, Rev. S. Carr, Chn.	2 12 4	Ditto, July 6: <i>M.</i> :	
Epping, June 7: <i>S.</i> , Rev. T. Bartlett:		Morn., Rev. Sir H. Thompson, Bart., Chn.	32 12 8
Morning.	5 18 2	Evening.	6 3 10
Afternoon.	4 7 10	<i>Lancashire.</i>	
Manningtree, June 7: <i>S.</i> , Rev. J. C. Baker,	3 17 0	Astley, June 21: <i>S.</i> , Rev. A. Hewlett.	3 15 1
St. Osyth, June 7: <i>S.</i> , Rev. H. Powell.	7 6 6	Croston, June 7: <i>S.</i> (2), Rev. J. E. White,	12 0 0
<i>Gloucestershire.</i>			
Amberley, May 17: <i>S.</i> , Rev. S. Rowe.	6 6 8	Ditto, June 8: <i>M.</i> , Rev. S. Master, Chn.	8 14 0
Campden, May 24: <i>S.</i> : Rev. S. Rowe.	5 12 10	Fleetwood-on-Wyre, June 15: <i>M.</i> , Rev. St. Vincent Beechey, Chn.	3 5 1
Ditto.	4 9 11	Leyland, June 9: <i>M.</i> , Rev. J. Fisher, Chn.	18 14 0
Cainscross, May 20: <i>M.</i> , Rev. J. G. Uwina, Chn.	2 11 6	Poulton-le-Fyde, June 16: <i>M.</i> , Rev. J. Hull, Chn.	5 18 9
Eastington, May 21: <i>M.</i> , Rev. T. Peters, Chn.	6 0 0	Stalmine, June 17: <i>S.</i> , Rev. J. Cordeaux,	3 3 0
Gloucester, April 26: <i>S.</i> :		Tarleton, June 5: <i>M.</i> , Rev. B. Wilde, Chn.	2 14 5
Christ Church: Rev. S. W. Hanna.	12 6 1	Warrington, May 17: <i>S.</i> , Trinity Church, Rev. J. E. White.	4 14 6
Rev. R. B. Holmes.	2 17 0	Wigan, May 31: <i>S.</i> , Rev. J. E. White.	12 4 6
St. Nicholas's, Rev. S. W. Hanna.	4 0 4	<i>Leicestershire.</i>	
Ditto, April 27: <i>M.</i> , W. Montague, Esq., Chn.:		Ashfordby, July 5: <i>S.</i> , Rev. W. Hill.	3 12 6
Morning.	6 7 11	Burbage, May 24: <i>S.</i> , Rev. W. Balfour.	14 0 0
Evening.	2 11 0	Ditto, May 19: <i>M.</i> , Rev. W. Wilkinson, Chn.	no Coll.
Ditto, April 28: <i>M.</i> , Rev. J. F. Gabb, Chn.	9 6 5	Higham-on-the-Hill, May 24: <i>S.</i> , Rev. J. W. Weeks.	8 2 9
Nailsworth, May 19: <i>M.</i> , Rev. J. Betts, Chn.	3 19 8	Ditto, May 22: <i>M.</i> , Rev. J. Fisher, Chn.	no Coll.
Painswick, May 17: <i>S.</i> , Rev. S. Rowe.	6 1 10	Hinckley, May 24: <i>S.</i> , Rev. J. W. Weeks,	6 6 4
Ditto, May 18: <i>M.</i> , Rev. R. Strong, Chn.	1 11 8	Ditto, May 26: <i>M.</i> , Rev. J. Bickersteth, Chn.	6 9 6
Rodborough, May 17: <i>S.</i> , Rev. S. Rowe.	4 8 8	Ditto, May 31: <i>S.</i> , Trinity Church, Rev. G. S. C. Hingston.	4 0 4
Stonehouse, May 22: <i>M.</i> , Rev. W. Mills, Chn.	1 18 6	Hoby, July 7: <i>M.</i> , Rev. G. Beresford, Chn.	7 0 0
<i>Hampshire.</i>			
Alton, June 17: <i>M.</i>	not known	Sale of Work.	9 0 0
Amport, June 12: <i>M.</i> , Rev. C. Chambers, Chn.	4 16 11	Melton Mowbray, July 5: <i>S.</i> , Rev. E. H. Carr.	9 4 6
Basingstoke, June 16: <i>M.</i> , E. Lefroy, Esq., Chn.	6 0 0	Ditto, July 6: <i>M.</i> , Rev. E. H. Carr, Chn.	4 7 2
Baughurst, June 15: <i>M.</i> , Rev. J. Johnstone, Chn.	2 15 10	Sapeote, June 7: <i>S.</i> , Rev. H. K. Richardson.	5 10 0
Brading, June 7: <i>S.</i> , Rev. J. Ridgeway,	4 16 3	Scalford, July 5: <i>S.</i> , Rev. W. Hill.	3 13 10
Brightstone, June 10: <i>M.</i> , Rev. E. M'All, Chn.	3 6 2	Sharnford, June 21: <i>S.</i> , Rev. W. Balfour,	4 0 3
Eastrop, June 14: <i>S.</i> , Rev. J. Ridgeway,	5 2 7	Ditto, June 23: <i>M.</i> , Rev. E. Jervois, Chn.	2 7 6
Kingsclere, June 14: <i>S.</i> , Rev. J. Ridgeway,	5 16 2	Stoney Stanton, May 24: <i>S.</i> , Rev. W. Wilkinson.	7 11 8
Newport, June 8: <i>M.</i> , Rev. J. Maude, Chn.	4 6 0		
Newton Valence, June 18: <i>M.</i> , Rev. T. Snow, Chn.	5 8 10		

Lincolnshire.

Ancaster, June 11: <i>M.</i> , Rev. Z. S. Warren, Chn.	3 10 0
Barton-on-Humber, June 7: <i>S.</i> , Rev. R. Macklin:	
St. Peter's	6 6 3
St. Mary's	4 13 4
Ditto, June 9: <i>M.</i> , Rev. S. Appleby, Chn.	10 11 0
Boston, June 21: <i>S.</i> :	
Parish Church, Rev. J. W. Weeks and Rev. J. Johnson	22 14 0
Chapel-of-Ease, Rev. J. Johnson and Rev. R. Conington	13 15 0
Skirbeck Church, Rev. J. W. Weeks	2 14 0
Ditto, June 22: <i>M.</i>	9 2 7
Carrington, June 21: <i>S.</i> , Rev. J. Hawkesley	1 10 0
Duddington, July 5: <i>S.</i> , Rev. J. Johnson	3 1 4
Ditto, July 10: <i>M.</i> , Rev. Chancellor Ar-gles, Chn.	4 2 3
Frieston, June 21: <i>S.</i> , Rev. J. H. Oldrid,	1 18 7
Frith-Ville, June 21: <i>S.</i> , Rev. J. Hawkesley	1 5 0
Hagworthingham, June 28: <i>S.</i> , Rev. J. Johnson	2 0 2
Horkstow, June 8: <i>M.</i> , Rev. R. G. Moore, Chn.	7 15 0
Ketton, July 5: <i>S.</i> , Rev. J. Johnson	2 17 5
Leake, June 23: <i>S.</i> , Rev. J. Johnson	5 19 0
Legsby and Tealby, July 12: <i>S.</i> (1,2), Rev. J. Johnson	3 0 0
Market Rasen, July 12: <i>S.</i> , Rev. J. Johnson	2 18 6
Ditto, July 13: <i>M.</i> , Rev. Dr. Barton, Chn.	1 8 0
Navenby, June 29: <i>M.</i> , the Rector, Chn.	7 0 0
Orby, June 25: <i>M.</i> , Rev. R. Parker, Chn.	3 0 3
Raithby, June 28: <i>S.</i> , Rev. J. Johnson	3 4 8
Skendleby, June 28: <i>S.</i> , Rev. J. Johnson	2 0 2
Sleaford, June 12: <i>M.</i> , Rev. M. T. La-tham, Chn.	6 5 0
Stainby, July 8: <i>S.</i> , Rev. J. Johnson	7 4 9
Stamford, July 5: <i>S.</i> , St. Michael's, Rev. J. Johnson	7 8 7
Ditto, July 6: <i>M.</i> , G. Finch, Esq. M.P., Chn.	15 13 9
Sutterton Vicarage	1 2 0
Swineshead, June 21: <i>S.</i> , Rev. J. Johnson	1 13 0
Tinwell, July 7: <i>M.</i> , Rev. C. Arnold, Chn.	2 17 7
Tydd St. Mary's, June 28: <i>S.</i> , Rev. J. Jerram	7 4 6
Wainfleet, June 24: <i>S.</i> , Rev. J. Johnson	5 3 2
Winterton, June 10: <i>M.</i> , Rev. T. Smith, Chn.	6 9 0

Middlesex.

Chelsea, Upper, June 21: <i>S.</i> , Trinity, Rev. J. C. Miller	54 0 0
Ditto, July 5: <i>S.</i> , St. Saviour's:	
Rev. S. Gobat	35 0 6
Rev. J. C. Miller	8 16 10
Rev. R. Davies	7 19 4
Islington: June 14: <i>S.</i> :	
St. Mary's, Rev. H. Powell, Rev. D. Wilson, and Rev. E. Hoare	37 10 6
Chapel-of-Ease, Rev. J. H. Pratt, Rev. J. Hambleton, and (June 21) Rev. S. Gobat	67 13 4
Trinity, Rev. H. F. Fell and Rev. J. T. Johnston	34 5 6
St. John's, Rev. E. Hoare and Rev. C. F. Childe	25 2 10
St. Peter's, Rev. J. Warburton	18 0 0
Highbury Vale, Rev. C. F. Childe and Rev. H. Powell	10 7 0
Ditto, June 15: <i>M.</i> , Rev. D. Wilson, Chn.	10 10 6

Southall, March 29: <i>S.</i> , Rev. S. W. Hanna:	
Morning	2 0 2
Afternoon	13 0

Monmouthshire.

Abergavenny, May 17: <i>S.</i> , Rev. J. Ad-lington	12 12 0
Pontnewydd, May 17: <i>S.</i> , Rev. D. Jones	2 15 0
Pontypool, May 17: <i>S.</i> :	
Rev. G. Pinhorn	5 11 0
Rev. T. Davies	2 0 11
Ditto, May 18: <i>M.</i> , E. Phillips, Esq., Chn.	4 6 0
Uak, May 17: <i>S.</i> , Rev. G. Pinhorn	7 0 0

Norfolk.

Thetford, June 21: <i>S.</i> , Rev. H. Cotterill:	
St. Peter's	4 8 5
St. Mary's	3 16 5
Ditto	4 15 0
Ditto, June 22: <i>M.</i> , B. Bevan, Esq., Chn.	5 7 6

Northamptonshire.

Burton Latimer, June 28: <i>S.</i> :	
Rev. J. Irving	1 1 1
Rev. W. Hill	2 5 7
Ditto, July 1: <i>M.</i> , Rev. D. B. Bevan, Chn.	1 1 10
Eye, July 13: <i>M.</i> , Rev. R. Bell, Chn.;	
Formation of Association	6 4 0
Kettering, June 28: <i>S.</i> , Rev. W. Hill	9 3 6
Ditto, June 29: <i>M.</i> , Rev. Sir G. Robin-son, Bart., Chn.	5 9 6
Oundle, July 3: <i>M.</i> , Hon. and Rev. A. L. Powys, Chn.	3 7 5
Paston, July 11: <i>S.</i> , Rev. J. W. Weeks, about	11 0 0
Peterborough, July 12: <i>M.</i> , The Dean, Chn.	11 0 0
Rothwell, June 30: <i>M.</i> , Rev. A. Mac-pherson, Chn.	2 0 4
Sutton, July 11: Lecture	8 1
Titchmarsh, July 2: <i>M.</i> , Hon. and Rev. A. L. Powys, Chn.	11 5 3
Towcester, July 8: <i>M.</i> , Rev. J. Garton, Chn.	11 8 7
Wappenham, June 16: <i>M.</i> , Rev. T. Scott, Chn.	7 12 2
Whitfield, July 7: <i>M.</i> , Rev. W. J. Skin-ner, Chn.	7 18 9

Nottinghamshire.

Eastwood, June 16: <i>M.</i> , Rev. H. W. Plumtre, Chn.	4 10 0
Lenton, June 18: <i>M.</i> , Rev. G. Browne, Chn.	5 3 4
Nottingham, June 14: <i>S.</i> , Rev. T. Wood-roffe: St. Paul's (2)	23 11 4
Leen Side	4 0 0
Ditto, June 15: <i>M.</i> , Rev. H. W. Plum-tre, Chn.	11 2 6
New Radford, June 14: <i>S.</i> , Rev. H. W. Plumtre	4 10 0
Southwell, June 14: <i>S.</i> , Rev. J. Coning-ton	9 0 0
Ditto, June 17: <i>M.</i> , Rev. E. G. Marsh, Chn.	15 2 0

Oxfordshire.

Banbury, April 1: <i>M.</i> , Rev. T. Mardon, Chn.	5 16 8
Kiddington, March 31: <i>M.</i> , Rev. J. G. Browne, Chn.	1 10 0
Witney, March 30: <i>M.</i> , Rev. J. G. Browne, Chn.	11 0 0

<i>Rutlandshire.</i>		Frome, June 29: <i>M.</i> , W. H. Sheppard, Esq., Chn.	10 10 0
Oakham, July 8: <i>M.</i> , G. Finch, Esq. <i>M.P.</i> , Chn.	21 14 8	Ditto, June 30: <i>M.</i> , Rev. A. Daniel, Chn.	2 7 3
Uppingham, July 9: <i>M.</i>	19 15 6	Ilchester, May 24: <i>S.</i> , Rev. G. Cubitt ..	1 0 9
<i>Shropshire.</i>		Ditto, May 26: <i>M.</i> : Rev. R. Phillips, Chn. Rev. T. Hare	5 0 0 4 3 7
Broseley, June 30: <i>M.</i> , Hon. and Rev. O. W. W. Forester, Chn.		Ilminster, June 9: <i>M.</i> , Rev. J. H. Mules, Chn.	6 12 2
Donnington Wood, June 28: <i>S.</i> , Rev. J. E. White	2 11 4	Kilmerston, June 28: <i>S.</i> , Rev. R. O. Wilson	not known
Frankton, June 14: <i>S.</i> , Rev. E. Lewis ..	14 2	Ditto, June 29: <i>M.</i> , Rev. R. Hamilton, Chn.	1 3 0
Ditto, June 17: <i>M.</i> , Rev. C. A. A. Lloyd, Chn.	10 6	Midsomer Norton, July 12: <i>S.</i> , Rev. R. M. Chatfield:	
Hengood, June 14: <i>S.</i> , Rev. E. Lewis ..	13 0	Parish Church (2)	5 3 0
Knockin, June 21: <i>S.</i> , Rev. E. Lewis, not known		Clandown Chapel	9 4
Kynnerley, June 14: <i>S.</i> , Rev. E. Lewis ..	1 11 7	Ditto, July 13: <i>M.</i> , F. Flower, Esq., Chn.: Morning	4 8 1
Kynneraley, June 14: <i>S.</i> : Rev. A. Burn, Rev. J. E. White, 1 19 9	4 0 3	Evening	2 17 8
Ditto, June 19: <i>M.</i> , Rev. W. B. Matthews, Chn.	no Coll.	Minehead, June 16: <i>M.</i> , Rev. A. H. Lut- trell, Chn.	1 8 10
Lilleshall, June 28: <i>S.</i> , Rev. J. E. White, 3 10 8	3 10 8	Taunton, June 14: <i>S.</i> , Rev. W. Du Pre: St. James's	7 11 5
Ditto, July 2: <i>M.</i> , Rev. G. L. Fenton, Chn.	not known	St. Mary's	2 12 5
Longdon-upon-Tern, June 14: <i>S.</i> , Rev. J. E. White	1 10 6	Ditto, June 15: <i>M.</i> : Rev. Dr. Cottle, Chn. Rev. W. T. Redfern, Chn.	8 14 6 2 9 6
Madeley, July 1: <i>M.</i> , Rev. J. H. Gwy- ther, Chn.	4 15 0	Wellington, June 14: <i>S.</i> , Rev. H. Walsh, Ditto	3 19 6 1 13 0
Oswestry, June 14: <i>S.</i> : Rev. J. F. Herschell	13 6 7	Trinity Church, Ditto	2 11 0
Rev. W. Collis	5 15 5	Ditto, June 19: <i>M.</i> , Rev. W. P. Thomas, Chn.	2 8 2
Trinity Church, Rev. J. Jones	1 13 0	Wilton, June 14: <i>S.</i> , Rev. W. Du Pre ..	11 1
Ditto, June 15: <i>M.</i> , Rev. C. A. A. Lloyd, Chn.	6 14 4	Winsham, June 7: <i>S.</i> , Rev. W. Du Pre, Yeovil, May 24: <i>S.</i> : Rev. G. Cubitt	2 9 3 8 13 9
Penley, May 10: <i>S.</i> , Rev. R. Polwhele ..	1 10 5	Rev. J. T. Johnston, 12 7 3	
Ditto, May 15: <i>M.</i> , Rev. R. Polwhele, Chn.	3 5 10	<i>Staffordshire.</i>	
Preston-upon-the-Wildmoors, June 28: <i>S.</i> , Rev. J. E. White	4 2 7	Burslem, June 17: <i>M.</i> , Rev. R. H. Bent- ley, Chn.	2 16 10
Selatyn, June 14: <i>S.</i> , Rev. W. Collis ..	2 7 4	Coseley, June 24: <i>M.</i> , Rev. J. A. Baxter, Chn.	2 7 6
Rev. D. P. Lewis, 1 16 8	1 16 8	Darlaston, June 21: <i>S.</i> , Rev. J. E. White and Rev. G. White	9 2 5
Ditto, June 18: <i>M.</i> , Rev. C. A. A. Lloyd, Chn.	3 1 7	Ditto, June 23: <i>M.</i> , Rev. G. White, Chn. 4 1 7	4 1 7
Upton Magna, June 16: <i>M.</i> , Rev. J. Dingle, Chn.	not known	Mowcop, June 18: <i>M.</i> , J. Bateman, Esq., Chn.	2 10 0
Much Wenlock, June 29: <i>M.</i> , Rev. W. Wayne, Chn.	3 16 9	Newcastle-under-Lyne, June 14: <i>S.</i> , Parish Church, Rev. D. Seddon and Rev. F. Wade	21 6 7 5 14 0
Whittington, June 14: <i>S.</i> : Rev. D. P. Lewis	3 0 0	Ditto, June 16: <i>M.</i> , Rev. C. Leigh, Chn. 5 14 0	5 14 0
Rev. J. F. Herschell	3 6 4	Penkhill, June 15: <i>M.</i> , Rev. S. Minton, Chn.	3 5 0
Ditto, June 16: <i>M.</i> , Rev. C. A. A. Lloyd, Chn.	3 5 2	Shelton, June 14: <i>S.</i> , Rev. D. Seddon ..	3 14 9
Wrockwardine, June 14: <i>S.</i> , Rev. J. E. White	9 12 6	Stoke, June 14: <i>S.</i> , Rev. T. Reddall ..	11 1 3
Ditto, June 15: <i>M.</i> , Rev. G. L. Yate, Chn. <i>Somersetshire.</i>	6 11 4	Tipton, June 16: <i>M.</i> , Rev. H. Gwyn, Chn. 3 4 0	3 4 0
Berrow, June 26: <i>M.</i> , Rev. D. Wheeler, Chn.	1 9 6	Wednesbury, June 21: <i>S.</i> , Rev. C. Chur- ton and Rev. J. E. White	13 7 7
Bridgwater, June 21: <i>S.</i> , Rev. S. W. Hanna	4 2 0	St. John's, Rev. J. E. White	6 4 11
Ditto, June 22: <i>M.</i> , Earl of Cavan, Chn. Hanna	6 9 0	Ditto, June 22: <i>M.</i> , Rev. J. Clarkson, Chn. 3 7 5	3 7 5
Barrowbridge, June 21: <i>S.</i> , Rev. S. W. Hanna	1 1 0	<i>Suffolk.</i>	
Ditto, June 24: <i>M.</i> , Rev. H. Wood, Chn. Chard, June 7: <i>S.</i> , Rev. W. Du Pre ..	1 2 10 5 2 10	Bradfield St. Clare, June 30: <i>M.</i>	4 12 8
Crewkerne, June 7: <i>S.</i> , Rev. W. Du Pre, Culmstock, June 18: <i>M.</i> , Rev. J. W. Karlake, Chn.	8 4 7 14 2	Bury St. Edmund's, June 28: <i>S.</i> : St. Mary's: Rev. H. Powell	25 14 4
Durston, June 21: <i>S.</i> , Rev. S. W. Hanna, Frome, June 28: <i>S.</i> : Parish Church, Rev. S. W. Hanna ..	2 11 0 5 14 10	Rev. H. P. Cookesley ..	9 3 3
Trinity: Rev. R. O. Wilson	3 9 3	St. James's: Rev. H. P. Cookesley ..	14 14 6
Ditto	1 13 0	Rev. H. Powell	5 3 11
Christ Church, Rev. S. W. Hanna ..	7 10 0	St. John's, Rev. C. P. Eyre	5 9 9
		Ditto, June 29: <i>M.</i> : B. Bevan, Esq., Chn. 36 17 3	36 17 3
		Rev. R. Rashdall, Chn. 6 17 8	6 17 8
		Battlesden, June 31: <i>M.</i>	3 0 11
		<i>Surrey.</i>	
		Farnham, July 7: <i>M.</i> , The Lord Bishop, Chn.	14 3 7

Richmond, June 14: S., Rev. S. W. Hanna:		Felkirk, June 14: S., Rev. B. Charlesworth,	7 7 0
Morning	7 7 3	Ditto, June 18: M., Ditto, Chn.	3 0 0
Afternoon and Evening	no Coll.	Flamborough, May —: S., Rev. J. Thompson	1 6 0
Ditto, June 21: S., Morn, Rev. E. Hoare,	39 10 7	Hampthwaite, June 14: S., Rev. G. Hodgson	10 10 3
Afternoon, Rev. J. Whittemore ..	1 13 4	Harlsey, June 19: M., The Incumbent, Chn.	3 0 5
Evening, Rev. E. Hoare	8 14 8	High Harrowgate, June 16: Juvenile Address, Rev. G. Hodgson	4 1 5
<i>Sussex.</i>			
Upper Dicker, May 26: M., Rev. J. Vidal, Chn.	5 5 0	Hawkesworth, June 23: M., Rev. J. Hart, Chn.	2 12 6
Framfield, June 24: M., The Vicar, Chn. not known		Heslington, June 28: S., Rev. J. Richardson	2 3 6
Frant, July 5: S., Rev. J. Ridgeway ..	9 16 10	Keighley, June 14: S., Rev. C. A. Hulbert and Rev. W. Busfield	not known
Heathfield, June 23: M., The Vicar, Chn. not known		Ditto, June 17: M., Rev. W. Busfield, Chn., ditto	
Lewes, May 24: S., Rev. T. Bartlett:		Kirby-Hill, June 12: M., Rev. J. Close, Chn.	3 7 6
St. John's	10 3 0	Kirkby Misperton, June 28: S., Rev. J. Scott	6 4 6
St. Michael's	4 10 0	Malton, June 21: S. (2), Rev. J. Scott ..	12 0 0
Ditto, May 25: M., R. W. Blencowe, Esq., Chn.	13 17 8	Ditto, June 25: M., The Incumbent, Chn. 12	4 10
Lindfield, June 25: M., Sir T. Blomefield, Bart., Chn.	6 4 4	Old Malton, June 21: S., Rev. J. Scott ..	2 0 6
Sompting, June 26: M., The Vicar, Chn.	8 3 9	Mickleton, June 14: S., Rev. Scott F. Surtees	16 6
Ditto, June 28: S., Ditto	8 8 11	Newton-upon-Ouse, July 5: S., Rev. G. Hodgson	5 0 0
<i>Warwickshire.</i>			
Burton Hastings, May 17: S., Rev. J. R. Quirk	2 7 8	Normanby, June 30: M. Rev. B. Horsfall, Chn.	12 0 0
Castle Bromwich, July 15: M., Rev. E. Kempton, Chn.	6 14 0	Nunnington, June 29: M., Rev. O. H. Flowers, Chn.	4 2 6
Ditto, July 16: Juvenile Meeting	3 2	Nunthorpe, June 14: S., Rev. J. Ibbetson,	18 7
Lea Marston, June 18: M., C. B. Adderley, Esq. M.P., Chn.	8 16 3	Osmotherley, June 18: M., The Vicar, Chn.	3 0 1
Wolvey, May 21: M., Rev. J. Clementson, Chn.	no Coll.	Otley, June 21: S. (2), Rev. G. Hodgson,	14 2 10
Ditto, May 24: S., Rev. M. Thomas ..	5 13 0	Paddock, June 15: M., Rev. W. C. M'Grath, Chn.	1 8 3
<i>Worcestershire.</i>			
Stourport, July 12: S., Rev. J. Warburton,	17 12 6	Ronaldkirk, June 14: S., Rev. Scott F. Surtees	3 0 0
Ditto, July 17: M.	10 1 0	Ditto, June 16: M., The Rector, Chn. ..	2 9 3
<i>Extracts in our last Number—The Collection after the Sermon at Bengeworth should have been stated to be St. 18s. 6d.; and after the Meeting at Evesham, 2l. 13s. 9d.; instead of St. 13s. 6d. and 2l. 8s. 9d. respectively.</i>			
<i>Yorkshire.</i>			
Arkendale, June 12: M., Rev. G. Creighton, Chn.	2 6 0	Rotherham, May 17: S. (2), Rev. R. Collins	20 1 0
Ayton, June 14: S., Rev. J. Ibbetson ..	1 13 10	Ditto, M.	8 0 0
		Sigston, April 29: S.	not known
		Ditto, June 16: M., The Rector, Chn. ..	2 8 3
		Sinnington, June 28: S., Rev. J. Scott ..	8 2 0
Ditto, June 17: M., The Incumbent, Chn.	2 6 3	Skelton, July 1: M., Manor House, Rev. G. Hodgson, Chn.	16 0 0
Barnsley, June 14: S.:		Sowerby, June 14: S., Rev. W. Hill and Rev. J. W. Whiteside	9 2 6
St. George's, Rev. R. E. Roberts ..	14 11 6	Ditto, June 17: S., Rev. J. C. Raw	4 12 4
St. Mary's, Rev. R. Willan	11 10 0	Speeton, May —: S., Rev. J. Thompson,	10 6
Ditto, June 15: M., Rev. R. Willan, Chn.	12 7 0	Stillington, June 26: M., Rev. F. Stewart, Chn.	6 10 0
Barton-le-Street, June 28: S., Rev. J. Scott	3 8 6	Ditto, June 28: S., Rev. C. Hodgson ..	5 0 0
Bempton, May —: S., Rev. J. Thompson,	1 6 0	Stockton-on-the-Forest, June 28: S., Rev. C. Hodgson	18 5 0
Bingley, June 14: S., Rev. C. A. Hulbert,	8 2 0	Topcliffe, June 14: S., Rev. J. W. Whiteside and Rev. W. Hill	12 10 4
Birkin, June 18: S., Rev. Hugh Stowell,	21 9 0	Whitby, June 21: S. (2), Rev. W. Carter,	20 0 0
Ditto, June 18: M., The Rector, Chn. ..	16 11 0	Ditto, June 24: M., The Incumbent, Chn.	15 14 0
Blacktoft, June 24: S., Rev. E. Ward & Rev. J. King	13 16 0	<i>Wales.</i>	
Brafferton, June 15: M., The Vicar, Chn.	8 7 5	Aberafon, May 28: S., Rev. G. Pinhorn,	3 18 1
Brompton, June 14: S.	1 6 2	Abergwili, June 2: S., Rev. J. Hughes ..	4 4 7
Ditto, June 18: M., Rev. W. J. Middleton, Chn.	1 10 4	Brecon, May 20: M., J. H. Morgan, Esq., Chn.	16 8 8
Cawthorn, June 16: M., Rev. C. S. Stanhope, Chn.	3 15 0	Bridgend, May 27: M., Rev. H. L. Blossé, Chn.	5 1 11
Chapel Haddesley, May 31: S., Rev. V. Green	9 5 7	Cardiff, May 24: S., St. Mary's, Rev. G. Pinhorn	5 11 8
Danby Wiske, June 14: S., Rev. J. Green,	15 0	Ditto, May 25: M., Dean of Llandaf, Chn.	11 5 11
Ditto, June 19: M., The Rector, Chn. ..	2 13 9	Cardigan, June 16: S., Rev. G. Thomas,	1 15 0
Ellerburne, June 21: S., Rev. J. Parker,	1 18 0		
Ditto, June 22: M., Ditto, Chn.	2 3 0		
Esholt, June 21: S., Rev. J. Hart	2 0 0		
Feliakirk, June 14: S., Rev. J. W. Whiteside	2 16 0		

Cardigan, June 21: S., Rev. G. Pinhorn,	4	4	1
Carmarthen, June 14: S. (2), Rev. G. Pinhorn.	14	5	4
Ditto, June 15: M., Archd. Bevan, Chn.	9	6	7
Cowbridge, May 26: M., Rev. T. Edmondes, Chn.	2	0	0
Crickhowell, May 19: M., Rev. J. Evans, Chn.	6	7	5
Dowlais, May 21: M., Rev. E. Jenkins, Chn.	1	10	2
Ditto, May 24: S., Rev. E. Jenkins	2	5	4
Fishguard, June 19: S., Rev. G. Pinhorn,			17 6
Llandaff, May 24: S., Cathedral, Rev. G. Pinhorn	no	Coll.	
Lampeter, May 31: S., Rev. G. Pinhorn,	6	16	0
Ditto, June 1: M., Rev. E. H. Browne, Chn.	1	2	6
Llanelli, June 13: S., Rev. G. Pinhorn,	no	Coll.	
Llanewi, June 9: S., Rev. G. Pinhorn.	6	12	4
Llangenith, June 9: S., Rev. G. Pinhorn,	8	4	10
Llanmadock, June 10: S., Rev. G. Pinhorn	no	Coll.	
Llanstephan, June 4: S., Rev. G. Pinhorn and Rev. J. Hughes	4	0	0
Merthyr, May 22: M., Rev. J. Campbell, Chn.	1	17	7
Ditto, May 24: S., Rev. J. Adlington	6	0	0
Neverne, June 17: S., Rev. G. Pinhorn,	5	14	6
Newbridge, May 24: S., Rev. E. Jenkins,	3	17	3
Newcastle Emlyn, June 21: S., Rev. G. Pinhorn.	7	1	3
Newport, June 18: S., Rev. G. Pinhorn,	18	6	
Penolawdd, June 11: M., Rev. S. Phillips, Chn.	11	4	
Rhymney, May 21: S., Rev. G. Pinhorn,	2	7	10
Swansea, June 7: S., Rev. G. Pinhorn:			
St. Mary's	20	0	0
Trinity	4	12	10
Ditto, June 8: M., Rev. S. Phillips, Chn.	11	12	0
Tredegar, May 24: S., Rev. J. Adlington,	5	0	1

Ireland.

Baltinglass, June 2: M., Rev. H. Scott, Chn.	1	3	4
Camolin, June 7: S., Rev. H. Caulfield,	2	15	0
Carlow, May 31: S., Rev. G. Hazlewood, no Coll.			
Ditto, June 1: M., Col. Bruen, M.P., Chn.	2	9	6
Carnew, June 8: M., Rev. J. Corvan, Chn. not known			
Carrick-on-Suir, June 14: S., Rev. J. Gordon.		1	15 0
Clonmel, June 14: S.: Rev. G. Hazlewood, 12 11 4 Rev. J. Palliser... 1 5 4			
Ditto, June 15: M.:			
Morning	no	Coll.	
Evening, Col. Phipps, Chn.	1	12	4
Cloyne, June 30: S., Rev. J. Chester	1	5	0
Collon, May 24: S., Rev. A. Wynne.			
Coolkenno, June 9: M., Rev. R. Fishborne, Chn.	not	known	
Cove, June 24: M., Rev. E. Nash, Chn. not known			
Ditto, June 28: S., Rev. G. Hazlewood,	2	18	6
Drogheda, May 5: M., Rev. A. Wynne, Chn.	3	5	4
Enniscorthy, June 14: S., Rev. H. Caulfield.	5	0	0
Ditto, June 15: M., Rev. D. Browne, Chn.	3	0	0
Fermoy, June 21: S., Rev. G. Hazlewood,	8	15	2
Ditto	1	5	0
Ditto, June 22: M., Rev. J. White, Chn.	3	0	4
Ferns, June 12: M., Rev. D. Browne, Chn. not known			
Glanmire, June 23: M., Rev. R. Beaufort, Chn.	not	known	
Gorey, June 7: S., Rev. H. Caulfield	4	0	0
Killeshire, May 31: S., Rev. G. Hazlewood,	5	0	0
Mallow, June 26: M., Rev. J. Baldwin, Chn.	1	10	3
Middleton, June 29: S., Rev. J. Jones.	14	6	
Monkstown, June 28: S., Rev. G. Hazlewood.	5	12	6
New Ross, June 16: S., Rev. R. Carpenter,	2	2	5
Wexford, June 14: S., Rev. D. Browne, not known			
Ditto, June 15: M., Rev. R. Elgee, Chn.	9	0	0
Wicklow, May 24: S., Rev. G. Hazlewood,	3	14	4

RECENT INTELLIGENCE.

East-Africa Mission—The Rev. J. Rebmann safely arrived at Cape Town on the 17th of April; and expected to leave that place, on his voyage to Zanzibar, on the 27th inst. (p. 19).

The Rev. Dr. Krapf arrived at Mombas on the 23d of February last, in improved health (p. 119).

New Zealand Mission—Communications have been received from this Mission down to the 24th of January. They contain information respecting the capture, by Her Majesty's troops, aided by the native allies, of one of the fortifications occupied by the disaffected Natives; which, it is hoped, may lead to a termination of the painful events which have recently occurred in the neighbourhood of the Bay of Islands.

The Venerable Archdeacon H. Williams writes from Paihia, Jan. 16, 1846—

On Saturday last, the 10th inst., Kawiti's Pa was bombarded for several hours. On the Lord's-day all was quiet, it being intended to renew the cannonading on Monday morning;

but at an early hour some Natives and sailors found their way into the Pa, which they discovered to be empty, the enemy being outside getting their breakfast.* Firing immediately commenced, and continued for three hours. The British remained in possession of the Pa, which was destroyed on the following day. Twelve of the English fell, and thirty were wounded. The loss on Kawiti's side is not known. The falling of the Pa into the hands of the troops, in the way it did, must be regarded as a most providential circumstance; for it was the intention of the Colonel to have stormed the place the following day, when the loss must have been very serious.

After adducing several proofs of the change, indirectly effected by the Gospel, in the former habits of the Natives, even amidst the excitement of war, Archdeacon Williams observes—

The solitary instance, which has been much commented upon, wherein the bodies of two

* It appears, from other accounts, that there was a small number of Christian Natives among the disaffected party, and that they were at the same time engaged in Public Worship.

Officers were partially mutilated, was the act of three old Priests, one of whom was killed in the late conflict. This deed was severely disapproved of by all the Natives.

In contrast with this, three times were the dead of the English left in possession of the Natives, and given up by them for interment.

Having observed in the public Papers the following extract from a Letter of Sir Everard Home, Captain of H. M. S. North Star, dated March 25, 1845, in reference to the attack on Kororarika, at the commencement of the insurrection—“It is remarkable that the Protestant Church at Kororarika has been burnt down, while the Roman-Catholic establishment remained untouched”—Arch-deacon Williams remarks—

Sir E. Home wrote from Sydney; and his information was probably gained from a Popish Paper. That he was incorrect is evident, as “the Protestant Church” is still standing, with all other buildings in connexion with it. There was considerable damage done to the Church and Mission-house, as also to the School-house, by the guns of the “Hazard.”

The Rev. R. Burrows writes from Waimate, Jan. 14, 1846—

Your Missionaries have been able, up to the present time, not only to stand their ground, but also to be instrumental in keeping many from joining the disaffected. Such is the feeling abroad among the neutral Natives, that they will ultimately be crushed by the British

Power, that, had it not been for the united efforts of your Missionaries, together with those of the Wesleyan Missionaries, the probability is that, instead of 400 or 500, with which the Government have had to contend, they would have had 4000 or 5000.

We trust that nothing will happen to throw doubt upon what we have told the Natives, with regard to English law and equity, by any injury whatever being done to them. Hitherto, they have been treated with great kindness by the troops generally.

Up to this time, we have not only been permitted to visit the disaffected Natives, but have received kindness from them, and been treated with respect. Our enemies, however, have not failed to turn this against us; and have, in some instances, accused us of being in league with the rebels. These things are trying to *flesh and blood*; but when we reflect that our Divine Master suffered all this before us, we trust we can say, as He did, *Father, forgive them; for they know not what they do.*

British-Guiana Mission—Mr D. Butler and Mrs Butler safely arrived at George Town, Demerara, on the 17th of May, having sailed from London on the 6th of April.

North-West-America Mission—The Rev. R. James and Mrs James safely reached Stromness, Orkney, on the 13th of June. They expected to proceed on their voyage to York Fort after about ten days' stay at Stromness (p. 139).

Contribution List,

From June 16th to July 15th, 1846.

City-of-London Auxiliary.....	14 6 2	Devonshire: Devon and Exeter.....	85 0 0
ASSOCIATIONS IN AND NEAR LONDON.		Dorsetshire: Dorchester and	
Belgrave Chapel.....	51 6 8	South Dorset: Dorchester, 51	0 0
Chelsea, Upper.....	54 0 0	Charmouth & Lyme Regis:	
Clerkenwell: St. Philip's Ladies.....	15 1 1	Beaminster & Netherbury	20 8 6
Islington.....	83 5 9		71 8 6
St. Paul's, Islington.....	74 0 0	Durham: Durham.....	25 0 0
West London: St. Paul's Chapel Sun-		Essex: Chelmsford and West Essex:	
day School, Lisson Grove.....	8 8 9	St. John's, Epping.....	10 6 0
Peckham and East Dulwich.....	9 10 6	Walthamstow.....	57 17 10
Poplar.....	14 12 0	Wanstead.....	5 2 4
St. Mary's Parochial Chapel, Lambeth..	11 19 11		73 6 2
Southwark: Ladies.....	3 17 3	Gloucestershire.....	60 0 0
Church-of-England Young Men's Society,		Fairford and Vicinity.....	12 18 3
for aiding Missions at Home and		Campden: Peabworth.....	2 15 2
Abroad.....	30 0 0		75 13 5
ASSOCIATIONS OUT OF LONDON.		Hampshire: East Hants.....	30 0 0
Berkshire: Windsor and Eton Church		Broughton: Bosington.....	12 12 0
Union.....	20 0 0	West Tytherley.....	12 12 0
Buckinghamshire: Aylesbury:		Horndean & Forest-of-Bere, 34	0 0
Cheddington.....	7 0 0	Emsworth.....	5 0 0
Wendover & Little Kimble, 14	14 0		94 4
Drayton Beauchamp.....	3 17 10	Hertfordshire: Hatfield.....	43 10 10
	25 11 10	Kent: Cranbrook.....	32 13 10
Cornwall: Callington, Que-		Maldstone.....	1 1 0
thlock, and Vicinity.....	25 0 8	Rolvenden.....	12 10 5
Liskeard.....	20 8 0	Southborough and Bid-	
	45 8 8	borough.....	40 11 0
		Staplehurst.....	4 2 0

Tenterden.....	43 6 0	Chilvers Coton.....	9 0 0
Toston and Nettleston..	8 15 5	Lea Marston.....	7 12 0
Blackheath.....	61 17 1	Rugby.....	20 0 6
Ladies, incl. 7s. 11d. China Fund, and 10s. Disabled Missionaries' Fund.....	48 0 0	Stratford-on-Avon.....	55 0 0
Woolwich Ladies.....	10 16 6		94 8 8
	263 14 0	Wiltshire: Salisbury and South Wiltis: Bramshaw.....	16 15 1
Lancashire: Manchester and East-Lan- cashire: Oldham.....	44 10 0	Hindon.....	15 1
Leicestershire.....	140 0 0		17 10 2
Ashby-de-la-Zouch and Ra- venstone:		Worcestershire: Evesham....	8 17 0
Sheepy.....	10 10 0	Worcester: Ladies.....	16 16 9
Hinckley & Neighbourhood, 50 0 0			25 13 9
Melton Mowbray.....	7 0 0	Yorkshire: Barnaley.....	63 7 6
	207 10 0	Hampthwaite.....	40 0 0
Lincolnshire:		Huddersfield.....	7 4
Barton-upon-Humber.....	60 19 4	Leeds.....	240 0 0
Boston.....	53 11 0	Northallerton.....	85 0 0
Brigg: Winterton.....	12 0 0	Ripon: Masham.....	11 13 0
Long-Sutton: Tydd St. Mary's.....	7 4 6	Rotherham.....	28 1 0
Sleaford.....	30 0 0	Settle and Vicinity.....	8 2 4
	163 14 10	Wakefield.....	43 0 0
Middlesex: South-West Mid- dlesex and Brentford:		Whitby.....	36 12 6
Southall.....	2 13 0	York.....	350 0 0
Hampstead.....	79 5 7		906 3 8
Harrow.....	53 16 0	Brecknockshire: Brecon.....	20 0 0
	135 14 7	Cardiganahire: Cardigan.....	19 4 0
Norfolk: Norfolk & Norwich:		Carmarthenshire: Carmarthen, 23 12 0	
Cromer & North-East Nor- folk: Sherringham....	2 5 0	Abergwilli.....	5 17 10
Fakenham and Tittleshall, 30 0 0		Llanstephan.....	7 0 0
Thetford.....	23 0 0	Newcastle Emlyn.....	13 8 0
Walsingham.....	7 7 4	Llandoverly.....	38 19 10
	62 12 4		88 17 8
Northamptonshire.....	100 0 0	Montgomeryshire: Welshpool.....	135 18 2
Peterborough.....	6 0 0	Pembrokeshire:	
Towcester.....	35 0 0	Welsh Districts.....	10 11 6
	141 0 0	St. David's.....	20 0 0
Nottinghamshire: Newark... 10 4 0			30 11 6
Nottingham.....	62 11 6	COLLECTIONS.	
Southwell Ladies.....	38 0 0	Boyle, Lady C., Cambridge Terrace....	2 12 0
	110 15 6	Debenham, Miss, Welbeck Street.....	15 6
Rutlandshire: Oakham Ladies.	28 12 3	Jackson, Mrs., Blackman Street, Boro'. 1 0 0	
Shropshire: Preston-upon-the-Wild- moors.....	4 2 7	Newman, Miss, Wisbeach, Miss. Box... 1 0 0	
Somersetshire:		Parish in Essex.....	1 0 0
North Somerset: Berrow... 21 8 2		Tosswill, Mrs.....	16 0
Taunton and Neighb.....	10 10 0		
	31 18 2	CONGREGATIONAL COLLECTIONS.	
Suffolk:		St. Mary's Chapel, Park Street: Sermon:	
Ipawich and East Suffolk:		Rev. W. Short.....	57 3 0
Woodbridge & Melton... 50 3 9		BENEFACTIONS.	
West Suffolk.....	145 0 0	A. B. C., by "Record" Newspaper.....	50 0 0
	204 3 9	C. C., by ditto.....	5 0 0
Surrey: Beddington.....	33 0 0	Evans, W. Esq., M.P., V.P.	50 0 0
Clapham, incl. £30 11s. 6d.		Farmer, Thomas, Esq., Gunnersbury House, Acton.....	500 0 0
Disabled Miss. Fund.....	40 19 3	Lightfoot, Mrs., Balham Hill.....	10 10 0
Croydon.....	16 15 0	Richardson, Miss, Leatherhead.....	5 0 0
Epsom: Ewell.....	18 12 1	Value of Old Coins preserved by a de- ceased Friend.....	12 9 7
Farnham, including 1l. 18s.		FOREIGN.	
Disabled Miss. Fund.....	85 0 0	France: Boulogne.....	9 10 7
Richmond.....	50 0 0	Portugal: Oporto.....	11 11 0
	244 6 4	PRATT MEMORIAL FUND.	
Sussex: Brighton & East Sussex:		Crouch, Mrs., Narborough.....	5 0 0
Slinfold.....	2 15 0	LEGACIES.	
Warnham.....	4 1 0	Harlow, Mr. B. W., late of Ashbourne.. 5 0 0	
Harting.....	4 0 0	Winslow, Miss C., late of Thame: Exora. Mr. R. Winslow, sen. and Mr. R. Winslow, jun. (200l. less duty, &c.)... 179 15 0	
	10 16 0	WARWICKSHIRE:	
Warwickshire:		Brailes: Honington.....	2 16 2
Brailes: Honington.....	2 16 2		

The Committee also thankfully acknowledge the receipt of a Box, value 40l., for the Rev. J. J. Weitbrecht, Burdwan, by the Rev. S. Minton, Penkhull Parsonage; and Fifty-seven Articles of Baby-linen, for the use of Missionaries' Wives, from Miss R. Murray, Whitehaven.

Church Missionary Record.

No. 8.]

AUGUST, 1846.

[VOL. XVII.]

CHINA MISSION.

Failure of the Rev. G. Smith's health.

WHEN this Mission was brought before our Readers in our Number for November last, full extracts were given from the communications of the Rev. G. Smith and the Rev. T. McClatchie during their residence at Hong Kong and Canton. It was also stated that Mr. McClatchie had proceeded to Shanghai, to enter upon Missionary labours in that city; and that Mr. Smith intended to visit the other ports, and, by personal investigation, to ascertain what were the comparative advantages which they respectively possessed as centres from whence to communicate the knowledge of the Gospel to the Chinese. Since that time, we regret to say, Mr. Smith has been obliged, by the failure of his health, to quit the field, and he is daily expected home. He was permitted, however, to fulfil his intention of visiting the five ports; and, by the intelligent and indefatigable manner in which he has collected information, and carried out the objects of his exploratory mission, he has been enabled to render most important service to the cause of Missions in that vast country.

Urgent Need of Two Missionaries for China.

It will be seen, from the following communications, that the call for help from China has become still more urgent, and the way for Missionary effort has been made still more open by renewed decrees of toleration. The difficulties connected with the acquisition of the language are also greatly lessened. Mr. McClatchie has, to a considerable extent, already overcome them, and has commenced Divine Service in Chinese.

Under these circumstances, it is surely a matter for deep regret and humiliation that there is at the present time only one Missionary of the Church of England labouring among the three hundred and sixty millions of the vast heathen Empire of China. The Committee were exceedingly anxious to strengthen the Mission by the addition of at least two Labourers in the early part of the present year, and they made an earnest appeal with that view; but in vain. The Fund specially subscribed for the China Mission has been, in a great degree, lying dormant in the Treasurer's hands. The Committee would now renew the appeal with increased earnestness. *May the Lord give the word!* And may His people abound in prayer!

Account of Shanghai, by the Rev. G. Smith.

Mr. Smith arrived at Shanghai from Hong Kong on the 16th of June 1845, and passed the remainder of the month in that city. The follow-

ing account, extracted from his Journal, and transmitted to the Committee in a Letter dated July 30, 1845, is the result of his observations and inquiries during that period.

RECORD, August 1846.]

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General Appearance—Climate—Character of the Inhabitants—Population.

The city of Shanghai is a hœn, or district city, comprised within the department of Sünkiang-foo. Like most Chinese cities, its exterior appearance is not calculated to impress the approaching traveller with the wealth or grandeur of the place; nor does a personal visit to its narrow streets or lanes, abounding with filth, remove from an European visitor the unfavourable impression. The city itself is surrounded by a wall, about three miles in circuit, through which six gates open into the surrounding suburbs. A canal, about twenty feet across—fed by the river, which is here from one to two furlongs broad—surrounds the city outside the wall. The adjacent country is one continued flat, extending many miles, and intersected by numerous little rivers and canals, which effectually drain the soil, while in seasons of drought they afford the means of irrigation. The nearest hills lie in a N.W. direction, at a distance of thirty miles. The highest is said to be 1000 feet above the level of the sea, and to include in the view from its summit, which is partially inhabited and has some temples, a variety of romantic scenery. The climate is salubrious, and the neighbourhood is richly cultivated. Vegetables and fruits of various kinds are supplied in gradual succession during the whole year. The temperature is subject to extreme changes, the thermometer rising to above 100° in the hot season, and falling as low as 24° in the winter. The character of the population is peaceable and industrious. They are friendly and respectful to foreigners, though a mercenary and avaricious spirit seems likely to infect them in their dealings with Europeans, whose fancied wealth they deem to be a legitimate source of unscrupulous gain to themselves. Few cases of that extreme wretchedness and poverty which are to be seen elsewhere are here observable. The wants of the people are few and simple, and therefore easily supplied. The principal food, even of the more affluent, is rice; the ravages of luxury not yet having supplanted the simple demands of nature. A line of river frontage, extending half a mile, has been granted as building sites for the foreign merchants. The situation is good, the air salubrious, and the locality convenient for the shipping, occupying a part of the suburbs on the N. E. side of the city, from

which it is distant a quarter of a mile. Shanghai is situated in N. latitude 31° 21', and in E. longitude 121° 32', on the bank of the Woosung river, at the point of its confluence with the Hwáng-poo, and is distant about twelve miles from the Yáng-tze-keáng. The population may be estimated at between 150,000 and 200,000.

Commercial Importance of Shanghai.

The commercial importance of Shanghai can hardly be over-rated. As an *entrepôt* for the commerce of Shantung and Tartary on the north—as the outport of all the central provinces of the Empire—as the grand emporium for the trade of Fokien and Formosa from the south—as the port and usual point of access to Soo-chow-foo, the metropolis of fashion and native literature—as a rendezvous for the trade of the Yáng-tze-keáng and grand canal, the main arteries of inland commerce—as connected, by the canals which divide the face of the country, with numerous neighbouring mercantile cities—and as the grand emporium for the European and American trade in the north of China—it assumes an importance, of which its local size and limited population would seem, at first glance, to divest it. The staple production of the neighbourhood, which is principally agricultural, is cotton, the weaving of which furnishes occupation to large numbers of the inhabitants. Rice and wheat are also extensively cultivated. There is a large export of tea, principally from Hoo-choo in Che-keáng, 100 miles distant; also of silk from Hwui-chow in Gnán-hwui, and other places, 300 miles in the interior. Added to which, the fact that Europeans are able to purchase tea, silks, and other native commodities, ten per cent. cheaper at Shanghai than at Canton—from the diminution to the Chinese merchant of transit expenses—seems likely to divert no inconsiderable portion of the foreign trade from the southern commercial capital to this rapidly-increasing emporium of the north. A new branch of trade has also recently arisen, since the opening of the port, in the imports of European long-cloths, which the Chinese purchase, imprint with their own patterns, and transmit into the interior.

Public Buildings—Jealousy of Chinese and European Strangers.

The Public Buildings possessing any remarkable claims to attention are few; though there is here, as elsewhere, a fair proportion of temples, which afford, in

most cases, a temporary lodging or hotel to the various immigrants and merchants from other provinces. The heads of the native firms generally reside at Soo-chow, at the distance of from fifty to eighty miles, leaving their brokers and clerks to transact their local business. The number of extra-provincial men, temporarily resident at Shanghai—the suspicion and distrust which the Mandarins entertain toward these naval and mercantile strangers from other provinces—and the positive instances of the turbulent and lawless spirit of the Chin-chew junk-men from the rebellious province of Fokien—have naturally led to exclusive police regulations relative to non-residence within the city wall. It was probably on this account that there was at first a reluctance to rent houses to foreigners within the city; a difficulty now happily removed by a favourable precedent. The alarm, also, at first taken by the Tow-tai, the chief local magistrate, at the aggressive Missionary labours of the resident Missionaries seems to have gradually subsided, under the influence of more favourable consideration, into a kind of negative permission, or acquiescence in what, on principles of candour, truth, justice, and benevolence, he felt it impossible or inexpedient to check.

Roman Catholicism.

In the city and neighbourhood there are large numbers of Roman-Catholic professors of Christianity. The principal settlement is at a place called King-kiahang, about four miles distant, on the opposite side of the river, at which the Bishop resides. He is the titular Bishop of Heliopolis, and his diocese comprises the provinces of Keang-nan and Shantang; to which, it is said, the province of Piche-le—capital, Peking—is about to be added, owing to the events arising out of a dispute between the Pope and the Portuguese of Macao. His diocese is computed to contain 60,000 Roman Catholics; and his pastoral address to the Popish flocks—consequent on his discovering, at Soo-chow, the document conferring religious toleration—was so bold, that the Mandarins took umbrage; the Tsung-tuh, or Governor-general, saying that he himself had only two provinces under his government, while the Bishop had assumed three. The Bishop, who is also a count, frequently visits the British Consul, and is considered to be both a gentleman and scholar. Of the 6000 junks which annu-

ally bring down the grain for the Emperor, from Tartary, many are manned by Roman-Catholic sailors, who have frequently come to hear Mr. Medhurst preach, and through whom a Missionary might proceed to Tartary, as the people from Tartary and Corea profess their desire to be permitted to hold intercourse with foreigners.

Importance of Shanghai as a Missionary Station.

As a Missionary Station, Shanghai exceeds the three other northern consular ports of Amoy, Foo-chow, and Ningpo, in two important particulars—facility of access, and connexion with the interior.

In respect to facility of access, a continual intercourse is likely to be maintained with Hong Kong and Europe, by means of the numerous shipping which frequent the port; a considerable advantage in working the practical machinery of a Mission.

In reference to connexion with the interior, if it should be the good pleasure of God—who alone can, by His Holy Spirit, give potency and life to the best concerted Missionary plans—to carry His preached and written Word to the hearts and consciences of individuals among this pagan multitude, the important bearings of a Protestant Mission at Shanghai, with its community of Native Christians and Teachers, on the interior of China, can hardly be conceived at their proper estimate. Already have Christian books, like so many leaves from the *tree of life*, found their way to Nanking, Soo-chow, Chin-keang, and other important localities, and excited a desire to know more of the doctrines which they reveal. Already 14,500 cases of medical relief have tended to mitigate the sufferings of our fellow-heirs of sin, and helped to diffuse among the native community a respect for the religion of the benevolent foreigner.

Missionary Operations at Shanghai.

The mode in which Missionary operations are carried on by the Missionaries of other Societies in Shanghai, who have been longer in the field, and are well acquainted with the language, and the degree of interest which is produced by their labours, may be seen from the following extracts from Mr. Smith's Journal—

* * * A little before midnight I embarked, in a covered boat, on a Missionary excursion up the river, with the Rev. V

H. Medhurst, the Rev. Dr. Lockhart, and Mr. McClatchie. We set off at this unseasonable hour in order to have as much time as possible before us, and yet to bring our trip within the twenty-four hours, according to our interpretation of the term "day's journey" in the consular arrangements on the subject of boundaries. We slept on the seats on either side our boat, with a few mats below and a blanket above us. The mosquitoes were very troublesome, and we in vain tried to expel these unwelcome intruders by filling the boat with the fumes of tobacco, which served only to increase our previous difficulty in obtaining rest. Toward daylight, as the smarting irritation of their bites subsided, and their numbers gradually disappeared, we got fairly asleep, and arose somewhat refreshed to take our morning meal in the boat, which was now nearly twenty miles up the river, in a S. W. direction from Shanghai. The country on the banks wore the same appearance of peaceful industry as about the suburbs immediately bordering on the city, with junks passing up and down so as to enliven the scene. From this point we proceeded very slowly, till at last we steered up a káng, or lesser stream, on our right; and, after another hour's sculling, we stopped at a small hamlet, the tide leaving our boat without sufficient depth of water to proceed further.

We landed amid about a hundred villagers, who quickly gathered around us to receive books, which were distributed to the most intelligent of their number. Mr. Medhurst afterward addressed them for about ten minutes; and, finding that they were principally professors of the Roman-Catholic Religion, dwelt on the more prominent truths of the Incarnation and Atonement of Christ, to which they assented; but, on his subsequently enlarging on the necessity of trusting in Christ alone as the Saviour, and the sinfulness of raising other Saviours and Mediators—such as the Virgin Mary, who was only a sinful mortal like ourselves—they appeared to be somewhat staggered, and looked in his face as if incredulous and distrustful of his remarks.

We were informed that three or four European Padres were in the habit of visiting the neighbouring villages; and that, at the distance of a mile from the next large village which we visited, named Má-kíáu, there was a Church at which Worship was performed. After walking

two miles over the fields to this village, and passing through a long street with shops on either side, we entered the temple of the tutelary deity of the place, Ching wáng meáu. Here, before the huge idol in the principal space, Mr. Medhurst stood and preached for twenty minutes to about 200 people, who gathered around us, and, being unaccustomed to such public instruction, were rather noisy and boisterous in their remarks; one Chinese, especially, hastening to take advantage of the concourse by hawking his ware and vending sweetmeats, beating together two pieces of wood to draw attention to his part of the building. Returning to the outer gate, Mr. Medhurst again took his station on a bench, and addressed them. When about half-way through his discourse, a Native brought him some tea, which he stopped to drink amid the applause of the crowd, and then resumed his instruction.

From this spot we walked to a temple a mile distant, abounding with numbers of Buddhist idols, which were mostly arranged in triads. *Here the same incidents again occurred; the people listening with much apparent attention, and assenting to every truth propounded. Pointing to the principal warrior idol, Mr. Medhurst dwelt on the folly and sin of worshipping such a senseless object in the place of the one true God, and of bringing our wants and distresses before so misshapen a block. They all laughed, and assented to the truth of this remonstrance. When asked again, why, then, they did not act differently, and cease such absurd practices, they again laughed, and appeared to be ashamed of their superstition, though their good humour was not in the slightest degree disturbed. Here we had tea, as usual, served to us, and the best seats hastily procured for us.

Near this point the boat had, with the rising tide, been brought for us to embark, and we passed down the stream, on our return, about two o'clock P.M. From time to time the people in the fields around ran toward us, leaving their work, and shouting to us a request for a book, which they were disappointed at not receiving. At last, witnessing one Chinese very importunate, I went to fetch a copy of Luke's Gospel for him. No sooner did he perceive it, than he addressed most earnest entreaties to the boatmen to steer nearer the shore, along the banks of which he had been running to overtake us: watching my

opportunity, I folded up the book, and threw it safely on the dry bank. He received it with apparent joy, and was very lavish in his thanks.

Before entering the broad river, we landed, and distributed Tracts at an oil manufactory, where a number of families were congregated.

On the north bank of the river we landed, and passed through a long village, named Min-Háng, where we had a large number of eager applicants, who accompanied us to the boat, in which we again embarked, and, after a few unimportant adventures, arrived at Shanghai about 11 P.M., thus saving our legal time in the matter of the boundary regulations.

June 22, 1845—After the Service at the British Consulate, I attended Mr. Medhurst's Chinese Service, in a large lower room in his own house. This being the day for the burial, at Soo-chow, of the deceased wife of the Che-héén, or mayor of the city, many Chinese were kept away by the theatrical exhibitions which prevailed in the city. The sacred festival, also, of the tsái-shin-meáu, or temple of the god of wealth, was another impediment to the usual number of attendants. About 100 respectably-dressed Chinese listened for nearly an hour to the Missionary, while he read and explained a printed copy of a sermon composed for the occasion, a copy of which was placed in the hand of every individual to read at the time, and to take home for subsequent perusal. They appeared to be much interested, and expressed their approbation of the doctrines explained to them. Mr. Medhurst makes it his practice to compose his subject, in the written literary style, and to print it previously, that each of his hearers may have the subject in writing before him. He read a few sentences in the Mandarin, and then explained and enlarged on them in the Pún-te-hivá, or dialect of the place. One of the attendants had come from Kia-ling, thirty miles distant, purposely to hear him, and to request him to go thither and preach. Similar cases of inquiry from Soo-chow and Nánking have occurred; and at this time one such case from Chin-keáng-foo is under Dr. Lockhart's roof. The generality of these inquirers have been men of affluence and education; and Christian Tracts, which had been carried to distant towns, the first link in the chain of instrumental events which had led them within the

sound of the preached Word of God.

At 9 o'clock this morning, Mr. Medhurst had previously held a Service in the city in the Fokien dialect, for the benefit of the enterprising merchants from that province, temporarily resident at Shanghai.

In the evening he again held Service in the Pún-te-hivá, at Dr. Lockhart's; at which about 100 were present, one-third of the number being women, who sat apart from the rest in the surgery room, adjoining the open court in which we were seated. After the Service was concluded, several Chinese approached the table, asking for books, especially naming the Christian Almanac. One of them was a bean dealer from Hang-chow-foo, the terminus of the grand canal. He was a man of respectable exterior, and pleasing manner; and, with several others, asked when there would be another Service of the kind—the best possible sign of the interest excited.

Account of Ningpo, with a view to its bearing on Missionary Operations.

The next port which Mr. Smith visited was Ningpo, where he remained for nearly three months. During his residence he collected—and forwarded in a Letter dated Sept. 1, 1845—the following information respecting its history, condition, and advantages as a centre of Missionary operations among the Chinese.

Situation—Character of the People, and their bearing toward Foreigners—Population.

Ningpo is situated in N. latitude 29° 55', and in E. longitude 121° 22'. The character of the people is a favourable specimen of the Chinese population. In their intercourse with foreigners, they generally evince a feeling of respectful civility. It is, however, palpably evident, even to the most cursory observer, that fear and distrust, and not love and admiration, are the principal ingredients in their demeanour and bearing toward the western strangers. The events of the late war entailed so much disaster on the Native Authorities, and the inhabitants generally, that the Authorities appear to make it the grand object of their policy to avoid all possible danger of collision with foreigners by keeping aloof; while the people, on their part, seem to regard the British as human beings not to be dealt with on the ordinary rules of social inter-

course, but to be disarmed, by management and coaxing, of their power to injure.

It is not strange that this unfortunate feeling—so detrimental to an exalted estimate of our civilization, morality, or religion—should have been excited. The city suffered but little on its being first captured by the troops, in 1841, without resistance; but an attempt made to regain the city, by the sudden assault on the British of a large body of Chinese troops, changed the whole aspect of affairs. In the dead of night the Chinese attacked the sentries at the west gate, and in large numbers scaled the adjacent wall. This unexpected assault only brought a destructive carnage on the assailants, and drew down on the city all the vigorous severity of war, which the captors had hitherto relaxed. The slaughter, on this occasion, was immense: an eye-witness relates, that, in the principal narrow street adjoining the scene of attack, piles of dead were heaped one on another, from the sweeping destruction of a grape-shot cannonade. From this time, the terms of occupation became more severe. A large percentage was levied on the city, which was spared the horrors of an indiscriminate sacking and pillage.*

In spite of these circumstances, the people are rapidly recovering from their panic, and a kind word is generally sufficient to ensure a friendly reception, and to win their favourable opinion. Nowhere, apparently, are the people more alive to the influence of kindness; and a quiet, peaceable, upright, benevolent, and moral European, living among the people, is sure to disarm a vast amount of prejudice, and to attach them to himself.

Ningpo is deservedly entitled to the reputation of being the finest city on the coast of China open to foreigners. Nor does it enjoy an inconsiderable celebrity among the Chinese themselves, who regard it as one of the most literary cities in the empire, and inferior only to Soochow and Hang-chow in the refinement and taste of the people. No less than one-fifth of the population is calculated to

belong to the literary class; including, however, not only candidates for literary promotion, but also the writers and clerks in the public offices.

As it is ascertained that in Ningpo there are 100,000 houses and shops which pay taxes to the Government, the population, by a moderate calculation, may be fixed at 400,000 souls, though this appears an almost incredibly large population for the extent of ground actually covered with buildings. The city is surrounded by a wall of about five miles in circuit, from which six gates open into the suburbs and upon the river. In the city there is an unusually large proportion of temples and spacious private buildings; and the breadth and cleanliness of the principal streets give a favourable impression of the class of inhabitants.

Missionary Aspect.

As a Missionary Station, Ningpo possesses independent advantages, probably possessed only in part by any other city open to foreigners. Considered in itself, and for its own sake, apart from connexion with other places, it presents a field of a peculiarly inviting character. Possessing a climate which, as at Shanghai, is subject to extremes of cold and heat—the range of the thermometer extending from above 100° to as low as 8° or 10° below freezing point, in the different seasons of the year—it nevertheless affords a reasonable prospect of salubrity to an European constitution possessed of a favourable measure of physical strength.

The people are such as the absence of the sanctions and holy precepts of the Bible would lead us to expect. The standard of morality is very low. There is a general disregard of truth and honesty where the means of concealment exist. They are, however, a kindly and obliging people. In circumstances of extraordinary provocation their quarrels seldom extend to personal violence; and the simple food on which they subsist, together with the almost universal absence of intoxication, render them, even in the absence of Religion, a gentle and orderly population. As sensual pleasure is the *summum bonum* of the Chinese, and money furnishes its possessor with a command over the ordinary sources of sensual gratification, the dollars of the foreigner will be, as they ever have been, the great temptation against which their integrity is too weak to stand. A poor man is safe among them, though their ideas of the

* The dollars received from the city of Ningpo were restored at the peace; or, more correctly speaking, were reckoned as part of the indemnity-money. The money was never repaid to the inhabitants; but was retained by the Emperor at the close of the war, the people receiving a supposed equivalent in the boon granted in answer to their petition on behalf of the deposed Tow-tai, Luh lóu-yay.

correlative conditions of poverty and wealth considerably differ from our own.

Independently of the temptations arising from the poverty of the people, the most unbounded confidence may be placed in them. A foreigner may, in the ordinary circumstances of peace, stray alone several miles into the adjacent country; and though curiosity may occasionally collect a throng, yet of gratuitous cruelty and treacherous malice they are entirely destitute. They have often suffered from the overbearing insolence and ill-treatment of foreigners; but one kind word or look finds an immediate access to their natural feelings of kindness: and a Christian man, who feels himself called to love those *for whom Christ died* in common with himself, cannot mingle among the good-humoured and orderly villagers of these more northerly provinces, or converse with the more intelligent and polished Natives of the city, without feeling that the feeble philology of the natural man has here achieved some of its highest conquests, to the utmost of its limited power, apart from the subduing, sanctifying grace of the Gospel. They are, however, living only for this world, without one defined idea of the future. Their prospects are bounded by the narrow horizon of this life. Beyond the grave, every thing with them is unthought of; unknown, and uncared for. Here, however, the Missionary of the Cross has a ready means of access to a people who are free from most of the usual unsettling, disquieting, and contaminating influences of a large European trade, and an extensive influx of foreigners; and where—the local dialect once acquired—he has before him a boundless field of daily Missionary work among an intelligent and willing class of hearers.

The boundary regulations are peculiarly favourable, foreigners being permitted, without restriction as to time, to visit, or even reside in, any part of the héén, or district of Ningpo. This extends, on the S. W., more than fifty miles, and on the S. E. includes, within the limits of the port, a portion of the sea-coast, and the woodland hills of Téen-Tung. In other directions the boundaries vary from five to sixteen miles.

The advantages of Ningpo may be summed up in a few words—

1. It affords a promising sphere of quiet Missionary work among a superior population, in one of the finest and largest

cities of the empire, apart from the deteriorating influences of an extensive trade with foreigners.

2. It presents peculiar facilities for the planting of Out-stations, and making periodical visits in the surrounding country, as the growing exigencies of the Mission may hereafter render expedient.

Respecting the facilities for making known the Gospel in the neighbourhood of Ningpo, Mr. Smith also writes, in a Letter dated October 16, 1845—

I firmly believe that future experience will prove Ningpo to be the more hopeful field of quiet Missionary work. About a month since, I spent a week in a large Buddhist monastery, 20 miles from Ningpo, alone, with only a Chinese servant. I was carried on a couple of bamboo poles through parts of the country where a western foreigner had never been seen before, about 25 miles distant from any other European. Though unprotected and alone, with two Chinese bearers, I was everywhere received with civility and kindness. In one village, of about 1000 people, a tea-farmer applied to me in vain for some Christian books; my supply having been previously exhausted. He came to the monastery, three miles distant, the next morning, to procure them, and invited me to pay him another visit in the evening. On my again visiting him, he set out a meal for me, and said; in reply to my inquiry, that they would receive a teacher from my countrymen with kindness, and offered to give me an upper room in his own house as a lodging.

The Priests at the various temples received books with avidity; but, of course, from no better or higher motive than curiosity and desire of knowledge. I hear, from some Europeans who have since visited the monastery, that the Abbot and Priests mentioned my name, and showed, with apparent interest, the books which I gave them. These parts are within the boundary, and may be visited at any time. The great discouragement to me was, that I had to refuse books to so many, who, on my applying my usual test, were unable to read the title-page. In the villages, scarcely any one but a few shopkeepers can read—perhaps about one man in ten. In the city, reading is more general; but the agricultural labourers, boatmen, and coolies, can seldom read a Tract. I expect

to find a place more favourable than Ningpo for bringing the regular machinery of a Christian Mission into full exercise.

Notices of Foo-chow-foo, with references especially to Missionary Operations.

After leaving Ningpo, Mr. Smith proceeded to Chusan, which place he left on the 9th of December, and arrived at Foo-chow-foo on the 15th. Of this city Mr. Smith has forwarded the interesting account which we now give.

Situation—Population—Commerce.

Foo-chow, the second largest of the five ports open to foreign trade, is situated in 26° 7' N. latitude, and in 119° 15' E. longitude. The amount of its population, in the absence of all authentic statistics, can at best be only a subject of uncertain conjecture. Its apparent extent of space, covered with houses, is about twice the size of Ningpo, three times that of Shanghai, and nearly five times that of Amoy. The lowest estimate I have heard reckoned it to contain a population of more than half a million. I should myself be inclined to place it at about 600,000, a number which will not be considered excessive, when we remember its eight and a half miles circuit of walls, and the small proportion of space unoccupied with buildings. Though it is the capital of Fokien Province, it is a city, on the testimony of the high officers of the local Government, of little trade with the interior, and of decreasing commercial importance. Nor is the extent of its commerce with the other ports along the coast of China of any considerable importance, its trade with maritime parts being checked by the hordes of pirates, who, more or less, for centuries have been the scourge of an unwarlike people, and the terror of a weak Government. Of the prospects of a foreign trade with Europe I am but little qualified to form an opinion.

Condition and Literary Character of the People.

The numerous sedan-chairs, with two, and sometimes with four bearers, which impede the way at every hundred yards, are a fair proof of the existence of considerable wealth in the city; though by far the greater part of the population, as in other Chinese cities, are immersed in the lowest poverty, earning, in compliance with the sternest conditions of human nature, a scanty subsistence by the sweat of their brow.

The neighbouring villages are entirely agricultural, scattered over the plain to the encircling hills; those situated on either bank of the river, toward the sea, being addicted to frequent acts of piracy and lawlessness.

Though the question, how far Foo-chow is a literary place, is one difficult for a casual visitor to investigate, the following facts, supplied to me by an intelligent Chinese with whom I became acquainted during my stay, will show that it enjoys no mean reputation in this respect. Previous to my arrival, the public examinations of the *siútsái*, or students of the first degree, and processions of successful scholars, had excited a temporary interest. It appears, that of the *siútsái* degree, conferred twice in every three years, there are about 8000 in the whole province of Fokien, of which 2000 belong to Foo-chow. Of the *küjin* degree, conferred once in the same period of time, there are about 1900 throughout the province, of whom 360 belong to the capital. Again, of the *tsintsz'*, of whom only about 360 are made at each quinquennial examination at Peking, from the eighteen provinces of the empire, and beyond which step of literary distinction promotion is so rare that only thirty persons are raised to the highest degree of *Hánlin* at each triennial examination, from the whole of China, there are estimated to be 200 in the province of Fokien, 60 of whom belong to the city. In Foo-chow there are also 5000 literary students, who have not yet gained a degree, and who earn their livelihood by tuition and similar pursuits; a few, also, being employed in subordinate situations in the public Government offices. The *siútsái* are said to obtain promotion to political offices, if supported by the influence of private wealth. The *küjin*, without such influence, have generally to wait ten or twelve years. The *tsintsz'* immediately gain appointments, as the sure reward of their rare distinction. A system of social equality, which thus holds out to the offspring of the meanest Chinese peasant the hope of becoming the instrument of family aggrandizement, and which naturally summons the predilections of all in its favour, may be deemed, without doubt, as divulging the real secret of their national cohesiveness and duration through so vast and unprecedented a period of time, amid the frequent change of their dynasties, and ruin of surrounding empires. Though their

classic literature, except as a means of distinction, and as a road to political preferment, exercises no very powerful influence on Religion, strictly so called, nor imposes any form of religious belief, but rather inculcates the wisdom of abandoning such subjects of uncertain speculation; yet it is easy to perceive that such a system of philosophical atheism as here has entwined itself around all their national associations, and has become deeply imbedded in the very soul of the thinking inhabitants, will to the propagation of the Gospel oppose a gigantic obstacle, against which it will be needful to bring all the advantages which a patient study of their own classics, combined with the literature of the West, can confer on those humble and persevering men, to whom belongs the high privilege of extending the Kingdom of Christ among this morally and spiritually unenlightened nation.

Temples.

There is a remarkable scarcity of large and handsome temples in the city. There is, however, one of some little attractions to visitors about half-way between the south and west gates, close outside the city wall, and nearly opposite to the Consulate hill. There is also a famous Buddhistic monastery, called the Yung-tsiuen shi, about half-way up the Kúshán range, about eight miles, in a south-western direction, from Foochow. There are about 100 Priests on the endowment, of whom about 60 are generally resident in the temple. There are several intelligent men among their number.

Character of the Local Authorities.

The disposition of the present Local Authorities is said to be, on the whole, liberal, and increasingly favourable, to foreigners. The city gates are closed soon after sunset; and so rigid are the regulations of a garrison city, that not even the Tartar General can be admitted into the city after they are once closed. Of all the officers of the Local Government, the acting Governor of the province far exceeds the rest in the varied extent of his information and liberality of his views. With reference, also, to the full toleration of foreign religions, his ideas are far in advance of the generality of his countrymen. In his intercourse with the British Consul he has alluded to the more prominent events of modern European history, and shown his general acquaintance with the whole cycle of European politics; as, for instance, the difficulty of governing Ireland on account of Popery, the revolt

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of Belgium from Holland, the separation from Britain and Spain of their Colonies in North and South America, the ambitious career of Napoleon, and the closing victory of Waterloo. He also seems to have heard of the excitement in England consequent on the discussion of the Maynooth grant. For hours together he will converse on geography, and has pasted the Chinese names over an expensive American atlas, presented to him by one of his subordinate officers from Canton; in addition to which, he will soon also possess a globe promised him by the Consul. The Consul's lady, at his request, drew for him a map of the world, coloured respectively according to the divisions into British, French, and Russian territory. Shortly after the receipt of it, he sent a note, inquiring why Afghanistan had been omitted, and whether it had become amalgamated with Persia, or was no longer an independent kingdom.

Facilities for the Residence of Foreigners.

As regards the residence of individual foreigners, there is no reason to believe that any great difficulty will be experienced in renting commodious houses. The partial difficulty which exists at present arises more from a desire of extortion, a want of friendliness, and a general distrust of foreigners, than from fear of the Authorities, or deep-rooted aversion in the minds of the people. Large and expensive houses may be obtained without much difficulty, even at the present time. A Missionary, unmarried in the first instance, or, if married, unaccompanied for the first few months by his family, might easily find a lodging in some of the temples within the city, either on the Wúshih shán, or on the no less agreeable and salubrious site of the Kútsín shán, till his increasing acquaintance with the local dialect, and the increasing confidence of the people, should prepare the way for the residence also of Missionary families.

Missionary Aspect and Claims.

This leads me to the last and most important point of view in which Foochow is to be regarded—the nature and degree of its eligibility as a Missionary Station.

To most minds the obvious disadvantage of its present inaccessibility will readily present itself. To this must be added the fact, that the people have never yet been impressed with the superior power or civilization of foreigners. There is also a spirit of suspicious distrust, naturally prevalent among the inhabitants toward a race of strangers hitherto unknown.

And lastly, the local dialect, partaking of all the difficulties of the Fokien dialect in other parts, is here considered to be doubly barbarous and difficult of acquirement. All these difficulties, however, are either temporary, or surmountable by those general habits of energy and perseverance which are indispensably necessary for usefulness in every part of a country so peculiar as China.

On the other hand, we behold in Foochow claims of no ordinary kind. With a population of more than half a million of idolaters, and as the capital of a province opening important channels of intercourse with surrounding places, it occupies a prominence inferior only to Canton among the newly-opened ports of China. It is free from the deteriorating effects of an extensive foreign commerce, and the irritating effects of the late war; the people never having witnessed the advance of invading armies before their peaceful homes.

The disposition of the Authorities, and the apathetic indifference of the people, alike encourage the belief that there exists no such jealousy of proselytism as is likely to throw interruptions or annoyances in the way of Protestant Missions. What gives to Foochow its highest and paramount claim is the fact, that, while every system of superstition has here its living representatives, Protestant Christianity is alone unrepresented in this vast city; and while every point along the coast accessible to foreigners has been occupied by Missionary Labourers, the populous capital of Fokien is destitute of a single Evangelist of the pure and unadulterated faith of the Gospel. And lastly, as regards security of residence, I feel assured that if past experience permitted me to indulge the hope of ever attaining in this climate such a measure of physical strength as to become an efficient Missionary Labourer in this part of the Lord's vineyard, there is no city in China in which I should cherish greater confidence in the absence of persecution, and immunity from interruption, than in the city of Foochow.

Here, then, a new sphere of usefulness lies open, where no institution of caste operates to divide man from man; where no Priesthood wields a general influence over the fears or respect of the people; where no form of Religion, strictly so called, threatens to oppose our progress; where the principal obstacles with which we shall have to contend are those national

traits of apathy, indifference, and sensuality, which everywhere, alas! are deeply rooted in the nature of fallen man, and form the chief barrier to the reception of pure and vital Christianity.

On this part of the subject Mr. Smith thus enlarges, in a Letter dated Jan. 14, 1846—

It was no common trial to my mind, as I gazed, from the summit of a neighbouring hill, on the populous city of Foochow, teeming with its moving masses of living industry, to reflect that here 600,000 immortal souls, spell-bound by idolatry or atheism, in the capital of one of the largest provinces of the empire—a garrison city, with the full provincial staff of Mandarins; the seat of a Viceroy having two provinces under his jurisdiction, and comprising the two other free ports of Ningpo and Amoy within its limits; with 2500 literary graduates, and 5000 literary students and candidates for degrees resident in the city—should nevertheless be destitute of a single Evangelist of the pure faith of Christ, and that no effort should yet have been made to convey to them the inestimable blessings of the Gospel. And within a few minutes of that time, and in the same vicinity, there were not wanting painful evidences to show that, even in such a spot, error was in advance of truth, and the various forms of superstition had their representatives. Placing a copy of the Gospel in the hands of an aged Bonze, he surveyed its contents, and then, with their usual facility of assent, gave utterance to the Buddhistic notion, that after death “the good will ascend to heaven's temple, and the wicked descend to earth's prison.” Only at a few yards' distance a Taoist Priest received a Christian Tract, and, as if to prove the unimportant nature of such subjects, or the universal scepticism of his mind, made the latitudinarian remark, that the principles of Religion were everywhere the same. At but a short distance, again, a Chinese Roman Catholic, by hereditary profession, after receiving a Christian book, drew forth a medal, suspended from his bosom, and inscribed with the images of Joseph, the Virgin, and John the Baptist, and said that the sight of it recalled to his mind the good things which he read in his holy books. A Roman-Catholic Priest, a Spaniard, has been residing for a year at Foochow, under the terms of the imperial edict of toleration. Even the Mahomedans have their six Priests, and twenty-

four Fakeers, or religious beggars; so that, humiliating fact! with an imperial edict of universal toleration beckoning us forward, Protestant Christianity is the only Religion unrepresented in this vast city!

Favourable Occurrences at Amoy.

From the 10th of January to nearly the end of February, Mr. Smith resided at Amoy. He has as yet been unable to furnish the Society with a detailed account of that city. He mentions, however, in a Letter dated Hong Kong, Feb. 27, 1846, the following encouraging circumstances—

Things are going on very satisfactorily at Amoy; of which the immediate closing of the mail prevents my giving detailed accounts. Before my leaving Amoy, the five high Mandarins of the place jointly gave a special feast to the Missionaries there—seven, including myself—no other foreigner being present. The most honourable seats were given to us, and they expressed high admiration of the excellence of the Missionary work and the benevolence of Missionaries.

And in a subsequent communication, dated March 30, he writes—

The Hai-hang, or Lord Mayor, requested, in my hearing, that the Missionaries would send a package of our Tracts; and promised that, after reading them himself, he would distribute them among his people.

General Review of the Missionary Facilities offered by the Five Ports.

Mr. Smith thus states, in a Letter dated Jan. 14, 1846, the conclusions to which he had arrived on reviewing the opportunities for Missionary labour presented at each of the Five Ports—

A residence in every part of China now open to foreigners, enables me to review, very summarily, the real state of the field we seek to occupy.

Of the Five Ports, Canton can only be said to be partially opened to Missionary work, so long as the hostile feeling of the populace, and the exclusion of foreigners from entrance into the city, operate as a serious impediment to free action.

Amoy, possessing a friendly population and tolerant native rulers, is yet the least important place open to foreigners, in point of size, amount of population, class of Na-

tives, and connexion with the interior; with the disadvantage of a difficult dialect, and a degree of local insalubrity, which, by deaths, or removals on account of sickness, has reduced the members of the Missionary families from above twenty to seven within the last year. It is also already occupied to the utmost of its relative local importance; having six Missionaries on the Station, four of whom have begun to preach in Chinese.

The two northern ports of Shanghai and Ningpo stand first, in the character of the people, connexion with the interior, and all or most of the local considerations which render a Missionary Station important, on a large view of things.

If, without crippling those Stations by a scanty and inadequate number of Missionaries, an effort can be made to undertake even a small beginning at Foochow, then I entreat the Committee speedily to send out two Missionaries, with energy of mind, and strength of body, to enter on Foochow; either unmarried men, in the first instance, or, if married, for the first few months unaccompanied by their wives. A Missionary without a family might, I feel sure, at once get a secure lodging in some temple within the city; and prosecute, without interruption, his study of the local dialect, till his increasing knowledge of the language, and the increasing confidence of the people, should pave the way for the residence of Missionary families.

Labours and Observations of the Rev.

T. M'Clatchie at Shanghai.

We now give a few extracts from the Rev. T. M'Clatchie's communications. These have necessarily been brief, and his observations comparatively limited, from the closeness with which he has applied himself to the study of the language.

A Residence within the City obtained.

On this subject Mr. M'Clatchie writes, in a Letter dated June 24, 1845—

I have at length succeeded in procuring a house here; and you will doubtless be pleased to learn that it is situated within the walls of the city. When the Tow-tai was informed that a foreigner had come to reside within the walls of the city, he sent for the landlord, and endeavoured to make him turn me out of the house immediately; but when he discovered that I had actually paid part of the rent in

advance, and that I was in possession of a written contract, he gave up all further opposition. I am therefore in peaceful possession of a new house, tolerably well built, and which, with a few necessary alterations to protect me from the weather, will be very comfortable. I am now the only foreigner living within the walls of the city, except the Consul. The Missionaries are much pleased that I have got into the city, as it is considered a step in advance toward the removal of Chinese prejudice.

Commencement of a Chinese Service.

This important beginning is thus described, in a Letter dated March 30, 1846—

I am most thankful to God that He has mercifully permitted me to commence a Service in the Chinese language. I feel, indeed, that my attempts are yet very feeble; but I trust that He who can unloose the tongue of the stammerers will ere long give me greater fluency in the language, and enable me to convey His blessed truths with more ease to the minds of these poor idolaters. My Service is not exactly a public one yet: I wish to go on by degrees; but I hope that in a short time I shall acquire sufficient courage to put up a notice at my gate, and to invite all to enter. I have the unspeakable satisfaction, however, of knowing that at present I am tolerably well understood.

And again, April 15—

I have been in Shanghai exactly one year to-day, and I have been ten months studying the dialect of the place. I wish that I could be perfectly satisfied with my progress in it; but yet I am bound to thank God for enabling me to feel that I am doing something—though, alas! feebly indeed—in His blessed service.

My daily Service requires much study to keep it up—almost the whole day to prepare for the following morning. However, it is a most delightful occupation to me, as I know that our gracious Saviour will bless even the weakest efforts to promote the knowledge of Him among the Heathen. My cook seems to be especially interested in the Service, and, as our copies of the Word of God are very few, he has commenced writing out the Gospel of St. Matthew from a copy of the New Testament which I have lent him. The constant exclamations of my hearers—such as, “It is clear;” “I understand”—I find very encouraging. I pray God that I may soon attain that which to me

is the *acme* of all earthly glory—the ability to declare fluently to the poor Chinese the wonderful works of God in their own strange and difficult language.

Discouragements—Reading and Reflective Character of the People.

On these topics Mr. McClatchie writes, in the Letter of March 30—

There is every thing here which a Missionary could wish for, in order to encourage him in his work. There are, of course, some discouragements; such as, the apathy with which the Chinese receive exhortations to the practice of true Religion, and that, too, notwithstanding their admiration of the beautiful morality of the Gospel of peace. But then, after all, this and similar discouragements are to be found in Christian countries as well as Heathen, and merely prove the melancholy fact, that all the children of Adam are by nature dead in trespasses and sins.

The Chinese are, without doubt, a reading and a thinking people. I have seen shopkeepers, to whom I have given Tracts and Books, sit down in their shops, and become wholly engrossed, in a moment, in reading them; or else engaging in conversation with those about them on the subject treated of in them.

They seem, also, to think much respecting the Missionaries who labour among them, the doctrines they teach, and their method of disseminating them.

Toleration of Christianity, Roman-Catholic and Protestant.

In page 257 of our Number for November last we printed a translation of an Imperial Edict, dated Dec. 24, 1844, announcing toleration to the professors of “the Religion of the Lord of Heaven” in China.

Not long afterward, however, another Edict was published, defining “the Religion of the Lord of Heaven,” and limiting it to “those who Worship the Lord of Heaven and VENERATE THE CROSS,” paying respect to images, pictures, and saints. The document then went on to prohibit all ill-disposed persons from diffusing their opinions among the Chinese, under the pretext of their belonging to “the Religion of the Lord of Heaven;” to prevent which dishonesty the terms were thus defined and limited.

The apprehensions to which this Edict naturally gave rise, in the minds of those who were zealous for Protestant and Scriptural Truth, were, however, soon afterward dispelled by the publication of a third Edict—dated Dec. 20, 1845, and obtained through the intervention of Sir J. F. Davis, Bart., the British Plenipotentiary—of which the following is a translation—

Ke-Ying, High Imperial Commissioner, &c. &c., sends the following reply to the Honourable Envoy's Despatch concerning equal toleration of the Religion professed by the English. [Here follows an extract from the Letter.]

When I previously concluded the Commercial Treaty with the United States, one of the Articles gave permission to erect Chapels in the Five Ports; and all nations were to have the same privilege, without the slightest distinction. Subsequently, the French Envoy, La Gréné, requested that Natives, if they were good men, should be entirely exempted from punishment, on account of the Religion which they professed. I, the great Minister, then again represented this matter to the Throne; upon which the Imperial reply was received, that it should be done as proposed, without drawing any distinction between the rites of the several Religions.

As, however, some of the local Mandarins seized crucifixes, pictures, and images, and burned them, it was subsequently settled that permission should be given to worship them.

I, the great Minister, do not understand drawing a line of demarcation between the religious ceremonies of the various nations; but virtuous Chinese shall by no means be punished on account of the Religion they hold. No matter whether they worship images or do not worship images: there are no prohibitions against them, if, when practising their creed, they act well.

You, the Honourable Envoy, need therefore not to be solicitous about this matter; for all Western nations shall in this respect certainly be treated upon the same footing, and receive the same protection.

I have now addressed a Letter to the Lieutenant-Governor of Keangsoo, to direct the Inspector of Loochoo, Lung-keang, Taetseang, to publish another Pro-

clamation; and likewise officially requested the Governor-General of Fokien and Chêkeang to issue a distinct Proclamation of the same tenor in the various ports.

While sending an answer, I wish you much happiness at this season, and send this important paper.

General Review, and Appeal for more Labourers.

We will conclude our present notice of this Mission with the following Appeal, from the pen of Mr Smith, for more help. He writes, in a Letter dated Nov. 8, 1845—

The time I have spent in China will be always viewed by me as a very happy period of my life: and though, had I foreseen much of what I should be called to pass through here, *flesh and blood* would perhaps have recoiled at the prospect, yet I have found the real trials of a Missionary's life to be fewer than I had anticipated, and of a very different kind; and have learned how little we are dependent on external things for real enjoyment and happiness.

And in one, dated March 30, 1846, he says—

Every thing here exceeds in promise what I expected to find in China. Perhaps, however, I came out looking more at the dark side. With ten men of ENERGY, and real hearty interest in the work, we might hope for a speedy effect. ENERGY and hearty perseverance are what we want here: piety that can live in this unfriendly soil—men of prayer, faith, and a close walk with God.

After reviewing the whole question of the occupation of China by Missionaries of the Church Missionary Society, and giving his own views of the eligibility of the various ports, Mr Smith proceeds, in his Letter dated Jan. 14, 1846—

The general question I leave to be discussed and decided by the friends and supporters of our Society; entreating them to remember the responsibility of the decision. The gold and silver would not be wanting, unless I greatly overrate the piety and zeal of British Christians. It is in regard to the supply of zealous and well-qualified Labourers that we have reason most to despond. The materials are doubtless in existence somewhere among so large a number of professing

Christians as are included among the supporters of the Church Missionary Society. Nay, we who, in this distant land, are privileged to read the heart-stirring addresses at your last Anniversary Meetings, are surely not unreasonable in cherishing the hope, that even from the families of our Clergy and laity, who advocate the Missionary Cause from the pulpit and the platform, these Labourers might easily be supplied; unless it be deemed proper that the ardour of Missionary zeal should effervesce beyond the atmosphere of crowded assemblies, and the opinion be entertained that the Missionary work is honourable only in the abstract, and devotion to the cause of Christ in Heathen lands good only in theory.

Without presuming to limit the power of God to any class of instruments, we are much discouraged at the obvious scarcity of men, willing to come hither, of those

high qualifications—mental, moral, and physical—from whose labours we can expect any extensive results in so peculiar a Missionary field as China. A radical change in the general views prevalent, even among Christian people, in reference to Missionaries and Missions, and a more widely-spread sense of individual responsibility in the diffusion of the Gospel, must take place before the large results which pervade Anniversary addresses can be realized.

China is open to us: its population is generally friendly; its rulers are fast becoming tolerant; its superstitions are nowhere strongly enthroned in the native mind; its social institutions present no insuperable barrier to our progress. Worship paid to ancestors is our rock of future difficulty; atheism is our principal foe; and the lack of Labourers our constant sorrow.—Matt. ix. 37, 38.

NEW-ZEALAND MISSION.

We continue our account of this Mission from page 158 of our last Number.

Eastern District.

TURANGA.

Our information respecting this Station is given by the Ven. Archd. W. Williams, who has also furnished various particulars respecting the District generally. The following is his

Report of Turanga, Wairoa, and Ahuriri, from July 1, 1843, to Dec. 31, 1844.

The last Report for the Station of Turanga, including the Districts of Wairoa and Ahuriri, was given up to the 30th of June 1843.* A retrospective view of the period which has since elapsed presents us with a state of things more natural than it is flattering to the high expectations which we are apt to form. While, however, the progress of Christianity has not been so striking as in former years, there are still sufficient causes for encouragement.

The body of Natives who have professed Christianity may be divided into three classes. 1. First, those who have cast off their profession altogether. This party is not numerous: it consists of persons who have followed the prevailing custom; but, having *no root in themselves*, the time during which they have endured has been

short. 2. The second class is made up of those who hold to their profession; but walk not *as becometh the Gospel*. They are persuaded of the truth of Christianity, and feel the necessity of it; but have not the grace of God reigning in their hearts. This class is numerous in every community; but there is hope that, with God's blessing on the steady ministration of the Word, many from among them will become indeed the children of God. 3. The smaller portion who remain lead a consistent life, attending with diligence to all the Means of Grace; and, though they be but *babes in Christ*, it is to be hoped that they will be *rooted and built up in Him*, and be established in the faith.

The number of worshippers continues to be nearly the same as heretofore; but the Congregations are divided into smaller parties, as many of the lukewarm will not take the trouble to go any distance to Worship, but keep up the form in their own little villages.

The number of Adult Baptisms at Turanga since the last Report has been 142—45 men and 97 women; and the Infant Baptisms, 86. The Candidates for this ordinance are 169: many, who were on the list, have discontinued their attendance, because they were weary of the long period of probation to which they were subjected.

* Vide the "Church Missionary Record" for September 1844, pp. 205, 206.

The attendance of the Christian Natives at the Bible Classes is about 240, and the average number of Communicants 200.

The Adult Baptisms at Ahuriri, and at places to the south of it, have numbered 94; and the Infant Baptisms 36. There are 104 Communicants.

The Adult Baptisms in the Wairoa District have been 61, and the Infant Baptisms 37. The number of Communicants is 126.

Much effort has been used to keep up the Day-schools; but the complaint of the Native Teachers, that they cannot persuade the people to attend, is universal.

In the Sunday-schools, the larger part of the Congregations are scholars. They are catechized in the Church Catechism and the Scriptures.

The Natives of the Southern part of this district have experienced much disadvantage from the want of pastoral care. At Turanga this has been occasioned by my absence during seven months at the Bay of Islands.* A temporary provision was made during the time, by a visit of five weeks from Archdeacon H. Williams, and by two visits from Mr. Baker. The recent appointments of the Rev. J. Hamlin to Wairoa, and of the Rev. W. Colenso to Ahuriri, will, for the future, place those parts of the district upon an efficient footing.

The attempts of the Romish Priests to disseminate their errors have proved an entire failure. They have not only withdrawn from the district, but the few Natives who long professed an adherence to them have either joined us or have relapsed into their native state.

Report for the Half-year ending June 30, 1845.

The attendance at the Bible Class is better than during the corresponding period of last year, though a large number of professed Christians altogether neglect this important means of instruction.

The Candidates for Baptism are not numerous; but those who come are regular in their attention. The Communicants have numbered 284.

On the 14th of January I set out on a journey to Wairoa and Ahuriri, and administered the Lord's Supper to 46 Communicants at Nuhaka; to 77 at Table Cape; to 33 at Wairoa; and to 96 at Ahuriri; assisted by the Rev. Messrs. Hamlin and Colenso. At Wairoa and

Ahuriri I was thankful to find that Messrs. Hamlin and Colenso, who had recently arrived at their Stations, were in the way, though encompassed with many difficulties, to be fully occupied in very extensive spheres of usefulness.

On the 3d of March I set out on a circuit through the principal Stations of the Archdeaconry of Turanga, at the request of the Lord Bishop, for the purpose of attending to the ministerial duties of those places. At Opotiki I administered the Lord's Supper to 62 Natives; at Wakatane, to 32; at Te Kupenga, to 17; at Rotorua, assisted by the Rev. T. Chapman, to 94; and at Oputai, sixty miles to the south of Wakatane, to 23. The villages in the latter district have received but little attention, except from Native Teachers; while a strong effort has been made by the Romish Priests, who have consequently many followers—led, as they told me, by the promise of gifts of clothing, to countenance their vain superstitions. Still, the part of the population which is with us is most numerous, and merits more attention than it receives. After an absence of nearly six weeks, I reached home on the 10th of April.

KAUAKAUA.

The Rev. G. A. Kissling continues to reside at this Station, and has supplied the following

Report for the Year 1844.

This district extends from Opotiki, in the Bay of Plenty, to Waipiro in Open Bay; comprising a route, by land, of 130 English miles at the most moderate calculation. We have as yet no roads in this part of New Zealand, so that the traveller is obliged to follow the old native paths—over frightful cliffs, steep and lofty mountains, across swamps and rivers, or in the soft and yielding sand of the seashore.

Mr. Kissling then expresses his hope that he may be able to go over the entire district at least once a year; and gives a variety of information respecting his visits to the different Pas, taking them in geographical order, during 1844. Of his visit to the first four places which he mentions—Opotiki, Tonupahore, Maraenui, and Te Kaha—we gave an account at pp. 18 and 19 of our Number for January 1845. He then proceeds—

* Vide the "Church Missionary Record" for August last, p. 183.

Raukokore is the only Pa along this coast which I omitted to visit. The people had shamefully treated an English sailor, stripping him of all his clothes, and threatening his life. I therefore sent them a message expressive of grief at their conduct; but promising to see them next season should any improvement among them take place. Since then a Native Teacher has been twice at Hicks' Bay, informing me that many of the people were attending School and other religious instructions, and that they anxiously looked forward to the accomplishment of my promised visit.

Orate is the next place in order; but of this we gave an account with Opotiki and the other places mentioned above. Mr. Kissling continues—

Warekahaka, which I believe is, properly speaking, the Hicks' Bay, lies seven miles N.W. from Kauakaua, and contains only a few huts, belonging to the Chief Hou-ka-mau. Within the present year, however, a new Pa, called Omuruiti, has been raised in its vicinity.

Te Kanakaua, in its present shape, has been but recently established: it stands on a plain immediately adjoining a mountain, on which the original inhabitants resided; but from which, on the introduction of fire-arms, they were swept, by the Natives of the northern part of the Island, almost to a man. The chief part of the present inhabitants came from Waiapu, the Bay of Islands, and other parts of New Zealand. Before the Gospel had produced its effects they were spoken of, both by Europeans and their own countrymen, as a peculiarly avaricious and unfaithful set. About four years ago, a vessel, wrecked off their Pa, was immediately plundered. At another time, a ship, cruising for whales along the coast, called in for a supply of water from the little river which flows along the Pa. The Natives demanded payment for the water, which the Captain refused; and was going to take his empty casks to the vessel, when the people seized upon them and took them away. The casks were of no use to them whatever; yet it was only through the energetic interference of a Christian Native, from another place, that they were eventually returned to the whaler.

When I commenced dealing with these people, nearly two years ago, there was not a man who would stand to his word or agreement. The fence around the land,

which the Chief of the place presented to the Society, was more than once threatened to be razed, and the Chief himself prohibited the supply to me and my family of the requisite food, because I did not purchase his pigs at the very moment he offered them. This lasted ten days, when I received a Letter from the Chief, expressing his great love to me, and stating that he had sent me two pigs to make amends for what had passed. In a similar manner one cloud after another passed away, owing to the influence of the Gospel, and I begin now to feel more like a father amid a large circle of children, than a defenceless stranger before an excited crowd of savages.

I have baptized at the village 34 adults and eighteen children during the past year; and during the week 97 Candidates for Baptism, from different places in the district, have for the last seven months come to my house for religious instruction. On Friday, all the Communicants have attended, for the reading and explanation of the Acts of the Apostles.

Beside the Sunday and Day-schools for adults I have opened a Day-school for children also, at which about 60 attend. The girls likewise receive instruction in needle-work from Mrs. Kissling, who has also commenced teaching them English, of which they are exceedingly fond.

A Christian Chief, Paratene, entered into rest on the 10th of October, "in sure and certain hope of the resurrection to eternal life." He was baptized by the Venerable Archdeacon W. Williams, and was ever afterward an ornament to our Church, and a support to me under my difficulties. Patient and resigned to his Saviour under his sufferings; reading the Scriptures, and teaching the blessed truths contained therein to his fellow-men, so long as his feeble strength permitted; discreet in his conversation; just and noble in all his dealings; and *looking for . . . the glorious appearing of the great God and our Saviour Jesus Christ*; he could say, at the close of his earthly career, *I have finished my course*: and, I doubt not, a crown was given unto him which *fadeth not away*.

Hei Kaua lies about two miles from Kauakaua, and numbers 174 inhabitants. I regularly visit them every Lord's-day for Divine Service, they having built a very pretty Chapel on their own account, at which they diligently and numerous attend. Sixteen persons have been ad-

mitted into the Church by Baptism, and their conduct has hitherto been consistent with their profession. I have also baptized ten children belonging to the Communicants of this village. There is a population of 359 at Te Kauakaua, and 174 at Te Hei Kua; including 94 boys and 72 girls.

Horowera, a small Settlement about six miles from my residence, contains 69 inhabitants. I am in constant intercourse with them; and five adults and seven children have been baptized. These, with a number of others, come weekly to my house for instruction. There is also a little Pa near the East Cape, called Wickliffe's Pa, where a neat Chapel has been built by the Natives, in which they assemble for Prayer, School, and Public Service—the Chief, who took the name of Wickliffe (Wikiriwi) at his baptism, for the present officiating.

Rangitukia, with its dependencies, probably numbers 800 inhabitants: turbulent, and extravagant in their demands, they give Mr. Stack, who resides here, a great deal of trouble and anxiety of mind. During one of my visits we gave notice for a meeting preparatory to the celebration of the Lord's Supper. A large number attended, behaving as quietly and orderly as we could possibly wish; and after some explanation of the errors of Popery, we exhorted the people to self-examination, repentance, and faith in Christ Jesus. On the Lord's-day we had an overflowing congregation, which I addressed, and about 150 or 160 persons partook of the Sacrament in an orderly and devout manner—one instance only excepted, in which the Native Teacher was to be blamed. I subsequently convened a meeting for examining those who desired baptism; when between 200 and 300 presented themselves: only 36 or 40 of them, however, could read the Scriptures. Of these I accepted 30, and requested Mr. Stack and the Native Teachers to name some other individuals, whose conduct, general information, and advanced age, although they might not be able to read, would entitle them to particular attention. Thirty of this class having been recommended, I requested the whole to proceed to Wakawitira for special examination and Baptism. The distance is only about five hours' walk, and thither crowds of people immediately proceeded.

Wakawitira is a populous Pa, and has several Settlements in its vicinity. Our Record, August 1846.]

tents were erected in front of the Chief's house, and our fern-beds prepared, when a storm compelled me to seek refuge in a native hut. In the morning, the rain having somewhat abated, the people assembled, at the dawn of day, for examination, in which Mr. Stack and I were engaged until late at night. At the close we had marked, out of 180, the names of 114, whom I admitted, on the following day, to the ordinance of Baptism: 70 infants of the newly-baptized were also incorporated into the body of Christ's Church. It was pleasing to see these parents soliciting for their offspring the blessings of which they had partaken themselves. Another gratifying circumstance was, that in the adults were included eight individuals from Manutahi, a Pa lying under the odium of practising witchcraft; and who, in point of knowledge, were a credit to the Church. An individual of that Pa, who grossly insulted Mr. Stack some time ago, and in a rage nearly killed his own daughter, likewise applied for Christian instruction, and has been placed under the care of a Native Teacher, preparatory to his admission to the Church. Thus has the Lord deigned to bless Mr. Stack's labours among these people; and as I know that he does not feel disposed to take so favourable a view of the result of his exertions, I think it but just to have this remark here inserted.

One other case, relating to a woman about eighty years old, with hair as white as snow, ought not to be omitted. She entreated to be baptized; but, being comparatively ignorant, was advised to avail herself of the means of instruction, and told that at the next season she should be admitted. Her reply was, "I am presently going down to the grave, and shall probably be dead before you come again: do baptize me." I allowed her to join the number set apart for the ordinance, and her soul seemed to leap for joy.

Tuparoa was the next Settlement at which we halted. The people of this village were so pressing for Baptism, that one might have concluded that they understood our Saviour's words, *The kingdom of heaven suffereth violence, and the violent take it by force*, in a literal sense. I was obliged to leave the Congregation assembled for examination, and to retire to my tent to arm my mind by prayer for the task. I felt persuaded that they had not a healthy feeling about Baptism; but 21 persons, most of

whom could read the Scriptures, were eventually admitted, and 9 of their infants.

Akuaku, the last place which I took in my tour, was crowded with people. I baptized 88 adults, including 21 from Tuparoa, 25 from Wareponga, and 9 from Waipiro: the rest were from Akuaku itself. The newly-baptized parents also presented their children, 60 in number, with their sponsors, to be received into a covenant with God. I afterward administered the Lord's Supper to a solemn assembly of believers.

It appears, from my Registers, that 416 adults and 174 children have been admitted into the Church by Baptism, and 21 marriages performed, during the year. The number of baptisms is probably unprecedented.

We now give a few passages from Mr. Kissling's

*Report for the Half-Year ending
June 30, 1845.*

During a Missionary Tour through his District, Mr. Kissling was overtaken by a messenger, bearing the news that the people at Te Kauakaua were at war, and that his interference was urgently needed. On his arrival at the Station, he found that the disturbance had originated in the reported sin of a young man connected with an influential Tribe, and that his offence had brought upon him the retaliation of the principal Chief, a Heathen. The cause of the offender had subsequently been taken up by a party headed, unhappily, by a baptized Native, named Agrippa. Matters became gradually more serious, until Mr. Kissling, finding his admonitions of no avail, proposed that the Chief and his opponents should meet before the Mission-house. Mr. Kissling then relates—

At last the warriors met, the Chief occupying one side of my garden, and Agrippa, with his mob, the other. To describe the fierceness with which they eyed each other is next to impossible; but I almost trembled for the consequences of having brought these hostile parties into so close a contact. The Lord, however, gave me strength; and placing myself between these men of violence, I asked whether they would agree to my commencing the business with prayer: they all assented, and knelt on the grass. I began with our

most excellent Litany, and one and all joined in the responses with as much fervour as though they were devout members of the Church of Christ. Some other Collects, bearing on unity and peace, having been offered, I addressed them all on the evil effects of war, and pressed for a reconciliation between them. The parties then respectively addressed each other, dwelling at some length on the points wherein they considered themselves aggrieved; but perceiving that this course was likely to kindle the fire afresh, I asked, "What is the good of your long talk? Arise, and make peace!" As if moved by a secret spring, they all jumped up, gave each other the hand, rubbed noses, and exclaimed, "It is finished! It is finished!" The Chief and Agrippa only still kept at a distance; but when I took Agrippa by the hand, and led him to the Chief, these two also rubbed hardy noses, accompanied with a *tangi* (crying, or mourning). A few sprinklings of unfriendly feeling were subsequently observable; but the storm of passion was effectually quelled.

I have related the above case—many others of a similar nature occur in the course of my labours—with a view to make two brief remarks upon it.

1. The conduct of those of the New Zealanders who have embraced the Gospel still shows what *spirit* they were of in former days: *the old man* still lurks within; nor has the truth, generally speaking, such abiding influence over them as to check, on particular occasions, the ferocity of their tempers and the deceitfulness of their hearts. Here, therefore, lies the chief source of our trials.

2. The Missionary, in applying the precepts of God's Word to the establishment of peace among the Natives, indeed enjoys their confidence to a considerable degree; but this holds good principally in matters between Natives and Natives, and not between Natives and Europeans or foreigners. In the latter case, his judgment is naturally suspected to lean toward the side of his countrymen: hence it is, I suppose, that the endeavours of the Missionaries in the North, in persuading the Natives to peace, under most trying circumstances, have had apparently so little success.

Mr. Kissling thus concludes his Report—

I fear the work of the Gospel is not on the advance in this District. The ex-

citement which prevails on account of the destructive war in the North; the frequent visits to our Natives of the neighbouring tribes, and the return of those visits; and hostile proceedings among themselves, as just related; have turned their minds from the simplicity of *the truth* as it is in *Jesus* to secular and political matters. Our Morning and Evening Prayers are not so well attended as formerly; our Schools fluctuate; the spirit of our religious inquirers seems to languish; and I perceive a bluntness in the people's feelings, when I publicly address them, which pains me to the core. If ever New Zea-

land needed the sympathy of the Church of Christ, it is at the present crisis; if ever there were a season of sifting and anxious trial, that season prevails now; if ever supplications for the out-pouring of God's Holy Spirit were wont to be made, those prayers and supplications should be offered now—that wisdom and understanding may be given to us all; that the pending evils may be over-ruled for good; that light may spring forth from this gloomy darkness; and that, “upon the best and surest foundations,” unity and concord “may be established among us for all generations.”

HOME PROCEEDINGS.

PROCEEDINGS OF ASSOCIATIONS.

<i>Cambridgeshire.</i>	
Ickleton, June 21: S., Rev. B. Clutton...	7 5 4
<i>Cheshire.</i>	
Ellesmere Port, July 22: M., Rev. T. N. Irwin, Chn.	1 9 5
Frodsham, July 19: S. (2), Rev. J. S. Broad.	7 14 5
Ditto, July 21: M.	2 13 4
Kingsley, July 19: S., Rev. J. S. Broad.	2 10 0
Runcorn, July 19: S. (2), Rev. J. Warburton	not known
Ditto, July 20: M.	5 0 10
Weston Point, July 19: S., Rev. J. Warburton	3 1 9
<i>Cornwall.</i>	
Bodmin, July 28: M., — Roberts, Esq., Chn.	7 10 0
Bude, July 12: S., Rev. B. W. Savile	3 16 10
Callington, July 26: S., Rev. B. W. Savile	1 15 3
Egloekerry, July 27: M., Rev. H. A. Simcoe, Chn.	2 18 4
Lelant, July 30: M., Rev. U. Tonkin, Chn.	1 4 10
Quethiock, July 26: S., Rev. B. W. Savile	1 1 6
St. Cleer, July 26: S., Rev. B. W. Savile	1 10 10
St. Mabyn, July 29: M., Rev. G. H. Somerset, Chn.	4 8 10
Saltaah, July 22: M., Rev. J. Adams, Chn.	3 0 0
Stratton, July 12: S., Rev. B. W. Savile	4 15 5
Ditto, ditto: M., J. Vowier, Esq., Chn.; Revival of Association	10 0 1
Selly Isles: St. Mary's, Aug. 1: M., Rev. J. W. North, Chn.	5 3 11
Ditto, ditto, Aug. 2: S., Rev. B. W. Savile:	
Morning	3 13 2
Afternoon	1 16 3
Evening	2 14 9
<i>Cumberland.</i>	
Crosthwaite, Aug. —: S., Rev. S. Rowe	17 17 0
Keswick, Aug. —: S., ditto	10 2 4
Ditto, Aug. —: M., Rev. F. Myers, Chn.	7 1 6
Maryport, Aug. 9: S. (2), Rev. J. Johnson, no Coll.	
Ditto, Aug. 11: M., J. P. Senhouse, Esq., Chn.; Formation of Association	8 6 0
Workington, July 26: S. (2), Rev. J. Johnson	no Coll.
Ditto, July 27: M., Rev. W. Jackson, Chn.	16 0 0
<i>Derbyshire.</i>	
Matlock, July 12: S., Rev. B. E. Roberts	4 0 0
Ditto, July 14: M., Rev. E. S. Greville, Chn.	5 8 4

Matlock Bath, July 12: S., Rev. B. E. Roberts	15 8 8
<i>Devonshire.</i>	
Beerferris, July 19: S., Rev. F. Shelley	1 5 6
Ditto, July 23: M., Rev. F. Shelley, Chn.	15 4 0
Bridgerule, July 15: M., Rev. S. N. Kingdon, Chn.; Formation of Assoc.	3 17 4
Dartmouth, July 26: S., Rev. H. Powell	4 1 1
Ditto, July 28: M., S. Codner, Esq., Chn.	4 7 4
Devonport, July 20: M., Capt. Sanders, R. N., Chn.	15 0 0
Hatherleigh, July 9: M., Rev. S. Feild, Chn.	9 2 3
Highampton, July 10: M., Rev. H. Woolcombe, Chn.	1 15 6
Inwardleigh, July 5: S., Rev. B. W. Savile	1 9 6
King's Wear, July 26: S., Rev. J. Smart, Millbrook, July 21: M., Rev. J. H. Thomas, Chn.	1 10 5
Newton, July 31: M., Rev. H. Powell, Chn.	3 6 0
Okehampton, July 5: S. (2), Rev. B. W. Savile and Rev. J. R. Whyte	1 13 10
Ditto, July 7: M., Rev. B. W. Savile, Chn.	3 7 7
Monks Okehampton, July 6: M., Rev. J. Ruse, Chn.	9 16 9
Paignton, July 30: M., Rev. W. Bleasby, Chn.	6 10 0
Plymouth, July 19: S.:	3 3 0
St. Andrew's, Rev. J. Hatchard:	
Morning	10 9 6
Evening	4 2 6
Christ Church, Rev. B. W. Savile	5 3 6
Trinity Church, Rev. H. C. Smith:	
Morning	12 0 6
Evening	18 2 0
Charles Church:	
Rev. H. A. Greaves	6 8 6
Rev. W. B. Payne	1 15 4
Ditto, July 21: M.:	
Morning, Rev. J. Hatchard, Chn.	5 0 0
Evening, Rev. — Palmer, Chn.	1 6 4
Fyworthy, July 12: S., Rev. B. W. Savile	4 15 5
Ditto, July 16: M., Rev. T. H. Kingdon, Chn.	5 1 0
St. Stephen's, July 19: S., Rev. — Billings	not known
Sampford Courtenay, July 6: M., Rev. G. P. Richards, Chn.	5 6 0
Shebbear, July 17: M., Rev. P. D. Foulkes, Chn.	not known

Stonehouse, July 19: *S.*:

St. George's:

Rev. B. W. Saville..... 17 1 5

Rev. H. Browne..... 7 7 2

St. Paul's Chapel, Rev. J. G. Childs:

Morning..... 4 3 8

Evening..... 16 3

Ditto, July 22: *M.*, Rev. H. A. Greaves,

Chn..... 5 8 6

Totness, July 26: *S.*, Rev. H. Powell... 5 2 7Ditto, July 27: *M.*, Rev. J. W. Burrough,

Chn..... 2 12 7

*Durham.*Cornforth, July 12: *S.*, Rev. B. G. L.

Blenkinsopp..... 1 10 4

Croxdale, Aug. 2: *S.*, Rev. H. W. Fox;

Formation of Association..... 1 12 2

Hartlepool, July 12: *S.*, Rev. H. W. Fox,Seaton Carew, July 12: *S.*, Rev. H. W.

Fox..... 14 2 6

Ditto, July 13: *M.*, Rev. J. Lawson, Chn. 7 0 0Bishop Wearmouth, July 19: *S.*, Rev.

H. W. Fox:

Morning..... 10 0 4

Evening..... 7 6 8

*Essex.*Steeple Bumpsted, June 21: *S.*, Rev. J.

R. Stock..... 2 0 8

Finchingfield, June 21: *S.*, Rev. J. R.

Stock..... 1 15 9

Ditto, June 25: *M.*, J. R. Brise, Esq., Chn. 9 1 5Hempsted, June 7: *S.*, Rev. J. R. Stock,Hanham, June 14: *S.*, Rev. J. R. Stock,Littlebury, June 14: *S.*, Rev. J. Stock... 7 4 0Maldon, Aug. 2: *S.*, Rev. J. Ridgeway:

All Saints'..... 9 11 0

St. Mary's..... 7 5 8

Manuden, May 31: *S.*, Rev. E. Wheeler,Newport, July —: *S.*, Rev. B. S. Smith,Chipping Ongar, July 12: *S.*, Rev. J.

Ridgeway..... 5 16 0

High Ongar, July 12: *S.*, Rev. J. Ridge-

way..... 7 7 4

Ditto, July 13: *M.*, Rev. E. Fisher, Chn.;

Formation of Association..... 7 12 0

Little Saling, June 24: *M.*, Rev. R. S.

Dobson, Chn..... 2 15 0

Thaxted, June 21: *S.*, Rev. J. Ridgeway,Ditto, June 22: *M.*, N. Ca'lin, Esq., Chn. 3 3 3Tolleshunt d'Arcy, Aug. 2: *S.*, Rev. J.

Ridgeway..... 2 12 0

Saffron Walden, June 21: *S.*, Rev. J.

Ridgeway..... 15 1 2

Ditto, June 22: *M.*, Rev. J. Stock, Chn.. 10 9 7Wethersfield, June 14: *S.* (2), Rev. R.

Clutton and Rev. W. M. Wright... 4 5 0

West Wickham, June 26: *M.*, Rev. C. W.

Lamprell, Chn..... 6 0 3

*Hampshire.*Newport, Isle of Wight, July 26: *S.*:

St. Thomas's: Rev. T. Woodroffe, 11 4 6

Rev. T. England... 4 11 7

St. John's: Rev. R. Hollings... 6 9 6

Rev. T. Woodroffe... 5 16 7

*Hertfordshire.*Cheabunt, July 21: *M.*, Rev. M. M.

Preston, Chn..... 16 7 8

*Huntingdonshire.*Brampton, July 12: *S.*, Rev. F. Bourdillon, 1 18 0Buckden, July 19: *S.*, Rev. H. Linton... 8 14 3Easton Socon, July 12: *S.*, Rev. H. J. Spurling, 3 8 1Godmanchester, July 5: *S.*, Rev. F. Storr, 3 14 5Huntingdon, July 5: *S.*, Rev. F. Storr... 16 7 0Ditto, July 6: *M.*, D. Veasey, Esq., Chn. 15 4 7Ramsey, July 5: *S.*, Rev. H. Powell... 13 5 10Ditto, July 7: *M.*, Rev. E. Forbes, Chn. 5 5 10St. Ives, July 5: *S.*, Rev. H. Powell... 6 15 7Ditto, July 8: *M.*, Rev. — James, Chn.. 4 18 0St. Neot's, July 9: *M.*, Rev. J. Appleton,

Chn..... 4 4 1

Ditto, July 12: *S.*, Rev. T. Ainsworth &

Rev. H. J. Spurling..... 16 15 8

*Kent.*Biddborough, July 16: *S.*, Rev. — Hig-

ginson and Rev. H. W. Fox..... 12 2 0

Milton, June 28: *S.*, Rev. J. T. Johnston, 9 12 3Seasalter, Aug. 2: *S.*, Rev. T. Bartlett... 5 18 5Southborough, July 10: *S.*, Rev. H. W.

Fox and Rev. C. Bigsby..... 35 16 0

Ditto, July 17: *M.*..... 10 4 10*Lincolnshire.*Aylesby, July 8: *S.*, Rev. G. Rose..... 3 11 4Barnoldby-le-Beck, July 19: *S.*, Rev. J.

Cordeaux..... 5 5 0

Clee, July 12: *S.*, Rev. G. Rose..... 3 17 10Fleet, June 23: *M.*, Rev. F. O. Smith, Chn. 4 0 0Ditto, July 12: *S.*, Rev. R. Collins... 3 12 0Grimsby, July 12: *S.*, Rev. G. Rose.... 3 14 3Ditto, July 13: *M.*, Chn. not known... 4 9 6Humberstone, July 6: *M.*, Rev. J. Gedge,

Chn..... 3 18 10

Laceby, July 12: *S.*, Rev. G. Rose..... 6 19 0Stallingborough, July 9: *S.*, Rev. G. Rose, 1 8 8Long Sutton, July 12: *S.*, Rev. R. Collins, 8 10 0Sutton Bridge, July 12: *S.*, Rev. R. Col-

lins..... 2 0 0

Tetney, July 7: *M.*, Rev. G. Jeans, Chn. 3 13 4*Middlesex.*Long-Acre Chapel, July 26: *S.*, Rev. J. W.

Weeks..... 8 17 4

Southgate, Aug. 2: *S.*, Rev. C. Jeaffreson, 31 10 0Ditto, Aug. 3: *M.*, Vicar of Edmonton,

Chn..... 20 0 0

*Norfolk.*Aldeby, July 8: *M.*, Rev. A. H. Bellman,

Chn..... 3 0 0

Bawdeswell, July 23: *S.*, Hon. and Rev.

J. T. Pelham..... 5 16 6

Bergh Apton, July 10: *M.*, Hon. & Rev.

J. T. Pelham, Chn..... 24 10 3

Blakeney, June 29: *M.*, Rev. J. Cotterill,

Chn..... 11 9 0

Briston, July 19: *S.*, Hon. & Rev. J. T.

Pelham..... 6 15 6

Bunwell, July 13: *M.*..... 2 9 6Carleton Rode, July 12: *S.*, Rev. T.

Bartlett..... 4 12 7

Ditto, July 15: *M.*, Rev. F. S. Bevan, Chn. 3 10 0Castle Acre, July 5: *S.*, Rev. R. Collins, 3 2 1New Catton, July 17: *M.*..... 4 0 1Coltishall, July 26: *S.*:

Rev. T. G. P. Hough..... 2 0 0

Rev. J. Ridgeway..... 2 2 6

Ditto, July 28: *M.*, — Brightwen, Esq.. 4 8 3North Creake, June 28: *S.*, Rev. R. Collins, 6 6 8Docking, June 28: *S.*, Rev. R. Collins... 14 14 0Fakenham, July 5: *S.*, Rev. R. Collins, 3 7 5Felmingham, July 27: *M.*, Rev. — Drake,

Chn..... 2 10 3

Field Dalling, April 26: *S.*, Rev. P. Booth, 4 10 0Fulmondeston, July 21: *S.*, Hon. & Rev.

J. T. Pelham..... 4 0 5

Hackford, July 19: *S.*, Hon. and Rev.

J. T. Pelham..... 3 3 3

Heydon, July 19: S., Hon. & Rev. J. T. Pelham.....	2	12	0
Horstead, July 26: S.:			
Rev. J. Ridgeway.....	4	1	7
Rev. H. T. Deacle.....	1	0	6
Hopton, July 14: M.....	6	10	0
Kirby Cane, July 7: M., Rev. A. Upcher, Chn.....	6	12	5
Lammas, July 19: S., Rev. P. Booth.....	2	6	0
Loddon, July 9: M., Rev. H. L. W. Her-ring, Chn.....	4	3	3
Mileham, July 5: S., Rev. R. Collins.....	3	0	0
Reepham, July 22: M., Archd. Collyer, Chn.....	4	15	5
Saxthorpe, July 20: M., Rev. S. Aahby, Chn.....	2	3	0
Sherringham, June 30: S., Rev. R. Collins, Great Snoring, April 26: S., Rev. P. Booth.....	13	8	10
.....not known			
Long Stratton, July 16: M.....	4	12	3
Swanton, July 19: S., Rev. P. Booth.....	13	2	
Thorpe, July 19: S., Rev. P. Booth.....	1	18	3
Titleshall, July 2: S., Rev. R. Collins.....	9	12	0
Ditto, July 2: M., Rev. K. H. Digby, Chn.....	12	9	10
New Walsingham, June 28: S., Rev. R. Collins.....	4	4	9
Ditto, July 1: M., Rev. J. Lee Warner, Chn.....	3	0	6
Worstead, July 26: S., Rev. J. Ridgeway, Ditto, July 29: M., Rev. G. King, Chn.....	5	13	0
Wymondham, July 12: S., Rev. T. Bartlett.....	6	0	0
.....10	0	0	0

Northamptonshire.

Long Buckby, July 21: M., Rev. J. Smith, Chn.....	7	15	1
Kettering, June 29: M., Rev. Sir G. Robinson, Bart., Chn.....	5	9	6
Oundle, July 3: M., Hon. and Rev. A. L. Powys, Chn.....	3	7	5
Ravensthorpe, July 23: M., Rev. A. Short, Chn.....	6	15	6
Rothwell, June 30: M., Rev. A. M'Pherson, Chn.....	2	0	4
Thornby, July 22: S., Rev. J. W. Weeks, Titchmarsh, July 2: M., Hon. and Rev. A. L. Powys, Chn.....	11	5	3
Towcester, July 8: M., Rev. J. Garton, Chn.....	11	8	7
Whitfield, July 7: M., Rev. W. J. Skinner, Chn.....	7	18	8
Woodford, Aug. 9: S., Rev. J. Garton.....	2	13	4

Northumberland.

Berwick, Aug. 2: S., Rev. J. Johnson ..	10	16	0
Ditto, Aug. 3: M., Rev. Dr. Gilly, Chn.....	6	15	4
Blyth, Aug. 2: S., Rev. H. W. Wright.....	1	14	0
Ditto, Aug. 4: M., Rev. H. Nanney, Chn.....	1	9	9
Cramlington, Aug. 2: S., Rev. H. W. Wright.....	5	3	8
Ditto, Aug. 5: M., Rev. R. Green, Chn.....	2	10	0
Gresswell, Aug. 2: S., Rev. R. G. L. Blenkinsopp.....	1	13	9
Long Horsley, Aug. 2: S., Rev. R. Green, Ditto, Aug. 6: M., Rev. R. Green, Chn.....	1	13	1
Newbiggin, Aug. 3: M., Rev. T. B. Shipperdson, Chn.....	1	5	0
Newcastle, Aug. 6: Juv. Meeting, St. Thomas'.....	10	0	0
Scremerston, Aug. 2: S., Rev. R. Clayton, Ditto, Aug. 4: M., Rev. W. Mackey, Chn.....	6	16	0
.....2	8		
Tweedmouth, Aug. 2: S., Rev. J. Johnson, Woodhorn, Aug. 2: S., Rev. E. G. L. Blenkinsopp.....	2	10	0
.....6	3	7	

Nottinghamshire.

Burton Joyce, Aug. 16: S., Rev. J. Johnson, 4	10	0	0
Lowdham, Aug. 16: S., Rev. J. Johnson, 3	0	0	0

Shelford, Aug. 16: S., Rev. J. Johnson ..	6	6	6
Walesby, May 7: M., Rev. R. Pocklington, Chn.....	5	15	2

Somersetshire.

Backwell, Aug. 14: M.....	2	0	8
Banwell, Aug. 5: M. Rev. W. H. Turner, Chn.....	2	13	0
Blackford, Aug. 2: S. (2), Rev. N. Mid-winter and Rev. W. White.....	2	2	8
South Brent, Aug. 12: M.....	3	1	1
Cheddar, Aug. 2: S., Rev. N. Midwinter, Ditto, Aug. 3: M., Rev. R. a'Court Beadon, Chn.....	4	4	6
.....2	6	10	
Congresbury, Aug. 6: M. (2), Rev. J. Haythorne, Chn.....	10	10	11
Clutton, July 28: M., Rev. T. B. Johnston, Chn.....	14	0	
Lympham, Aug. 11: M.....	6	1	5
Wedmore, Aug. 2: S. (2), Rev. N. Mid-winter and Rev. J. Kempthorne ...	2	19	8
Ditto, Aug. 4: M., Rev. J. Kempthorne, Chn.....	3	16	4
Weston-super-Mare, Aug. 9: S.:			
Morning, Rev. R. M. Chatfield, 24	16	11	
Evening, Ditto.....	8	14	11
Afternoon, Rev. — Hawker....	4	11	5
Ditto, Aug. 10: M.:			
Morning.....	5	6	5
Evening.....	7	5	5
Wick St. Lawrence, Aug. 13: M.....	2	1	10
Yatton, Aug. 7: M., The Vicar, Chn.....	3	14	0

Staffordshire.

Great Barr, Aug. 9: S., Rev. J. Warburton, 7	7	0	
West Bromwich, Aug. 9: S., Rev. R. E. Roberts.....	7	0	
Ditto, Aug. 11: M., Rev. W. Cardall, Chn.....	4	11	5
Lichfield, July 1: M., Ven. Archd. Hod-son, Chn.....	15	8	10
Walsall, Aug. 9: S.:			
St. Matthew's (2), Rev. R. E. Ro-berts and Rev. J. Warburton..	31	4	6
St. Paul's (2), Rev. J. B. Pugh and Rev. R. E. Roberts.....	11	3	5
St. Peter's (2), Rev. E. Dunn and Rev. J. H. Sharwood.....	4	12	8
Ditto, Aug. 10: M., Rev. J. H. Shar-wood, Chn.....	8	9	5
Ditto, Aug. 11: Juv. M., Rev. J. H. Shar-wood, Chn.....	1	2	3

Surrey.

Blindley Heath, July 19: S., Rev. J. T. Johnston.....	2	7	11
Carshalton, July 26: S., Rev. J. T. John-ston.....	23	13	9
Thames Ditton, June 21: S., Rev. J. T. Johnston.....	27	12	6
Ditto, June 22: M., Rev. W. Parish, Chn.....	9	19	5
Felbridge, July 19: S., Rev. E. D. Wickham, 2	2	0	
Godstone, July 19: S.:			
Rev. J. T. Johnston.....	16	6	9
Ven. Archd. Hoare.....	6	3	3
Ditto, July 20: M.:			
Morning, Archd. Hoare, Chn.....	20	12	3
Evening.....	not known		
Guildford, July 12: S., Rev. J. H. Gurney:			
Stoke Church.....	11	18	11
Trinity ditto.....	12	1	5
Ditto, July —: M., Ven. Archd. of Win-chester, Chn.....	12	3	9
Ham, June 17: M., Rev. J. Hough, Chn.....	7	1	9
Wandsworth, Aug. 9: S. (2), Rev. J. W. Weeks.....	15	7	1

<i>Sussex.</i>		Hemingbrough, Aug. 9 : S, Rev. D. Seddon, 3 15 9	
Shermanbury, Aug. 7 : M, Rev. J. M. Glubb, Chn.	11 1 1	Hotham, Aug. 2 : S, Rev. T. Rankin, Chn. 1 1 9	
Ditto, Aug. 9 : S, Rev. J. M. Glubb	7 0 7	Howden, Aug. 9 : S, Rev. D. Seddon... 6 5 4	
<i>Warwickshire.</i>		Ditto, Aug. 11 : M, Rev. T. Guy, Chn. 4 5 0	
Castle Bromwich, Aug. 16 : S, Rev. J. H. Sharwood	12 0 0	Huggate, Aug. 2 : S, Rev. J. Jarratt... 1 2 0	
Hill, July 19 : S, Rev. J. W. Weeks :		Ditto, Aug. 4 : M, Rev. J. Jarratt, Chn. 2 1 3	
Morning	4 4 6	HuttonBuscel, Aug. 9 : S, Rev. H. Ward } 12 0 0	
Afternoon, Canwell School	19 8	Ditto, Aug. 10 : M, Rev. T. H. Croft, } 12 0 0	
Evening	3 10 11	Chn.	
Ditto, July 20 : M, Rev. S. C. Saxton, Chn. 6 11 3		Sand-Hutton, July 23 : S, Rev. C. J. Camidge	
<i>Wiltshire.</i>		Sheriff-Hutton, July 19 : S (2), Rev. G. Hodgson	
Calne, July 12 : S, Rev. T. A. Scott and Rev. J. J. Handford	19 0 0	Leyburn, Aug. 9 : S, Rev. S. F. Surtees, 3 10 0	
Ditto, July 16 : M, Rev. J. Guthrie, Chn. 3 19 2		Luddington, Aug. 9 : S, Rev. S. W. Newbald	
Chippenham, July 15 : M, Rev. H. Purbrick, Chn.	2 14 7	..... 11 6
Corsham, July 19 : S, Rev. B. Kilvert... 9 15 4		Mapletons, July 26 : S, Rev. C. Hodgson, 4 10 6	
Ditto, July 22 : M, Rev. W. C. Bennett, Chn.	2 12 7	Ditto, July 30 : M, Rev. C. Forge, Chn. 6 8 4	
Devizes, July 13 : M, Rev. T. A. Methuen, Chn. :		Myton, Aug. 9 : S, Rev. Canon Gray ... 3 5 0	
Morning	8 12 8	Ditto, Aug. 10 : M, Rev. G. Dundas, Chn. 3 11 0	
Evening	2 4 2	Great Ousebourne, Aug. 7 : M, Rev. E. Greenhow, Chn.	
Marlborough, July 12 : S, Rev. J. T. Johnston	6 10 8	Nether Poppleton, Aug. 9 : S, Rev. B. Golding	
Ditto, July 17 : M, Rev. C. W. Edmonstone, Chn.	9 18 5	..... 6 4 8
Melksham, July 14 : M, Rev. H. N. Bousfield, Chn.	2 16 3	Rawcliffe, Aug. 9 : S, Rev. H. Ward... 6 3 9	
Prushute, July 12 : S, Rev. J. T. Johnston, 2 12 9		Ditto, Aug. 10 : M, Rev. Y. G. Lloyd, Chn. 4 16 9	
Seend, July 14 : M, Rev. H. Barne, Chn. 5 13 6		Selby, Aug. 13 : M, Rev. J. Garratt, Chn. 2 17 10	
<i>Worcestershire.</i>		Sherburn, Aug. 11 : S, Rev. H. Ward... not known	
Bromsgrove, July 19 : S (2), Rev. J. Johnson	10 0 0	Ditto : M, Rev. J. Mason, Chn. not known	
Ditto, July 20 : M, Rev. T. B. G. Moore, Chn.	5 13 2	Skipsea, Aug. 2 : S, Rev. C. Hodgson... 3 9 6	
<i>Yorkshire.</i>		Spennithorne, Aug. 9 : S, Rev. S. F. Surtees	
Acomb, July 12 : S, Rev. G. Hodgson.. 6 0 0		..... 3 5 8
Aldbrough, July 26 : S, Rev. C. Hodgson, 2 0 0		Stainton, July 15 : M, Rev. G. Rolleston, Chn.	
Ditto, July 28 : M, Rev. C. Forge, Chn. 1 8 8		..... 5 4 4
Allerston, Aug. 2 : S, Rev. W. Carter... 14 0		Swinedeet, Aug. 9 : S, Rev. S. W. Newbald, 1 4 6	
Armin, Aug. 9 : S, Rev. H. Ward	2 3 2	Thorganby, Aug. 7 : M, Rev. J. D. Jefferson, Chn.	
Barnston, Aug. 2 : S, Rev. C. Hodgson, 2 18 0		..... 12 0 0
Barby, Aug. 9 : S, Rev. D. Seddon	1 19 9	Thornton Steward, Aug. 7 : M, Rev. J. Crofton, Chn.	
Bellerby, Aug. 9 : S, Rev. S. F. Surtees, 3 13 10		..... 2 12 4
Bliton, July 12 : S, Rev. J. Hart	5 3 6	Whixley, Aug. 9 : S (2), Rev. F. Rogers, 6 10 7	
Ditto, July 14 : M, The Incumbent, Chn. 5 14 6		Wilberfoss, Aug. 2 : S, Rev. T. Maude, 1 12 8	
Carlton Miniott, July 12 : S, Rev. H. J. Duncombe	5 18 10	Yedingham, Aug. 2 : S, Rev. W. Carter, 17 6	
Cliffe, Aug. 2 : S, Rev. T. Rankin	1 11 3	<i>Ireland.</i>	
Catton, Aug. 2 : S, Rev. T. Maude	2 0 10	Askeaton, July 22 : M, Rev. G. Maxwell, Chn.	
Ditto, Aug. 7 : M, Rev. T. Holmes, Chn. 16 6		..... 10 3
North Dalton, Aug. 2 : S, Rev. J. Jarratt, 4 0 0		Ahancon, July 30 : M, Rev. W. Drought, Chn.	
Driffield, Aug. 2 : S (2), Rev. G. Hodgson, 6 8 6		..... not known
Ebberstone, Aug. 2 : S, Rev. W. Carter, 3 6 0		Baigh, July 22 : M, Rev. G. Maxwell, Chn. 1 5 7	
Foston, Aug. 9 : S, Rev. H. Thompson.. 1 5 9		Ballincollig, July 3 : M, Rev. W. Spedding, Chn.	
Frodingham, Aug. 9 : S, Rev. J. Thompson	1 11 0	..... 13 6
Goole, Aug. 9 : S :		Ballynseen, July 7 : M, Rev. J. Shepherd, Chn.	
Rev. S. W. Newbald	1 18 1	..... not known
Rev. H. Ward	2 2 9	Ballydehob, July 8 : M, Rev. Dr. Trall, Chn.	
Ditto, Aug. 12 : M, Rev. S. W. Newbald, Chn.	2 12 2	..... not known
Low Harrowgate, June 21 : S (2), Rev. R. E. Roberts	21 6 6	Bantry, July 12 : S, Rev. G. Hazlewood, 4 18 0	
Ditto, June 22 : M, Rev. G. Digby, Chn. 7 0 0		Birr, July 26 : S, Rev. G. Hazlewood... 12 3 2	
Hawby, Aug. 9 : S, Rev. W. Sweeting, 1 18 0		Ditto, July 31 : M, Rev. — M'Caulead, Chn.	
Ditto, Aug. 11 : M, Rev. H. Lowe, Chn. 15 6		..... 2 6 0
Hedon, July 29 : M, Rev. J. H. Wake, Chn.	2 16 6	Burros-in-Ossory, July 30 : M, Rev. — Thacker, Chn.	
		..... no Coll.
		CloghJordan, July 28 : M, Rev. F. F. French, Chn.	
		..... no Coll.
		Cove, July 2 : M, Rev. E. Nash, Chn. not known	
		Donoughmore, July 1 : M, Rev. J. Cotter, Chn.	
		..... 1 1 3
		Dunmanway, July 9 : M, Gen. Shuldham, Chn.	
		..... 2 16 0
		Enniskeen, July 7 : M, Rev. W. Brady, Chn.	
		..... 14 6
		Kimelty, July 26 : S, Rev. G. Hazlewood, 2 6 3	
		Kinsale, July 5 : S, Rev. G. Hazlewood, 5 18 4	
		Ditto, July 6 : M, Rev. W. Meade, Chn. 1 4 0	
		Limerick, July 24 : M, The Dean, Chn. 3 2 8	

Limerick, July 26: S., Rev. R. Carpenter, 16	10	0
Monkstown, July 2: M., Rev. T. Gib- bings, Chn.....	2	1 0
Nenagh, July 27: M., Dean of Killaloe, Chn.	16	0
Roscrea, July 29: M., Rev. — Brown- rigg, Chn.....	1	10 6

St. John's, July 26: S., Rev. B. Jacob..	3	4	0
St. Munchin's, July 26: S., Rev. — Her- bert.....	1	3	6
Tralee, July 19: S., Rev. G. Haslewood,	10	6	3
Ditto, July 20: M., Rev. A. Denny	3	0	0

RECENT INTELLIGENCE.

West-Africa Mission—Mr. F. W. H. Davies has been visited with a heavy affliction, in the early loss of his wife. Mrs. Davies, after a few days' illness of country fever, died at Freetown, on the 29th of April last.

The Rev. C. T. Frey, and Mrs. Frey, left Sierra Leone in May last, on board the "King William;" and, after a perilous voyage, arrived in London on the 26th instant.

Asia-Minor Mission—The Rev. J. T. Wolters left Smyrna on the 4th of April; reached Trieste on the 26th of that month; and, having spent a short time on the Continent, arrived in London on the 6th instant.

Bombay and Western-India Mission—The Bishop of Bombay, in a Letter dated Poonah, June 18, 1846, informs us that the Mission has been deprived, by death, of the labours of the Rev. A. Dredge.

He was attacked by cholera on the 3d of June, and died in the evening of that day.

Madras and South-India Mission—The Rev. J. Tucker, in a Letter dated Madras, June 10, 1846, communicates the afflictive intelligence of the death of the Rev. J. Johnson, on the 24th of May, in consequence of brain fever.

Ceylon Mission—The Rev. James O'Neill, and Mrs. O'Neill, arrived at Cotta on the 4th of June.

Mr. A. D. Gordon arrived at Colombo on the 6th of June.

Mr. Cornelius Senanayaka, a Native Catechist, was admitted to Deacons' Orders, on the 7th of June, by the Bishop of Colombo.

The Rev. W. Adley, and Mrs. Adley, left Colombo on the 26th of March, on board the "Persia," on account of ill-health; and arrived at Gravesend on the 9th instant.

Contribution List,

From July 16th to August 15th, 1846.

ASSOCIATIONS IN AND NEAR LONDON.

Chelsea, Upper	62	10	0
West London: Portland and Regent's- Park District: Ladies' Assoc	43	13	0
Southwark: St. Saviour's.....	49	16	4
St. John's, London Road, Southwark ..	10	6	

ASSOCIATIONS OUT OF LONDON.

Buckinghamshire: South Bucks:			
Marsh Gibbon.....	3	12	10
Aylesbury: Marsworth	4	0	3
Chesham and its Vicinity:			
Letimor and Flaunden... ..	17	5	11
Claydon	35	14	6
Mureley	2	11	6
Pitcheott, Oving, and Neigh- borough.....	9	5	6
	72	10	6
Cambridgeshire: Thorney	28	3	0
Cornwall: Penance: Scilly Islands ...	14	10	0
Cumberland: Keawick.....	61	0	0
Workington.....	26	9	3
	87	9	3
Devonshire: Devon and Exeter:			
Bampton.....	20	8	6
Torquay and Vicinity:			
Newton	1	13	10
Plymouth and S.-W. Devon, 91	0	0	
East Stonehouse	50	0	0
Devonport and Stoke.....	64	1	3
	227	3	7

Durham: Darlington.....	8	8	10
Durham	25	0	0
	33	8	10
Gloucestershire: Stroud.....	80	0	0
Campden	10	2	9
	90	2	9
Hampshire: North Hampshire, 25	0	0	
Broughton	15	19	0
Channel Islands: Guernsey, 120	10	6	
	161	0	6
Hertfordshire:			
Cheshunt and Waltham Abbey.....	70	18	8
Huntingdonshire: St. Neot's.....	74	17	6
Kent: Cranbrook.....	10	19	0
East Farleigh.....	2	12	0
Gravesend and Milton.....	15	0	0
Rainham and Gillingham ..	4	13	8
Rochester, Chatham, &c....	60	19	5
Staplehurst	21	15	7
Stonegate.....	28	16	9
Teston, &c	16	3	5
East Kent: Sandgate	21	14	2
	182	14	0
Lancashire:			
Liverpool and West Lancashire....	850	0	0
Leicestershire: Old Dalby ...	3	3	0
Six Hills.....	30	2	6
	33	5	6
Lincolnshire: Leake.....	5	19	0
Long Sutton.....	8	10	0
	14	9	

Middlesex:		
Hadley, Barnet, & S. Mimms, 8 1 0		
Southgate	115 7 10	
Staines and its Vicinity....	13 11 9	
	-----137 0 7	
Monmouthshire: Caerleon.....	10 0 0	
Norfolk: Lynn and West Norfolk.....	100 0 0	
Northamptonshire: Kettering & Neighb.:		
Burton Latimer	17 3 4	
Oundle	47 9 2	
Peterborough.....	9 0 0	
Eye	6 4 0	
Wellingborough.....	19 7 0	
	-----99 3 6	
Nottinghamshire: Newark...		64 0 0
Retford	40 0 0	
	-----104 0 0	
Oxfordshire:		
Banbury and North Oxfordshire.....	55 0 0	
Butlandshire: Uppingham.....	45 16 2	
Somersetshire: North Somerset:		
Cheddar.....	7 1 6	
Congresbury.....	50 0 0	
Martock	33 7 0	
Midsomer Norton	30 0 0	
Wellington	35 0 0	
	-----155 8 6	
Staffordshire: South Staffordshire:		
Bushbury	12 0 0	
Walsall	90 10 0	
Burton-on-Trent	6 14 8	
Lichfield.....	85 0 0	
	-----194 4 8	
Suffolk: Ipswich and East Suffolk.....	200 0 0	
Surrey: Carshalton	23 13 9	
Clapham: Ladies	30 18 0	
Godstone.....	87 13 0	
Guildford and Deanery of		
Stoke	130 0 0	
Kingston and Vicinity:		
Kingston.....	20 0 0	
Ham	10 0 0	
Hersham	19 4 0	
Richmond: Mortlake.....	20 5 0	
Streatham	33 18 10	
Wandsworth	15 7 1	
	-----390 19 8	
Sussex: Brighton and East Sussex:		
Hartfield Rural Deauery:		
Hartfield.....	25 2 6	
Sompting.....	20 0 0	
	-----45 2 6	
Warwickshire: Birmingham.....		440 0 0
Brailes.....	10 0 0	
Clifton-on-Dunsmore	11 0 0	
Lea Marston	8 16 9	
Stratford-on-Avon.....	10 0 0	
	-----479 16 9	
Wiltshire: Salisbury & S. Wilts		
(incl. St. Os. 4d. Dis. Miss. Fd.)	270 14 2	
Warminster Ladies.....	30 0 0	
Devizes and North Wilts:		
Marlborough	19 1 4	
Westbury	13 16 10	
	-----333 12 4	
Worcestershire: Bromsgrove, 22 18 4		
Stourbridge	56 0 0	
Wolverley	44 12 10	
	-----123 11 2	

Yorkshire: Beverley	60 0 0	
Bradford.....	110 18 2	
Kingston-upon-Hull.....	507 11 7	
Leeds: Kirkby Overblow ..	25 10 9	
Sheffield.....	440 10 0	
Crookes	10 0 0	
Skipton	24 0 0	
	-----1184 10 6	
Cardiganshire: Lampeter.....		19 1 0
Carmarthenshire: Llandilo fawr.....		40 4 6
Glamorganshire: Swansea & Vicinity:		
Aberavon		11 0 0

COLLECTIONS.

Bleeding-Heart Yard Infant School....	16 0
Boyle, the Ladies, Mission Box.....	4 17 2
Somers, Mr. ditto.....	15 1
Servants of Lady Boyle, ditto	13 11
Friend, by Mr. E. H. Robson, Clarence Terrace, Regent's Park, Mission Box,	11 8
Oliver, Rev. W. M., Bobbingworth Rectory, Essex, Children of 2 M. Boxes,	1 2 2
Wilson, Miss, St. John's Wood.....	3 6 6

BENEFACTIONS.

B. and B., by Messrs. Hoare.....	5 0 0
Bennett, J. B. H. Esq., Tutbury.....	100 0 0
Buxton, Sir E. N., Bart.....	50 0 0
Clapham, R. Esq., Feizor, near Settle, Thank-Offering	100 0 0
F. W., Cash embezzled, and repaid by the reformed offender.....	5 0 0
Garratt, J. Esq., Bishop's Court, Exeter, 5 5 0	
Gaselee, B. Esq., Montagu Place.....	10 10 0
H. H., Thank-Offering.....	5 0 0
Ludlow, H. G. G. Esq., by Rev. S. W. Hanna	5 0 0
Newark, Viscount, by Messrs. Drummond, 25 0 0	
Proceeds of Sale of sundry Jewellery and Old Coins given to the Society.....	29 12 0
Stone, W. Esq., Dulwich Hill.....	315 0 0

FOREIGN.

Abbeokouta Mission: Badagry.....	2 0 0
Nova Scotia: Halifax	10 10 0

LEGACIES.

Barber, S. Esq., late of Walsall: Exors. Rev. W. B. Collis and G. Walton, Esq. (500 <i>l.</i> less duty) 450 0 0	
Cox, Mr. T., late of Adderbury, Oxon: Exor. Mr. R. Bannard (5 <i>l.</i> ann. less duty) 4 10 0	
Garratt, T. Esq., late of Newington Green, Middlesex: Exors. W. Dugmore and W. Middleton, Esqrs. (400 <i>l.</i> less duty) 360 0 0	
Hooper, Miss W., late of Hereford: Exor. W. W. Trumper, Esq. (500 <i>l.</i> less insufficiency of pure personality, & duty) 36 16 7	
Margoty, Mrs. A. G., late of Upper Berkeley St.: Exors. J. Turner, Esq., Rev. J. B. Byers, and T. H. Davies, Esq. (50 <i>l.</i> less duty) 45 0 0	
Yeates, Miss B., late of Winslow, Bucks.: Exors. L. C. Smyth and D. T. Willis, Esqrs. (duty free) 50 0 0	

The Committee also thankfully acknowledge the receipt of a small Box of Useful and Fancy Articles for the Tinnevely Schools, from E. C., Bristol; a Box of Ditto for Mrs. Peyton, Sierra Leone, collected by Mrs. Mayor and Mrs. Punnett from Friends in West Cornwall; and a Case of Ditto, value 50*l.*, for the Girls' School at Solo, Krishnaghur, by Miss Smith, Rectory Cottage, Shacklewell New Road, including Contributions from Mrs. A. Hudson, Outragh Glebe, Ballinamore, and Mrs. Traill, Schull Glebe, Skibbareen, Ireland; Miss Gooch, Birmingham; Mrs. Child and Friends, Ialington; Miss Strange, Padworth, Reading; and Miss Watson, Maida Hill.

Church Missionary Record.

9.] SEPTEMBER, 1846. [VOL. XVII.

WEST-AFRICA MISSION.

resume the account of this Mission from p. 52 of our Number March last.

A Report of the Sierra-Leone Auxiliary Church Missionary Society.

Before proceeding to review the Stations in our usual order, we on this occasion, present our report with the general result of the Society's labours in the West-Africa Mission, as exhibited in the Report for the year ending Feb. 10, of the Sierra-Leone Auxiliary. The Report, drawn up by the Rev. W. A. G. Lytton, the Secretary, thus pro-

ceeds in their attention to relative and personal duties.

While we rejoice over such instances of the power of Divine Grace, our joy is chastened by witnessing, in some of our people, the existence of a large amount of Heathen ignorance and of nominal Christianity. It should be remembered, however, that, in the most auspicious days of the Christian Church, there were many who had only the *form of godliness without the power*; and it therefore cannot be expected that a people emerging from Heathenism, and who are only nominal believers in the Bible, should, without exception, continue under its controul when temptation begins to operate upon their evil and ardent passions: nor will the falling away of some excite astonishment in the minds of those who are conversant with the New-Testament History of the Church, when they recollect that among the early converts from Paganism some, who *did run well*, were hindered in their Christian course.

Congregations.

During the period under review the average attendance on Public Worship, at the Stations of this Mission, has been 1068. All our Churches are filled on the Lord's-day morning, and we have striking indications that the *Word of the Lord is glorified* in the midst of us. The Services of our Church have been regularly maintained, and the Gospel preached, in all the villages and towns included by this Mission; in addition to the duties of the Adult Sunday-schools. During the past year, also, a new Church has been opened for Divine Service at Freetown; and another is now being erected at Kent. Seven new Churches have been built in this Colony within the last year, solely at the expense of the Church Missionary Society, besides several School-houses in the River and Districts, which serve the two-fold purpose of Schools and Places of Public Instruction.

Communicants and Candidates.

The number of Communicants is 1521, and 1502 Candidates for Baptism and the Lord's Supper. The whole number is greater than at any other period of our history; and it affords us great pleasure to witness the growing piety, and devotion to the Saviour, of many of them. Public Worship is pretty general among the people; and there is a marked improvement, Sept. 1846.]

The number of Candidates for Baptism and the Lord's Supper is, as already stated, 1502. Some of these have made considerable progress in Biblical knowledge, and we have good evidence that many of them feel the influence of Religion on the heart. Candour, however, requires us to say that some are very deficient in aptness for intellectual improvement. With a view to arouse their mental energies, and to supply their want of early instruction, they are met every week in classes, in which the first principles of Christianity are, in much simplicity, brought before them; and every argument is used to show them the necessity of having a thorough knowledge of the way and plan of salvation through Jesus Christ.

Schools and Seminaries.

There are 46 of these in connexion with the Mission, and they are in a prosperous and advancing state. The number under instruction in the Day and

Sunday-schools, including adults, is 5305; and the majority of these can read the Word of God. The Institution at Fourah Bay is steadily progressing. The Scriptural knowledge which the youths there acquire, not to mention the general enlightening influence of science and literature, we trust will, under the blessing of God, lead some of them—and, through their instrumentality, many others—to a saving knowledge of *the truth as it is in Jesus*. During the past year a Grammar-school has been commenced in Freetown, with a view to give a sound education to the advanced scholars of the Day-schools. It is also accessible to all the inhabitants of the Colony, and any Chiefs of the neighbouring Tribes who may feel disposed to send their sons to it. It was opened on the 25th of March 1845, with 16 pupils; the number now being 38. Eleven of these are educated at the expense of their friends, 21 by the Church Missionary Society, and 6 by the African Native-Agency Committee in London. It is sufficient to say, in this place, that their conduct has been good, and their progress satisfactory. The instruction of the females in the Institution at Regent is efficient and systematic.

Timmanee Mission.

The operations in this field have been marked by no striking incidents; but by gradual, and, we trust, encouraging advancement. The Schools which are here established for the rising population have considerably increased during the past year. The Boarding-school now contains forty pupils, and this part of our labour has never been so promising as at present. Many of the scholars have made very good progress in reading, writing, and arithmetic; and the girls in sewing. The Gospel is regularly preached in the King's Yard and in our Church at this Station; and conversations on religious subjects are held by our Missionaries with the leading men of the Mahomedan population.

Native Languages.

Our translational labours have been diligently prosecuted; at Port Lokkoh by the Missionaries there, and in the Colony by the Rev. J. F. Schön and others. During the past year three Gospels have been translated into the Hausa Language by Mr. Schön.

On this subject Mr. Schön remarks, in a Letter dated March 23, 1846—

I have forwarded to England the Gospels of St. Matthew and St. Luke, an improved copy of the Gospel according to St. John, and two ciphering books, containing the First Part of my English-Hausa Dictionary, as far as I could get it copied. I have likewise forwarded translations of the above-mentioned three Gospels, and of the Dictionary, to our Brethren in the Yoruba Country, in the hope that they will find them useful in their intercourse with Hausa people.

We now resume the Report—

Contributions of the People.

The Divine blessing on the labours of this Mission is further apparent by the grace of liberality which many of our people have exemplified in their conduct. During the past year the Natives have contributed, toward the spread of the Gospel, about 120*l.*; and the contributions from the Day-scholars in the different Stations, for the year ending Dec. 25, 1845, amounted to 224*l.* 7*s.* 5*d.*—344*l.* 7*s.* 5*d.* received from the Natives in one year!

Shortly after the above Report had been drawn up, another instance of the liberality of the people was afforded. On the 25th of March the Lieut.-Governor received information that the inhabitants of the island of Bona Vista were in a state of the utmost misery, from an inundation and the failure of their crops; and His Excellency in consequence desired the Acting Colonial Secretary to request that the Missionaries would kindly preach Sermons without delay in aid of the unhappy sufferers. This was done, and the amount realized was as follows—

	£	s.	d.
Sunday-school, Regent Square	1	0	3
Mission Church, Freetown	1	10	0
Kissey			13 6
Hastings and Waterloo	1	10	5
Gloucester and Leicester	2	0	0
Regent		1	16 2
Bathurst and Charlotte	2	12	6
Sundries	6	0	5½
	<hr/>		
	17	3	3½

SIERRA LEONE.

We shall now give various extracts from the communications of

the Missionaries during the half-year ending March 25, 1846.

CHRISTIAN INSTITUTION.

Its Encouraging State—Arrival of Mr. G. Nicol—Testimony of the Rev. J. Warburton.

The Rev. E. Jones continues in charge of this Institution, assisted by Mr. G. Nicol, of whose services he speaks highly. Mr. Nicol, our readers will remember, is an African, and spent some time in the Islington Institution in 1844 and 1845. There are now eight Students in the Fou-rah-Bay Institution, of whom Mr. Jones reports, April 17, 1846—

There has been a visible improvement in piety. Four have been receiving special instruction, preparatory to admission to the Lord's Table.

The great thirst for education, now so prevalent, is the more pleasing, when we consider that this eagerness is connected with an increased desire to possess and understand the Word of God. The stock of Bibles brought out by Mr. Davies on the 21st of March was sold in a fortnight, and we are now absolutely without a copy to meet the many and urgent demands that are made for more Bibles.

A retrospective view of the past year is eminently encouraging. Whether I look at the Colony in general, or the Mission in particular, the fact is clear that there are principles at work calling into activity the long dormant energies of the native mind. A spirit of inquiry has been aroused, and the advantages of education are being rightly appreciated. How needful that the movement be under controul, and a Christian direction given to its every impulse! Viewed in this light, how unspeakably important is the relation sustained by the Church Missionary Society to the children of Africa!

In Mr. Nicol's Report, dated April 15, he gives the following account of his reception in the Colony after his return from England—

I met, as might be expected, with a hearty reception from my friends and dear relatives. All evidently take a deep interest in my welfare, both temporal and spiritual. They shook my hands, and, with an emphatic voice, said, "God has done a great work in truth."

It is impossible for me to write all the expressions of joy and congratulation that fell from their lips. For more than three successive days my father's house was crowded with Christian men and women, and a great number of children, who heartily joined with me in prayer and praise every morning and evening. This was peculiarly interesting and encouraging to me, especially when I consider the great object I have in view. I remembered then the zeal and piety of the primitive Christians, who were wont to meet in a house at stated seasons for prayer and praise. I particularly called to mind zealous Aquila and Priscilla, and the Church that was in their house. If there was a time when I was more convinced of the faithfulness and love of my friends, it is now. I trust that my visit to England, and more especially the watchful providence of God on my behalf, has made a salutary influence on them. Notwithstanding my advantages over them, I have many a time to sit meekly at the feet of these experienced Christians to learn those lessons which neither books nor science can teach. I do the more admire the grace of God in preserving these people faithful, when I consider that they have been walking in this narrow way ever since I was a child in the Infant School at Gloucester. Compared with these Christians, I am indeed but a babe in the School of Christ.

Of the Institution Mr. Nicol says—

I do indeed enjoy the society of the students: my comfort and peace, far from being disturbed, seem to increase every day. The secret spring is, that one spirit—the spirit of love—pervades the whole body. I have recommended that each should have a book of a devotional kind in daily reading; it being necessary to our spiritual growth in grace, as study and application are to success in intellectual knowledge. One has taken up Doddridge's Rise and Progress; another, James's Anxious Inquirer; a third, Rowe's Divine Breathings, &c.

I have great pleasure in reporting the diligence with which they, in general, apply to their various duties. They have gone through the first two books of Euclid, and commenced Fractions in Hind's Algebra. The Author's Miscellaneous Observations, which are very important, and Bridge's Binomis'

Theorem, have occupied much of their time this term. Foster's Algebraical Examples, and Bland's Geometrical Problems, to which I occasionally refer, have, in a great measure, expanded and generalized their knowledge of Mathematics.

Of his own studies Mr. Nicol then states—

On the 20th of January I commenced the Susoo Language with my dear mother. She comes to Fourah Bay four times in the week, and spends two hours with me every day. She has hitherto been of great service to me, and appears to be quite delighted with the engagement. I have got some instructions from the Rev. J. U. Graf, on the nature and formation of the vowels, which are of great use to me.

He thus concludes—

I cannot avoid remarking on the great change that has evidently taken place in the Colony during my absence of nearly twenty months in England. Indeed, when we take a retrospective view of the operations of the Society in Sierra Leone in past years, and then observe the present elevated state of the Mission, we are constrained to say, God has latterly most signally owned and blessed the labours of His servants. The rapid progress of education, combined with the great anxiety of the people in general for direct Scriptural instruction, fills me with mingled feelings of joy and astonishment. *What hath God wrought during the last two years!* In 1843, so far as I can recollect, there was not one of the students who knew the letters of the Greek alphabet, nor any thing of Geometry, Algebra, Mechanics, or Natural Philosophy. Our minds were limited, and our knowledge contracted. What vast difference is there now! The students are able to demonstrate any propositions of the first two books of Euclid, have gone through Valpy's Greek Delectus, and can read some portions of the Greek Testament. I do really expect greater things yet to be achieved; larger success yet to be realized. The present state of the Mission is pregnant with such hopes as are calculated to ensure success. Look, for a moment, at the flourishing state of the Sunday-schools. My dear friends in the Institution, and myself, are employed as Teachers in Freetown Sunday-school. The anxiety for Scriptural knowledge

evinced by the scholars encourages me to keep nothing back that will be really profitable to them.

In the encouraging view taken by Messrs. Jones and Nicol, the Rev. J. Warburton coincides. He says, in his Journal—

Oct. 21, 1845—I attended, with great satisfaction, an examination of the Students of the Fourah-Bay Institution. As usual, they performed their parts well in Elocution, Geography, History, Algebra, Euclid, and Horne's Introduction. With regard to their studies and proficiency, a great advance on past years has been made.

GRAMMAR-SCHOOL.

This School is still under the superintendence of the Rev. T. Peyton: he is now assisted by Mr. T. Maxwell, the African youth who visited this country, and resided at the Islington Institution, in company with Mr. Nicol.

General Review—Its satisfactory State.

The School having been established in March 1845, Mr. Peyton, in his Report for the Quarter ending March 25, 1846, takes a cursory glance at the whole year. He writes—

The School was opened March 25, 1845, with 16 pupils. In the following June the number had increased to 30, and is now 40; 28 of whom are boarders, and 12 are educated at the expense of their friends. Since Christmas 1845, 3 have been received on probation; 2 from Hastings, and 1 from Kissey. Two others, from Regent, have creditably passed the usual examination previous to entering the School, and are about to be received on trial.

Three of the senior pupils have been preparing for the Fourah-Bay Institution, and last Christmas were recommended to the Local Committee for admission to that Establishment.

During the last Quarter, two of the pupils have applied for admission to the class of Candidates for the Lord's Supper; and another has been received as a Communicant by the Rev. J. Beale. There are now three Communicants, and eleven Candidates for the Lord's Supper, among the pupils of this School.

The progress which has been made, in

every branch of knowledge taught, is very satisfactory. The first class, consisting of thirteen, began Greek in March 1845. Since that time they have read the whole of the Greek *Delectus*, and have studied to the verbs in $\mu\iota$, and the rules of Syntax in Valpy's Grammar, and commenced reading the Greek Testament. After the Christmas vacation a second Greek class, consisting of six, was formed: they have read to the first conjugation of verbs. In Mathematics, the first class of pupils have read the first two books of Euclid's Elements, and some of them have advanced to Reduction of Fractions in Algebra.

The assistance which Mr. Maxwell renders, as Tutor in the School, has been of great value. Since his appointment, simple lectures in Natural Science—which were for some time discontinued in consequence of a pressure of other School duties, previous to his return to Africa—have been resumed. The unformed habits of the boys have been much improved, since his residence in the Establishment, in consequence of his taking his meals with them.

Upon the whole, the results of the Grammar-school during the past year have more than answered our expectations; and we believe that it will prove a permanent blessing, not only to our own Mission, in connexion with the Fourah-Bay Institution, but to the whole Colony, and other parts of Africa.

Examination of the School.

Of this event the Rev. J. Warburton gives the following account—

Sept. 30, 1845 — I attended the first examination of the Grammar-school. The students were examined in Bible History, the first thirty propositions in Euclid's Elements, in Algebra, English History, and the Greek *Delectus*. They also recited *memoriter*, from Murray's English Reader, several pieces in prose. The examination was highly creditable to the Head Master and the students. Indeed, it surpassed my hopes: I could not have supposed that so much could be accomplished in so short a time.

FEMALE INSTITUTION.

Need of a Teacher—Temporary Arrangements.

This Institution, situated at Georgetown, is still without a Principal who can devote her whole time to

its advancement. The following passage, from the Rev. N. Denton's Report for the Quarter ending March 25, 1846, will show the efforts that are made to keep the Establishment together—

The duties of the Female Institution have been divided between Mrs. Denton and myself. I have usually heard the pupils repeat their lessons before breakfast in the morning, and attended to their Arithmetic and Exercises between nine and half-past ten o'clock, while Mrs. Denton has been engaged in her Day-school. Mr. Parkin has kindly undertaken to instruct them in writing. At twelve o'clock they join Mrs. Denton's Day-school for sewing. When I am prevented, by other engagements, from taking my part in this duty, the whole falls upon Mrs. Denton.

FREETOWN.

The last Report received from the Rev. H. Rhodes is for the Quarter ending December 25, 1845. His time had been much occupied in superintending the erection of the new Fourah-Bay Institution; and on the 12th of March he left the Colony for England, as stated in the Recent Intelligence of our Number for May last, in consequence of the failure of his health; Mr. Beale taking his place in the superintendance of the erection of the New Buildings.

Day-school—Scripture Class.

On these subjects Mr. Rhodes remarks, in his Report—

Beside the ordinary duties of the Day-school, I am thankful to say Mrs. Rhodes has been able to continue the Scripture class, which she commenced about nine months ago for young girls who had left School. The average attendance has been from seven to ten; and, with one or two exceptions, their conduct has been very satisfactory: two, especially, may be regarded as very hopeful characters.

A pleasing circumstance is related by Mr. T. King, the Native Catechist, in his Report of the same date—

I am glad to say the children are doing well in a way of improvement. Once—

when I was catechizing them on the parable of the good Samaritan—and trying to exhibit the compassion of the good people in England, how much they have already done, and are still doing, for evangelizing the sons and daughters of Africa—they were so much affected as to make a subscription of 8s. toward the buildings at Fourah Bay. But what is that, some would say, when compared with the immense sum of money necessary for the erection of such an edifice? It is true, nothing to compare with it; but, when considering that it was to attest their gratitude to the Society, showing that even the children are not a little affected with the goodness of the Christian friends in England, I am obliged to mention it.

Sunday-school.

In the same Report Mr. King writes—

The progress which the scholars are making is very encouraging. I am happy to state the forwardness evinced by them in expressing their thankfulness for the means which they enjoy. When informed of the subscription for the erection of a monument in memory of the late lamented Sir Thomas Fowell Buxton—who not only did liberally devote his substance, but with unremitting assiduity laboured for the religious improvement and welfare of the Africans; and to whose kindness, and that of others, under God, thousands of us in the Colony are indebted for our liberation—with cheerfulness they gave as much as they could: it amounted to no less than 2l. 10s. 8d., a sum far exceeding what we reasonably expected, when compared with the number we have at present. Though some were not present when the notice was given, who might have taken that for an excuse, yet even these spontaneously brought it afterward, and that without asking them for it. Mrs. Schön's girls, I am happy to say, render great assistance as teachers of the few female scholars.

Visits to Pious African Females.

Nov. 23, 1845—This evening I visited one of our female Communicants, whom long-continued indisposition entirely prevents from attending Public Worship. When in health, her Christian meekness and consistent conduct were at all times conspicuous; and now, although confined to her sick bed, and deprived of many spiritual privileges, her entire submission

to the will of God is equally so. She told me that the violent pain in her head, producing giddiness, often prevented her from reading the Word of God, in which she delighted so much; yet she tried to remember and think upon the good things she had learned therein, and heard at Church. Whenever I visit this afflicted woman, I come away refreshed and encouraged.

[Rev. H. Rhodes.]

Aug. 31 — I this evening visited old S. J., whom I found sitting by the fire-side. Her reply to my question, "How do you do?" expressed the devotedness of one of whom it might be said, that she had her *loins girded*, her *lights burning*, and who was only waiting for the coming of her Lord and Redeemer, that *when He cometh and knocketh, she may open unto Him immediately*. Her reply was, "I am only waiting for my Saviour's time;" which very much corresponds with that of the Patriarch Jacob. Though decrepit and afflicted, and none with her in the house when sick, she complains very little of her lot. My asking how she felt at such a time was responded to by her saying, "Though nobody to call when the pain increased on me sometimes in the night, or to send when unable to move for what I want, yet I know that One who sees and knows all my pains is with me. I have no husband, no child, or any thing in this world; but Jesus is my Husband, my Portion, yea! my All; and what more do I want? Soon all my troubles and trials shall be done. Plenty of my country and friends done die; but Jesus keeps me till to-day. Nothing in the world but my soul's salvation I am crying to Jesus for."

[Mr. T. King.]

Joy of the People on the arrival of the Rev. J. Beale—Visit to a Pious Sick Woman.

In the Recent Intelligence of our Numbers for January and February last we mentioned the arrival of Mr. Beale and a Missionary party at Freetown on the 30th of November. In his Journal Mr. Beale thus notices their reception—

The report of our arrival quickly spread through the town and villages. Many members of our Church met us at the water-side, and gave us a regular Black Man's hearty welcome to their shores. They gladly carried all our boxes and luggage, &c. to the Mission-house without any pay. I offered money to one man; but he said, "No, Massa, no mind that,

we no want that;" yet this man was not a member, although he partook of the joy which animated the rest.

Early on Monday morning a scene commenced which would have gladdened any heart. It was the people coming in from different towns, in great numbers, to see us and bid us welcome. We shook hands with so many, young and old, as at length to be quite fatigued. All were thanking God for our safe arrival. For several days the same pleasure was afforded us, during which we could scarcely turn our heads in the street without being saluted by some smiling face, and "How do, Massa? you done come: me glad for see you, Massa. Thank God! thank God!"

Dec. 11, 1845—One of the most pious and useful women of Freetown was reported to me as being prevented, by illness, from coming to pay her respects to us. This evening we went to her house to see her, and found her in bed very unwell. "Oh," she said, as we entered the room—grasping our hands with much affection, while her weak frame was almost overpowered with joy—"me no been think me live till this day. Thank God, we see one another's face in this world once more! God so good! He bring you back over the big water once more. Thank God! thank God!" When I inquired respecting her sickness, she said she had been suffering much since August; but added, "Massa, this sickness do much for me: I thank God for it. When I lay upon this bed I consider my state: I look upon Jesus, and He give me patience for bear. Jesus so good to me. When the sickness hard upon me, and the pain so bad me heart ready for complain, then Jesus send Holy Spirit and give me patience to bear."

When I got home, I found that a fowl and a basket of rice had been sent by her husband as a present. Many marks of our dear people's affection have we had. One would take pleasure in pointing out a tree of which I had given the seed; others would send presents of milk, or fruit, to testify their affection for us. Such proofs are unequivocal marks of the effects of the Gospel on the hearts of this people. I do feel that it is a privilege to be permitted to labour among such a warm-hearted and affectionate people.

Mr. King also writes—

Nov. 30—Just before the Service commenced this evening, I was informed

that the Rev. J. Beale, with our other friends, had just arrived. In about a quarter of an hour Messrs. Nicol and Maxwell were seen in the pews. That this sight was a matter of great surprise as well as of joy to some of the congregation, who had no previous information of their arrival, can be more easily conceived than described. With joy and gladness, old and young impatiently hastened to welcome their arrival after the Service.

Baptisms, Communicants, &c.

In his Journal for the Quarter ending March 25, 1846, Mr. Beale gives the following summary—

During the Quarter twenty-three adults have come out from Heathenism, and have been received for instruction. Five have been baptized, and two have grown impatient on account of not being baptized, and have joined other Congregations. Four Communicants have been received, two have been suspended, and one has died in the faith of the Gospel.

Sunday-school at Regent Square.

Of this School Mr. Peyton reports, March 25, 1846—

This School is now quite established. The average attendance during the year has been 186. In December 1845 the number on the list was 321; but as I could not accommodate so many in the School-room, and the piazzas of the Regent-square House, so as to arrange the people orderly in their classes, I have limited the number to 250 on the Books, which, in the dry season, will give an average attendance of about 200. The people exhibit a large amount of Biblical knowledge. The catechetical lecture, in which deep interest is taken, is given every Lord's-day afternoon. The adults have in six months contributed 3*l.* 3*s.* 4*d.* toward the erection of a new Church at the west of Freetown.

River District.

KISSY AND WELLINGTON.

The Rev. N. C. Haastrup continued in charge of these Stations until March, on the 12th of which month he embarked for England, in company with Mr. Rhodes and other Missionaries, in order to the re-establishment of his health; the Rev. C. F. Ehemann, who arrived in the Colony on the 3d of January last, as noticed in the Recent

Intelligence of our Number for April last, supplying the vacant post. The Native Catechist, Mr. J. Attarra, continues here, but has been suffering from sickness.

Desire for a Chapel and School at Allen's Town.

On this subject Mr. Haastруп writes, in his Journal—

Dec. 20, 1845—I received another Letter from the people at Allen's Town, by a deputation of two Communicants, requesting me not to forget that they are much in want of a School-house and a Place of Worship, Wellington being so far away.*

HASTINGS.

At this Station the Rev. J. U. Graf remained until his departure for England—with Messrs. Rhodes, Haastруп, &c.—for the benefit of his health; the Rev. I. Smith being appointed to take his place. From Mr. Graf's Report for the Quarter ending Dec. 25, 1845, we now give a variety of extracts. He writes—

Having now completed the fourth year of my second residence at Hastings, I subjoin a few general remarks upon the Station.

The Day and Sunday-schools.

The outward state of the Day-school is satisfactory, it having recovered the number of scholars that were on the list before so many left for the Yoruba country. The children are moreover well behaved, and very regular in their attendance. On the other hand, their progress in learning is not what I could wish: not for want of willingness on their part to apply themselves, if set to it—for I have lately seen some boys, by a voluntary effort of their own, improve very fast—but chiefly owing to the loss of an old and steady hand in the Native Teacher.

Still more is the loss of old hands felt in our Sunday-school, which is chiefly attended by adults, and which has been obliged to take care of itself: the old people do not pay that regard to young men which a teacher ought to possess. The number of scholars on the list is not so exceedingly small; but their attendance is very irregular.

Congregation—Church-Relief Company.

The standard of Christian consistency

has been considerably raised during the last four years. My constant aim has been to make the people sensible that the essence of Christianity consists in an awfully important personal transaction between each individual soul and its God; and I humbly trust that the intelligent part of my Congregation so understand it, and that the upright among them experience it too.

The income of the Church-Relief Company, for the last three years, has amounted to 78*l.*, including some extra contributions; and its expenditure, during the same period, has not exceeded 35*l.* They have on hand—the part proceeds of this expenditure—a stock of articles used for the burial of members, which will last for several years, as also a good velvet pall. Considering that this sum has been contributed, in quarterly instalments, by not more than about 140 Communicants and Candidates, it is evident that such Church Companies, when unconnected with their Heathen neighbours, could command ample means for more extended local charities, independently of what they contribute to the Church Missionary Society.

Communicants and Candidates.

The attendance of the Communicants and Candidates at their weekly class is much better than it used to be; but it is at Church that their attendance and attention has been most gratifying. I do not know that it is better, or even as good, as at other Stations, having very seldom an opportunity of seeing other Congregations; but, as compared with this place itself in former times, the change is very encouraging. To see the people at Church really enjoying the Word, and opening both eyes and mouth to catch its meaning, cheers the heart and refreshes the spirit.

There were, on my last arrival at this Station, in December 1841, 56 Communicants, and 25 Candidates for the Lord's Supper. Of these, 18 emigrated, 12 were suspended, 9 removed to other parts of the Colony, and 5 died; making a loss of 44 during the four years. At the present time there are 63 Communicants, and 25 Candidates for the Lord's Supper; making a total of 88 individuals, and showing an increase of 52 individuals during the four years. I have been far more solicitous about the character than the number of persons seeking Church-membership. Candidates for Baptism are not included in the above

* Vide the Church Missionary Record for Feb. last, p. 30.

estimate, their conduct and number being too unsettled: there are five classes of them, containing an average number of twelve each.

Of their pecuniary contributions to the Church Missionary Society, I may briefly state that the 150 Communicants and Candidates—including ten Candidates from Bassa Town—have given 50*l.* during the four years; which sum, I believe, will bear a favourable comparison with the most liberal Stations in the Colony.

General Review.

As regards the inhabitants of Hastings generally, I always set my face against all idolatry, superstition, and vices of every kind. My interference with their Company system at first roused their enmity; and yet it is astonishing what confidence is shown by all parties. Such is the state of Hastings at the present time: much to encourage persevering and self-denying efforts, and much, also, to keep us looking up to God for a still greater blessing.

WATERLOO.

The Rev. C. T. Frey has continued in charge of this Station, assisted by Mr. J. Bartholomew, a Native Catechist.

Completion of a New Mission-house—Improvement among the Heathen—View of Waterloo.

On these subjects Mr. Frey writes—

Oct. 18, 1845—During the last few days we have been engaged in removing from the old hired dwelling into the new Mission-house, and to-night we had the pleasure of sleeping in it for the first time. The house is so much superior, and the air so much more salubrious, that it is quite a change for us. The school-room, on the first story, being spacious, is a great accommodation, both to Mrs. Frey in the sewing department, and to myself in conducting the Communicant and first Candidate classes. Our Heathen neighbours have behaved much beyond our expectation since we have been near them. It was their practice to hold a country-dance every Friday, at which drums were beaten, and the disfigured Eggugu (Yoruba devil) displayed his utmost skill to attract a large assembly of spectators; but this heathenish ceremony has not been repeated of late.

The Rev. J. Warburton, on his visiting Waterloo shortly after the
RECORD, Sept. 1846.]

above date, gives the following additional particulars—

Nov. 5—I attended our social Prayer Meeting, which was this month held at Waterloo. In the address which the Rev. C. T. Frey delivered, he mentioned that, when he cleared the plot of ground on which the Society's new house stands—and in which we were assembled—he discovered a cave, in which was a kind of Pagan altar, and the utensils used by the Heathen in sacrificing to their false god. Hither some of the Heathen inhabitants of Waterloo were accustomed to resort, to perform their "country-fashion," and offer sacrifice. The cave was at that time in a retired place in "the bush," out of the town, and the neighbourhood, being inhabited by idolaters, was very noisy.

On the same occasion the Rev. I. Smith writes—

Eight years ago, when I entered this Colony, Waterloo was not in any way occupied as a Missionary Station. Before the close of 1837 Mr. W. Young was appointed to labour here; but there was at that time no place in which to collect the multitude of children that ran in the streets, nor a suitable house as a dwelling-place. However, the work was begun—the half-wild children collected in the Day-school, and the adults and apprentices in the Sunday-school; and the house which had been erected was thrown open for Divine Service. Since that period the Station has become one of the most important in the Colony. It is now five years since I visited this place, and what do I behold? A stone Church in the centre of this large town is the most conspicuous object, its bell hanging beneath a small arch on the gable end; on the same premises is an Infant School-house, for the accommodation of the smaller children; and at the top of the street leading to the Church now stands a neat, comfortable, and substantial dwelling-house. It is in an airy situation, and is an ornament to the place.

And the Rev. N. Denton—

From what I had heard of Waterloo, I expected to see a well-formed town; but it exceeded my expectations both in appearance and size: it lies in an open plain, and its streets are laid out uniformly, and with taste. I was especially pleased with the Church: in its whole appearance it struck me as being the most

sacred-looking edifice in the Mission, surrounded by a neat fence, enclosing about half an acre of ground thickly covered with rich green grass; and, much to the credit of Mr. Frey, there is now a neat and convenient cottage for the accommodation of a Missionary.

Day and Sunday-schools.

Mr. Frey writes—

Nov. 11, 1845—The time drawing near when the Monitors of the Day-school will receive their rewards, I examined the boys yesterday and to-day in the branches of learning which they are usually taught. I found that some had made considerable progress, particularly in Bible History, English Reading, Ciphering, and Geography. Others improve slowly, but steadily.

Mr. Bartholomew, in his Report for the Quarter ending Dec. 25, 1845, gives a very full and particular account of the Day and Sunday-schools at Waterloo, Benguema, and Moco Town. Among other things, he says—

The general state of the Day and Sunday-schools, I am thankful to report, is more than ever satisfactory. I am sometimes delighted with the cheerfulness and diligence of the children.

General View.

At the close of his Report for the Quarter ending Dec. 25, 1845, Mr. Frey remarks—

Though I have to lament over several of my people who have gone astray, yet, every thing considered, I have reason to believe that the work of the Lord is progressing among us. Spiritual instruction is valued. Divine Service, and the respective classes of the Communicants and Candidates, are well and regularly attended.

Thoughts of Africans upon Clockmakers and Printers of the Bible.

The following passage is from Mr. Bartholomew's Journal—

Nov. 29—To-day, as I was cleaning a clock, an old discharged soldier, about sixty years of age, was present. On my opening the clock windows, the old man was excited with wonder; but when he viewed its machinery—the wheels, the teeth, and its various other parts—he was still more surprised, and said, “The White Men are very afdiful: only life

God has hid from them to make.” He continued, saying that surely the clock-makers are immortal. I endeavoured to remove his prejudice, by telling him that every man has transgressed the commandments of God, and is under the sentence of death. A woman also said to me, immediately after this, “Sir, I believe that the printers of the Bibles never die.” I told her as I told the old man. They said, “Truly we have learned a new thing to-day!”

Mountain District.

GLoucester and LEICESTER.

The Rev. J. Warburton continued in charge of these Stations until he left Sierra Leone, with the Missionary party already mentioned, on the 12th of March, for the restoration of his health. The Rev. J. F. Schön will supply his place in the superintendence of Gloucester and Leicester. In Mr. Warburton's Journal the following account is given of the

Affection of an African Mother for her Daughter.

Nov. 12—His Excellency the Governor being desirous of locating a number of newly-liberated African women in the villages, and of placing them under the care of the Missionaries, eight were to-day sent to Gloucester. Having previously made arrangements for their reception, I delivered them over to the care of eight female Communicants, on condition that they would treat them kindly, and send them to Sunday-school and to the House of God. On these conditions they were gladly received. All were of the Yoruba nation, and among them was a mother and her daughter, whose history is interesting.

The mother lived happily in her own country with her relatives; but war came, and she was made a slave. In the land of her captivity she lived several years, and had one child, a daughter; who, when she grew up, was also sold as a slave, and was carried to another part of the country. In the meantime her relations became acquainted with the place of her slavery, and paid her ransom. The mother then went in search of her daughter; but found that she had been sold to the “White Man” at Acho (probably Lagos), and was already in the

slave-ship. At this place, also, she found in chains a daughter of her own brother. Here she was in a strait. Had she come a little sooner, the African slave-dealer said, she might have obtained her daughter; but now she was sold to the White Man, and there was no hope. With bowels yearning over her child, the mother determined to go with her into slavery. To use her own language, as interpreted to

me, "She was sorry for her child. When she thought of going with her in the ship she doubt; and she put her heart upon God, and she no doubt again. Whether the country good, or whether the country bad, she go with her child."

The account of the remaining Stations of this Mission is postponed to a future Number.

NEW-ZEALAND MISSION

WE conclude our account of this Mission, for the present, from p. 187 of our last Number.

Eastern District (continued).

UWAWA.

Of this Station Mr. C. Baker still has charge, and the following is his *Report, from October 1, 1843, to December 31, 1844.*

The Lord's-day Services at the Station have been attended by about 250; and the attendants have, for the most part, also been present at the Sunday-schools. Morning and Evening Prayers, with one week-day Lecture, have been continued.

A Bible-Class Meeting has been held once a week; and is divided into two classes, each of which attends on the alternate week. The average attendance of each class is 60, and the average number of those who read at least two-thirds. The progress made in Scriptural knowledge is encouraging.

The different villages around Uwawa have been visited several times by myself; but more generally by the Native Assistants, who have gone out on the Lord's-day to hold Divine Service. The aggregate number of attendants has been 410.

At Tokomaru the Services and Schools have been conducted with tolerable regularity. The attendants on Divine Service have numbered 280. I have been stately, once in three months, to this interesting field of labour, and spent five Lord's-days there on each occasion. I held the Bible Class, and inspected the Schools. More than 100 are on the Bible-Class book, and but few have been absent when I have been there. The number of inquirers, from whom 29 persons have lately been baptized, has been 60.

While, on the one hand, there has been

much to discourage, in the many cases of inconsistency of conduct, there is still abundant reason to rejoice that our labour has not been *in vain in the Lord*. The Lord's-day is hallowed; its several Services attended; the Word expounded; instruction imparted; the Means of Grace afforded; and the sick visited, and their sufferings in some measure alleviated.

The following remarks occur in Mr. Baker's

Report for the Half-year ending June 30, 1845.

The steady and uniform attention to the Means of Grace maintained by the greater part of the Natives affords ground to hope that the seed sown is not in vain. Those most advanced in spiritual knowledge are, however, but *babes in Christ*, and need *the sincere milk of the Word, that they may grow thereby*.

WAIAPU.

Mr. J. Stack continues in charge of this Station, and the following passages are from his

Report for the year ending December 17, 1844.

At the last annual examination, when all the Natives were invited to attend, the number present who could read the Scriptures was 344: of this number 78 were females, and 15 children. In the Alphabet Class there were 315 grown-up persons, of both sexes, and 97 children.

The most encouraging employment I find is endeavouring to interest the Native Assistants in the awful responsibility under which they are bound to personal devotedness to God in heart and life. From indications already manifest, I am not without hope that the hearts of some

are awakening to higher and holier conceptions of the blessed Gospel of Christ. This cannot be without its beneficial effect upon the large mass of mind over which they must exert an influence, for good or evil.

THE WAIROA.

In the beginning of April 1844 Mr. J. Hamlin left Manukau, in the Middle District, at which place he had been for some time labouring, and proceeded to the Waimate, for the double purpose of assisting in the revision of the Native Prayer-book, and of preparing for Ordination. On the 22d of September he was admitted by the Bishop to Deacons' Orders, and appointed to take charge of the Wairoa. He therefore returned to Manukau, in October, merely to prepare for his removal. Leaving Auckland on the 21st of December, he arrived at Turanga, with his family, on the 24th : thence he proceeded overland, with his eldest son, on the 26th, to the Wairoa, which he reached on the 28th, and was joined by his family on the 15th of February. Mr. Hamlin has furnished the following

Report for the Half-year ending June 30 1845.

From 200 to 300 continued to attend the Morning Service for a few weeks after my first arrival; but subsequently the Congregation has averaged about 100 in the morning and 70 in the afternoon. For some weeks about 150 adults and 30 children attended the Sunday-school; but during the greater part of the half year about 70 adults and 20 children only have attended, and about 30 adults and a few children on the week-days. My eldest son has attended to the children on the Lord's-days and week-days. Mrs. Hamlin has had Afternoon School with the women and girls during a part of the time she has been at the Wairoa. I have baptized 43 infants, and married 8 couples. There are in the District, I am informed, 82 who have communicated; and there are likewise 54 Candidates for the Lord's Supper, and 40 Candidates for Baptism.

Western District.

WAIKANAÉ AND OTAKI.

No Report of these Stations has been received since that given in p. 184 of our Number for August 1845; the state of the Rev. O. Hadfield's health precluding him from any active exertion.

WANGANUI.

Alarms of War—General View.

The Rev. R. Taylor continues in charge of this Station, and has forwarded very full accounts of its condition. On the 1st of January 1845, a war-party, numbering about 200, headed by the Chief Heuheu, arrived at Wanganui from Taupo, intending to take vengeance on the Pa of Waitotara, the inhabitants of which had conquered Heuheu on a former occasion. By the blessing of God, however, the preparations made for resisting the enemy so intimidated their leader, that he retired without having ventured an attack. In May, Wanganui itself was threatened with a visit from a hostile party from the interior, one of the avowed objects of which was the extermination of the European settlers on the river. In the prospect of this invasion Mr. Taylor writes, in a Letter dated May 20, 1845—

In the midst of all this anxiety we have still much cause to be thankful. The Natives in this district are behaving with great consistency, and do not appear to be at all affected by that commotion which is disturbing the peace of the rest of the country. They have, however, declared their intention of resisting any attack which may be made on the settlers who reside among them, and have just finished a new and very strong fence around their Pa. I trust I may express my hope that some, at least, are looking to a higher Power to sustain them in the threatened struggle. To-morrow I leave for Waitotara*, where I administer the Sacrament of the Lord's Supper next Lord's-day. I shall be accompanied by more than a hundred Communicants from

* Vide p. 205.

this place, and an equal number of those who have not yet partaken of it. This is gratifying, as it is a long walk from Wanganui, and many have come from a great distance.

The hostile visit from the interior proceeded no further than the threat; and in his Report for the year ending June 30, 1845, Mr. Taylor remarks—

At present we are living in peace; and, externally at least, the Church is prospering.

We now make a variety of extracts from Mr. Taylor's Journal. Those which immediately follow relate to Wanganui and the neighbourhood.

Grateful Remembrance of the late Rev. S. Marsden.

Jan. 31, 1845—John Williams brought me a Letter which he had written to Mr. Betts—son-in-law of the Rev. S. Marsden—who paid us a visit last April, inviting him to come and live in this place; telling him that he had marked out for his residence a most beautiful and fertile spot, which the New-Zealand Land Company was very anxious to have, but which they had kept as a reserve for themselves: it was right, however, that the son-in-law of the father of the Gospel in New-Zealand should have a dwelling-place among the people whom he had been thus instrumental in bringing to the fear and knowledge of the Lord. I was pleased with the spirit which dictated the Letter, as it shows that my people retain a grateful remembrance of that eminent servant of God, whose parental care of them has been so highly blessed in the conversion of this land.

Native Infant and Day-schools.

Feb. 2: *Lord's-day*—I opened my Native Infant Sunday-school with twelve children.

Feb. 9: *Lord's-day*—I had twenty at my Infant-school, and also several old people.

My Daily-school for teaching the Natives English is also in full operation, and I trust will prove a blessing. Every morning, after prayers, the adults attend for an hour, when they are taught to read, write, and cipher, in English. After breakfast the children are similarly instructed, and in the afternoon also. Several of the women and girls are taught

needlework by Mrs. Taylor; but their attendance at present is irregular, as they are much employed with their potatoes, kumeras, and cooking for the people at the Pa.

Visit to Waitotara—Administration of the Sacraments.

May 21—I examined about 100 Natives for the Sacrament of the Lord's Supper, and approved of 70.

May 22—A great number of my Natives left for Waitotara, at which place I am to administer the Sacrament next Lord's-day.

May 23—I set off before sunrise for Waitotara, accompanied by about twenty Natives. When we had arrived within four miles of the Ihupuku we met the main body of my Natives, amounting to about 150, who waited for our coming up. As we approached the Pa the sight was very interesting, as one after another filed along the narrow winding path, forming one long line extending near a quarter of a mile. We were saluted with a discharge of fire-arms. In my Sermon this evening I alluded to the different circumstances in which I now met them, compared with those in which they were placed when I was here before—the present multitude having assembled from love to the Lord, and the last having met for war.* I was very much pleased with the railing which they have erected around the Lord's Table: it is about one foot ten inches high, and is very neatly made: it was all planed and put together by themselves, and the floor boarded also. The table is not so well made; but for the rest I praised them. Upon the rail a notice is pasted, to the effect that no one is to lean against it. In the evening I examined ten Candidates for Baptism, and found them well prepared, especially the old men.

May 24 — I preached this morning, and after breakfast went to the place at which the Wanganui Natives were encamped. The Waitotara have built for them a house nearly 200 feet long. The scene was very interesting. A long line of Natives brought various kinds of food, which they piled up in one long row, facing the house; and beyond it a sepa-

* Mr. Taylor probably here refers to a visit to Waitotara during the alarm consequent upon the arrival of the "fight" from Taupo, previously mentioned.

rate heap, containing about forty kets of kumeras (sweet potatoes), kao (kumeras, dried and hard), potatoes, dried fish, two bundles of lampreys, and some enormous kets of taro (a root so called; bread), each weighing at least 150 lbs. I had no sooner taken my seat among my people than one of the principal Chiefs of the place jumped up and welcomed us—"Welcome, ye children of God! your Religion is the true one, and must prevail;" singing a song which appeared to be extemporaneous, and concluding with the following allusion to the power of God in bringing to nought the late tana (fight), *Avenge not yourselves . . . vengeance is mine, I will repay, saith the Lord.* After several other speeches, George King jumped, or rather bounded, although very lame, from his place by my side, and began, "Let the World be heard! let it be heard! great is the power of Satan among men; but his power must decrease, while that of Christ must go on increasing until all obey it. We are God's servants: He has conquered us: we must obey Him. What His Minister bids us do, we must do: when he tells us to go to Ranzatapu, and assemble there, or to Waokena, or Tihoi, we obey: when he says, 'Stay, and assemble at Putiki,' we do so: and thus we have come here to-day at his word. Our tana is against sin, that peace may prevail: therefore we come here to meet together, with all from every place, to eat the sacred feast."

After dinner I addressed the Candidates for the Sacrament, and preached. In the evening I had incessant subjects presented for my judgment. After I had retired, the Natives would not let me rest; but kept asking me questions from Scripture until midnight: they selected some very difficult passages—Christ's descent to preach to the spirits in prison, and many others.

May 25, 1845—Long before it was light the Natives renewed their inquiries—"Was hell prepared for Satan?" &c. This morning I administered the Sacrament to 160 persons. In the afternoon I had a Congregation of about 500. In the evening I baptized 21, young and old, distributed books to the different Pās, and had a very interesting discourse until ten. From the questions put to me I feel assured that the Scriptures are not only carefully searched, but that many are seeking the *one thing needful*.

May 26—I arose this morning by five

o'clock, got my breakfast, preached, and left by eight, being accompanied by all the Nga-ti-rua-nui Natives. They kept up an incessant attack upon me, the whole of the way, with their questions from Scripture: he who had any thing to ask ran before me, and kept running backward until his question was answered, when another took his place.

Baptism, and Hopeful Death, of a Leading Chief.

On the 4th of September Mr. Taylor went up the river to see Turoa, a Chief at whose express invitation it was that the war-party came from Taupo to attack the Pa of Waitotara, as previously mentioned. At the conclusion of Mr. Taylor's address to him he was surprised by Turoa's professing to have renounced Heathenism, and embraced Christianity. The particulars of Mr. Taylor's next visit we give below.

Sept. 7—This afternoon I went in my canoe, with twelve Natives, to see Turoa, and preach to his people. I found him very near death's door; but quite sensible. He told me, in answer to my inquiries, that he had now given up all false gods, and rested solely on Christ for salvation; "but," said he, raising himself, and leaning on his elbow, "tell me, do you think one who has been living all his life in the dark can now, in his last hour, enter the light? In short, can I be a child of God after having been so long a child of the devil?" I told him that Christ's mercy was infinite, and that, if he could truly lean on Him, he would assuredly be received. I reminded him of the labourer who was hired even at the eleventh hour, and yet received the same as those who had borne the burden and heat of the day; and of the expiring thief, who believed on Jesus, and was promised that that very day he should be in Paradise. He mused on my words.

I then commenced the Evening Service, the first he ever attended. I endeavoured to set before him the Christian's hope, and contrasted it with that of the wicked; after which I spoke of the glory of the *New Jerusalem*, and the wretchedness of those who were for ever excluded from it. Having concluded, I told him that I was now, in all probability, going to bid him farewell for ever, so far as this life

was concerned; and that therefore I must ask him again whether he renounced his false gods for ever? He assented. Whether he took Christ for his only Saviour? He again assented. And whether he wished to die as one of His people? He said he did. "Then," I said, "I am willing to baptize you." Some of the Heathen Chiefs beckoned his son Tahana, a very exemplary young man, a believer, to go to them; but he declined, and told them to speak openly if they had any thing to say. They were silent. I then bade them bring me some water, and by the name of Kingi Hori, given him by his followers, I received him into the outward and visible Church: I trust that, through Divine grace, he is also a member of the true and living Church of Christ. Immediately the Service was over, and he had thus openly renounced the faith of his ancestors, to which he had obstinately clung during the whole of a long life, his people set up a loud wail. This, I fancy, is because his tapu as an Ariki, or Chief Priest, is broken; and thus, though they rejoice in his becoming a servant of Christ, they mourn for the Ariki, as being no more—according to Scripture, as being *dead with Christ*. This lamentation only takes place when principal Chiefs are baptized. I have noticed it on two or three previous occasions.

I took my leave of him, and solemnly committed him to the care of the Lord, pronouncing the blessing over him. By birth he is the grand Chief of all this river; though his possessions are confined, properly speaking, to a district on the Manganui-ate-ao. By birth he is also closely connected with the head Chiefs of Taupo, Rotorua, and Waikato. His names were Raubana Pehi Turoa, Papsiouru.

Sept. 9, 1845—News reached us of Turoa's death. He died in the night, so quietly as to awaken none of those sleeping around him.

On the next day Mr. Taylor went up the river to read the Burial Service over Turoa's remains; on which occasion he writes—

I learned that, in the middle of the night in which he died, he sat up, and caused himself to be dressed in his best clothes: he then told me he went to bed in peace; said that death would be a man delightful

and added, "Let the evil be buried with me: you are all brethren: you originally came to this land in the same canoe: love, therefore, as men of the same canoe." He then lay down, and in the morning, when his companions awoke, they found him dead and cold.

Promising Candidate for Baptism.

Oct. 3 — I was engaged during the whole of this morning in examining Candidates for Baptism. Among them I had Nga Waka, a Chief of this Pa, and brother of the late Turoa, formerly an opposer of Religion. The circumstances connected with his becoming a Candidate are rather singular. Some months ago he dreamed that he was in hell, and that I reproached him for not having been a believer, and told him it was not yet too late if he would repent. He then promised that he would be baptized, and I said that his name should be Iharaira. This dream made such an impression upon him, that he immediately commenced learning the Catechisms, and to read; and I was agreeably surprised by finding that, although an elderly man, he could not only repeat them most correctly, but also answer any general question which I put to him. When I asked him what name I should give him, he said, "What name can you give me but that which you gave me when you came to me in sleep?"

Administration of the Sacraments.

Oct. 5—As it was a rainy day I was obliged to have Service in the Church, although it would not contain the Congregation. The building was so crowded that the atmosphere became almost insufferably hot. I administered the Sacrament to 221 Natives and 3 Europeans: it was received with the greatest reverence. The hearty way in which all united in the responses of our beautiful Service realized the wishes of its compilers, and presented a strong contrast to the feeble way in which they are made by the European Congregation.

In the Evening Service I baptized forty-two individuals, about twelve of whom were infants. I had a very attentive Congregation. The Service was not terminated until long after sunset, which is the equivalent to being in the dark; so that the night does not follow that bright luminous light.

Oct. 7, 1845—The Natives have left for their respective abodes; some having come a distance of 150 miles to this Sacrament, at a time, too, when they are busily employed in cultivation. One man alone yet remains, for the purpose of receiving an explanation of the various passages of Scripture which he cannot comprehend.

Further Evidence of Desire for the Prayer-book.

Oct. 19—A few days ago a man came to ask me to give him a Prayer-book. As I make a practice never to give books indiscriminately to those who ask, I inquired where his money was. He replied that money was *the root of all evil*, and that therefore he had not brought any with him. The Natives prize our Liturgy because they see that it embraces all they have to ask for. I was particularly struck with this in the North, when the renowned John Heke told me that they considered the omitting the prayer for the Native Chiefs in the light of a very great grievance.

Our remaining extracts from Mr. Taylor's Journal refer to circumstances which occurred at a distance, greater or less, from Wanganui.

Missionary Tour to Rangitikei and Taupo.

On the 27th of February Mr. Taylor started on this tour, and encamped for the night at the Turakina. In the afternoon of the 28th he arrived at Parawanui, on leaving which place the following entry occurs in his Journal:—

March 1—We were accompanied by two men who had been guilty of adultery: they presented a wild duck to my Natives, who asked me whether they might eat it, it being the law not to eat with adulterers. I asked them whether, for a little savoury food, they should transgress the law. On our halting for dinner, one pulled out his Testament and read the portion of Scripture relative to Christ's eating and drinking with sinners; and gave me a significant look, as though he thought he had an unanswerable authority for eating the duck. I told him that Christ did not eat and drink with sinners for the sake of their food; but that He might have an opportunity of converting them: that it was different with them, whose desires were for the food, and

not for their souls' salvation: and that therefore they must attend to St. Paul's injunction, forbidding to eat and drink with adulterers. To this they assented.

March 8—On our reaching Kotara, which is on the left bank of the river, we sat on the verge of the precipice and received the invitation of "Haere mai! haere mai!" (Come hither! come hither!) from one of its inhabitants. We quickly descended, by a very precipitous path, and found the river here spread out like a little lake, about three feet deep, which we forded. There was only one man, beside two women and some children: afterward, three or four more came. I preached to them from Romans i. I am the first individual who has preached the everlasting Gospel in this place—indeed, the first White Man who has visited it.

March 9—In the afternoon a party of Natives from Patea, another Settlement of this Tribe further up the river, arrived, and made my little Congregation rather more respectable in number. I received a very pressing invitation to visit their Settlement.

March 10—This morning the Natives lent us a canoe, so that I have determined upon visiting Patea. I left a copy of God's Word and other books at Kotara—the first they have possessed. The Chief, Nga Waka, commenced in earnest to learn to read: he placed himself by my side, and did not leave off until he had nearly mastered the alphabet. We started about eight o'clock. Having done with the canoe, my boys dragged it up the bank. I suppose they thought it would not be polite to leave it without a note, and they therefore wrote, on a paddle, that they were sorry they could not drag it higher, but hoped the owner would find it safe. The Natives are very fond of letter-writing, and far more generally avail themselves of this way of communicating with one another than our peasantry or lower classes in England.

March 12—The scenery here was quite Alpine; range appearing over range in endless succession, and Tongariro towering above all. We knew we must be near the Pa; but, being doubtful of the way, my boys fired a gun, which was speedily answered, and we soon perceived the Pa on the very top of one of the highest of the neighbouring hills. A Native from it, clad in a green petticoat tied over one shoulder, and having a great horse pistol

in his hand, came to meet us: at first he took us for enemies, as visitors are here very rare, and inquired how many there were of us: afterward, when he learned who we were, and the object of our coming, he was not contented to shake hands only, but must rub noses with me. He then left us, to report all particulars at the Pa. We followed; but had first to descend a bad precipice—partly by a ladder, and partly by a pole or two fastened along the side of the rock in an inclined position, to form a road where there was only a perpendicular face of rock—and then, passing through a stream, to ascend on the other side. I thought we should never have reached the top, as it seemed to be constantly receding from us. We were here met by another Native, who also did me the honour of rubbing noses together. At last we entered the Pa: it must be, at the very least, 600 feet above the bed of the stream, and more than double that above the sea.

The view from this Pa is as fine and extensive, perhaps, as I have ever seen: it was quite panoramic. We looked down, in every direction, on endless ranges of hills, and saw Tongariro in all his splendour: an almost unclouded sky, and the Ngawa on his sides sending out volumes of vapour. As the sun went down, we felt the cold very much. I found the entire population drawn out to receive us, and shook hands with each in succession. I was then conducted to a kind of raised seat, over which a clean new mat was thrown, and the ground around matted in a similar manner. When my tent was up, I held Service: the bells were two gun-barrels. I found a little Church, with a neat seat, and a low circular stand for a table. I endeavoured to proclaim the Gospel to them in all its fulness. I afterward had a long talk with the Teacher, Paul, a Native baptized by Archd. W. Williams at Ahuriri, from whence this is five days' journey. I found that many had been negligent in attending prayer, making any trifling excuse for absenting themselves. I spoke to them strongly on the subject, and I have no doubt I shall have a full Congregation. The population of this Pa is about 100. It is six days' journey from Roto-airo, and the same from Hikurangi, by which route I propose returning.

March 13, 1845—This morning I baptized three children, two of which were
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Paul's. I had a large Congregation. The Natives say that in winter the snow stands as high as my tent, and that for weeks they have no water but that from melted snow. They said, in their figurative way of speaking, that in winter they eat snow morning, noon, and night, and did nothing but blow on their fingers' ends. The descent from the Pa, on the contrary side, was long and gradual: it was a complete ridge, and was entirely planted with potatoes—the only article of food raised here. They grow, however, a considerable quantity of tobacco, which I saw them busily engaged in drying.

After visiting the settlement of Ngaingai, Mr. Taylor proceeded on his journey, and encamped for the night near a stream. The following is the next entry in his Journal—

March 19—About half-past two o'clock, much fatigued, we reached Hikurangi, from whence we proceeded to Maungpapapo to sleep. We got there just as the bell was ringing for Evening Prayers, which I took, and preached. In the evening we had a long and sharp shock of an earthquake, preceded by a very loud sound; and during the night I twice heard a low rumbling subterraneous sound, which, however, was not followed by any perceptible movement of the ground.

March 20—I got up by candle-light this morning, and had prayers, preached, and breakfasted, before sunrise. I set off about six o'clock, and about two in the afternoon reached home.

Hopeful State of the celebrated Rauparaha—Anxiety of a Native for a Prayer-book.

During a journey which Mr. Taylor made to Port Nicholson, the following passages occur in his Journal—

May 5—I reached Otaki by one o'clock, and remained for the day, as I found the Bishop there, busily engaged in taking the census: he left for Waikanae in the evening, about nine o'clock. After Evening Prayer Rauparaha made a long speech. He was very earnest in his solicitations to the Bishop to provide them with another Minister: he said, "Let him be a man who can eat plenty of pork and flour;" meaning, I suppose, a man in health. I was much pleased with Tamihama's testimony to the ministerial power of Mr. Hadfield: he said—in re-

ply to the remark, made by Europeans, that Rauparaha's religion was only assumed, that it was not so; for Mr. Hadfield's preaching had sunk deep in his heart.

May 6, 1845—We started about nine o'clock, and dined at Horowenua. A Native was very importunate for me to give him a Prayer-book. I told him I had not one with me; but that if he liked to walk to Wanganui—distant nearly sixty miles—he should have one: to this he readily assented.

Interesting Celebration of the Lord's Supper.

On the 15th of July Mr. Taylor left Wanganui in order to administer the Sacrament of the Lord's Supper at Pipiriki; at which place he arrived on the 19th. The next entry in his Journal is as follows—

July 20— I had an overflowing Congregation, and I trust an attentive one. I afterward administered the Sacrament of the Lord's Supper to 222 Natives, who received it with the utmost order and reverence. If it be possible to judge by outward look, and apparent breathing forth of spirit to the Lord, I have hope that many found it *good to be there*. Among the Communicants were two poor young men in the last stage of consumption, who were carried into the Church to partake of this token of a Saviour's dying love, and one blind man.

NELSON.

At this Station, which is in the Middle Island, the Rev. C. L. Reay continues to reside. The information which we now present to our readers is contained in a Letter from Mr. Reay, dated May 26, 1845.

Missionary Tours—Baptism of a Hopeful Adult—Fearful Effects of Heathen Ignorance.

Toward the end of February, at the commencement of March, and in April, I carefully visited the various Native Settlements in Massacre and Blind Bays, and have much reason to be thankful for the progress made in the hearts of this people, though *gross darkness* still reigns over the souls of many.

On my first visit to Massacre Bay a serious disturbance threatened, the chief

instigator of violent counsels being a young man named Karamu. After my visit, however, he began to pay attention to those truths and that doctrine which *have turned the world upside down*; and on the 9th of March it was my privilege to admit him by Baptism into the Christian body. He had previously given me a clear and satisfactory account of the principles of our holy Religion, and I had received, from all the Europeans, plain testimony to the change which had been wrought in his conduct by that which alone makes men to become *new creatures*. They had assured me that he was altogether different from what he had been; and that, had they not been witnesses of the alteration, they should have doubted whether such a change could possibly be effected. He now bears the name of Clement—by Native pronunciation, Keremeneta.

Our evenings, during these journeys, are occupied in reading a chapter verse by verse, and explaining it, and then being questioned by the Natives respecting any difficulties which may occur; or else in discussing points which they had previously noted, or explaining matters of discipline: I think they seldom cease until they have sifted a question in all its bearings. The mornings are engaged with Schools.

During my stay in this district, I extended my travels to Wanganui,* on the west coast, where a small body of Natives is residing: they hold very limited intercourse with Europeans, and had never before been visited by any Missionary. In consequence of their absence from the frequented Settlements their conversational dialect was difficult to be understood; nor did they very readily understand the Ngapuhi, which prevails in the New Testament and Book of Common Prayer; but a very intelligent lad explained all that they did not clearly apprehend. I stayed with them a day and night; and, upon leaving them, was earnestly asked by the old Chief to have good thoughts toward them, and to endeavour speedily to supply them with a Teacher.

On returning, I visited a small outlying portion of Pakawao. There was a woman seriously ill, with whom I conversed; and was much pleased with her state of mind, and also with her Scriptural

* This place must not be confounded with Mr. Taylor's Station of the same name.

knowledge. Deeming her recovery doubtful, my purpose was to have returned, before leaving the district, in order to baptize her. Sitting at her head was an old woman, very ignorant, and in Hea-then darkness. Soon after reaching my tent, distant perhaps three miles from Pakawao, a messenger arrived to say that the sick woman was no more. The suspi- cion flashed across my mind that the old woman had wrought her death, by closing the nostrils and pressing the hand upon the mouth. Upon the most careful in- vestigation, my suspicions were confirmed; and, to render the event yet more fearful, the old woman was the mother of the suf- ferer. In one instance, previously, I had

witnessed a similar proceeding, and was enabled to restore the invalid to health. On that occasion they told me that the breath was passing out of the body, and that they acted in the manner stated in order to stop it and bring it back. An- other case also occurred, in which I have since imagined that the same plan was resorted to. I immediately explained to the Christian Natives that they must em- ploy all their influence to banish such practices from among them. It must be borne in mind that these things very sel- dom take place, and that they are done only by the most ignorant and uncivilized among the old people.

HOME PROCEEDINGS.

Departure of Missionaries—The Rev. Richard L. Allnut, B.A., St Peter's Col- lege, Cambridge, late Incumbent of Wickin, Cambridgeshire, embarked at Southampton, on the 20th of August, on board the Steamer, "Oriental," for Ma- dras, *viâ* overland (p. 139).

The Rev. Henry H Krückeberg, with Mrs. Krückeberg, embarked at Ports- mouth, on the 1st of September, on board the "Prince of Wales," for Calcutta, on his return to his Station (Vol. xvi. p. 143).

The Rev. J. T. Wolters, and Mrs. Wolters, left London, on the 1st inst., for Germany, on their return to Smyrna (p. 191).

PROCEEDINGS OF ASSOCIATIONS.

Bedfordshire.

Yelden, Aug. 30: S., Rev. J. B. Trapp.. 4 0 0

Buckinghamshire.

Claydon, July 23: M..... 8 14 10

East Claydon, July 26: S., Rev. W. Champ-
neys..... 4 16 10

Steeple Claydon, July 26: S., Rev. W.
Champneys..... 2 2 9

Pitchcott, July 24: M..... 1 13 7

High Wycombe, Sept. 14: M.:
Morning, Rev. E. Neale, Chn..... 4 18 11

Evening, R. M. Bird, Esq., Chn..... 2 4 7

Cheshire.

Davenham, Aug. 30: S., Rev. E. Waller
and Rev. T. France..... 12 12 5

Ditto, Sept. 1: M., Rev. T. France, Chn. 2 0 2

Middlewich, Aug. 30: S., Rev. S. T. Spin-
ton and Rev. J. Wood..... 8 10 4

Ditto, Sept. 3: M., Rev. J. Wood, Chn. not known

Northwich, Aug. 30: S. (2), Rev. W. Hill, 13 12 0

Northwich, Aug. 31: M., Rev. G. Gibbons,
Chn..... 4 12 0

Rudheath, Aug. 30: S., Rev. J. Bencher, 1 7 6

Wharton, Sept. 2: S., Rev. W. Hill.... 2 0 0

Cornwall.

Forrabury, Aug. 16: S., Rev. W. K. Payne, 1 0 0

Minster, Aug. 16: S., Ditto..... 1 8 6

Cumberland.

Allonby, July 30: M., Rev. Dr. Chatfield,
Chn..... 8 2 11

Calder Bridge, July 22: M., Capt. Irwin,
Chn..... 4 19 4

Cockermouth, July 26: S., Rev. S. Rowe, 8 14 7

Ditto, July 28: M., Rev. E. Fawcett, Chn. 1 17 10

Holme Cultram, July 26: S., Rev. S.
Rowe..... 8 14 7

Harrington, July 21: M., Rev. J. L.
Hodgson, Chn..... 3 5 3

Penrith, July 31: M., E. W. Hasell, Esq.,
Chn..... 8 10 8

Whitehaven, July 19: S., Rev. S. Rowe:
St. Nicholas'..... 5 2 8

Trinity..... 9 5 7

Ditto, July 20: M., Rev. T. Dalton, Chn. 6 18 4

Derbyshire.

Clifton Campville, Aug. 30: S., Rev. J.
Ayre..... 2 18 1

Measham, Aug. 26: M., Rev. J. K. Stubbs,
Chn..... 3 9 2

Ditto, Aug. 30: S., Rev. J. Ayre..... 4 8 1

Stapenhill, Sept. 2: S., Rev. H. Powell:
Morning..... 5 2 9

Evening..... 3 15 3

Ditto, Sept. 4: M., M. M. Gisborne, Esq.,
Chn..... 16 7 4

Walton-on-Trent, Aug. 30: S., Rev. E.
Harston..... 13 2 8

Ditto, Aug. 31: M., M. M. Gisborne, Esq.,
Chn..... 12 2 2

Wormhill, July 12: S., Rev. W. H. Vale, 8 11 6

Ditto, Sept. 4: M., Rev. A. A. Bagshawe,
Chn..... 2 0 0

Devonshire.

Azminster, Sept. 14: <i>M.</i> , Rev. J. Way, Chn.	5	0	3
Budleigh Salterton, Aug. 14: <i>M.</i> , Sir J. Kennaway, Bart., Chn.	6	0	0
Crediton, Aug. 11: <i>M.</i> , Rev. S. Rowe, Chn.	5	17	6
Exeter, Aug. 9: <i>S.</i> :			
Bedford Chapel, Rev. J. Rushdall and Rev. H. Simcoe	29	14	4
St. Thomas's, Rev. H. Simcoe and Rev. H. Howard	9	1	5
Ditto, Aug. 13: <i>M.</i> :			
Sir J. Kennaway, Bart., Chn.	29	19	9
W. Cartwright, Esq., Chn.	11	1	1
Exmouth, Aug. 14: <i>M.</i> , W. Peter, Esq., Chn.	10	13	4
Exwick, Aug. 9: <i>S.</i> , Rev. J. Dickenson	1	0	3
Ditto, Aug. 11: <i>M.</i> , Rev. H. Howard, Chn.	1	0	9
Dawlish, Aug. 12: <i>M.</i> , Rev. D. Nostas, Chn.	3	8	7
Honiton, Aug. 18: <i>M.</i> (2), Rev. V. F. Somerseset, Chn.	9	6	6
Ide, Aug. 9: <i>S.</i> , Rev. H. Simcoe	4	1	8
Oldridge, Aug. 9: <i>S.</i> , Rev. J. Dickenson	10	2	
Shaldon, Aug. 10: <i>M.</i> , Rev. R. Hutton, Chn.			not known
Starcross, Aug. 12: <i>M.</i> , Rev. W. Powley, Chn.	2	15	0
Telgmouth, Aug. 11: <i>M.</i> , Rev. — Watts, Chn.	17	3	4

Dorsetshire.

Swanage, Sept. 6: <i>S.</i> , Bishop of Salisbury	12	0	4
Ditto, Sept. 11: <i>M.</i> , Bishop of Salisbury, Chn.	10	17	10
Upway, Sept. 6: <i>S.</i> , Rev. J. Knight	2	3	3
Weymouth, Sept. 8: <i>M.</i> , C. Porcher, Esq., Chn.	12	15	2
Ditto, <i>S.</i> , Rev. F. Close:			
Sept. 9, Trinity Church	6	3	2
Sept. 10, Wyke Church	10	2	4

Durham.

Bishop Middleham, Aug. 16: <i>S.</i> , Rev. T. H. York	5	3	11
Bishop Wearmouth, Sept. 13: <i>S.</i> , St. Thomas's, Rev. E. G. L. Blenkinsopp	5	10	8
Monk Wearmouth, Sept. 13: <i>S.</i> , Rev. E. G. L. Blenkinsopp	4	4	8
Sunderland, Sept. 13: <i>S.</i> , Rev. H. W. Fox:			
Morning	14	3	10
Evening	8	9	2
Thornby, Aug. 30: <i>S.</i> , Rev. E. G. L. Blenkinsopp	1	6	1

Essex.

Lambourne, Aug. 24: <i>M.</i> , Rev. T. Sheldford, Chn.	2	11	0
Kirby-le-Soken, Aug. 30: <i>S.</i> , Rev. W. L. Coxhead	2	0	6
Thorpe-le-Soken, Aug. 30: <i>S.</i> , Rev. W. Burgess	6	0	10
Walton-le-Soken, Aug. 23: <i>S.</i> , Rev. C. Carver	8	10	2

Gloucestershire.

Beachley, Sept. 2: <i>M.</i> , Rev. G. Morgan, Chn.	8	7	6
Marshfield, Sept. 13: <i>S.</i> (2), Rev. W. Knight, Jun.	7	4	4
Ditto, Sept. 14: <i>M.</i> , Rev. G. Sherer, Chn.	2	7	10

Hampshire.

Bembridge, Aug. 16: <i>M.</i>			not known
Wooes, Aug. 16: <i>S.</i> , Rev. T. Bartlett	27	6	3

Emsworth, Aug. 21: <i>M.</i>	2	18	11
Ditto, Aug. 21: <i>S.</i> , Rev. E. W. Sheppard	3	7	6
Farnham, Aug. 20: <i>M.</i> , Lord H. Cholmondeley, Chn.	17	18	0
Hawley, Aug. 25: <i>S.</i> , Rev. P. Hunter	1	0	6
Jersey, Aug. 9: <i>S.</i> :			
St. Peter's, Rev. S. W. Hanna, about	2	0	0
St. James', Bishop of Winchester	20	16	6
St. Paul's, Ditto	19	10	6
St. Saviour's, Rev. J. Sumner	4	8	8
St. Aubin's, Ditto	5	6	4
Ditto, Aug. 12: <i>M.</i> , St. Heller's:			
Bishop of Winchester, Chn.	13	13	9
Rev. S. Langstone, Chn.	3	8	6
Petersfield, Aug. 27: <i>S.</i> , Rev. F. Cunningham			not known
Portsea, Aug. 23: <i>S.</i> , Rev. — Venn	25	13	6
Ditto, Aug. 26: <i>M.</i> , Rev. — Cooper, Chn.	7	0	2
Ryde, Aug. 16: <i>S.</i> :			
St. John's, Rev. J. C. Yorke	7	9	0
St. James's, Rev. J. C. Yorke and Rev. H. Barnes	56	0	0
Ditto, Aug. 17: <i>M.</i> , G. Butt, Esq., Chn.	11	10	0
Southampton, Aug. 16: <i>S.</i> , Rev. M. Cooper			not known
Ditto, Aug. 25: <i>M.</i> , Rev. Dr. Wilson, Chn.			ditto
Ventnor, Aug. 23: <i>S.</i> , Rev. T. Bartlett	24	0	0

Herefordshire.

Ashford Bowdler, Aug. 16: <i>S.</i> , Rev. J. Venn	5	0	0
Brimfield, Aug. 16: <i>S.</i> , Rev. J. Venn	2	0	0

Kent.

Fredville, Sept. 9: <i>M.</i> , J. P. Plumtree, Esq., M.P., Chn.	62	14	11
Herne Bay, Sept. 10: <i>M.</i> , Rev. G. Greaves, Chn.	2	15	4
Wickham, Sept. 6: <i>S.</i> , Rev. T. Bartlett	3	11	6
Ditto, Sept. 8: <i>M.</i> , Rev. C. Plumtree, Chn.	13	3	2
Wingham, Sept. 7: <i>M.</i> , Sir R. W. Bridges, Chn.	7	16	7
Ditto, Sept. 13: <i>S.</i> , Rev. T. Bartlett	5	9	4

Lancashire.

Coniston, July 23: <i>M.</i> , Rev. — Rolleston, Chn.	4	4	0
Crossens, Aug. 23: <i>S.</i> , St. John's, Rev. C. R. Alford	2	1	1
Harwood, Aug. 26: <i>M.</i> , Rev. R. Bingham, Chn.	3	0	1
Haverthwaite, July 12: <i>S.</i> , Rev. J. E. White	3	0	0
Hawkshead, July 24: <i>M.</i> , T. Clarke, Esq., Chn.	4	8	6
Longridge, Sept. 6: <i>S.</i> , Rev. E. Pigot	5	10	0
Ditto, Sept. 7: <i>M.</i> , Rev. E. Pigot, Chn.			
Lowick, July 12: <i>S.</i> , Rev. J. Gaskarth	1	10	0
Poulton-le-Fylde, Aug. 2: <i>S.</i> , Rev. W. B. Keeling	8	0	0
Southport, Aug. 23: <i>S.</i> :			
Churchtown, Rev. C. R. Alford and Rev. C. Heskeith	7	11	6
Christ Church, Rev. C. Heskeith	10	12	6
Trinity Church, Rev. J. Jackson and Rev. C. Heskeith	18	0	0
Ditto, Aug. 24: <i>M.</i> , Rev. C. Heskeith, Chn.	12	14	0
Todmorden, Sept. 6: <i>S.</i> , Rev. J. E. White	9	4	0
Ulverstone, July 12: <i>S.</i> , Rev. J. E. White	4	18	0
Ditto, July 13: <i>M.</i> , Rev. R. Gwilym, Chn.	3	12	0

Lincolnshire.

Fleet, June 23: <i>M.</i> , Rev. B. Dodds, Chn.	5	0	0
Ditto, July 12: <i>S.</i> , Rev. R. Collins	3	12	0
Waltham, Aug. 2: <i>S.</i> , Rev. E. G. Marab,	8	6	0

Middlesex.

Chelsea, Park Chapel, Sept. 10: Juvenile			
<i>M.</i> , Rev. J. C. Miller, Chn.	23	5	10
Hillingdon, Sept. 13: <i>S.</i> , Rev. H. Powell:			
Morning	20	15	0
Afternoon	3	5	2
Uxbridge, Sept. 13: <i>S.</i> :			
Rev. C. P. Price	9	10	4
Rev. H. Powell	5	12	6
Ditto, Sept. 15: <i>M.</i> , Rev. B. P. Hodgson, Chn.:			
Morning	16	0	3
Evening	6	10	5
Winehamore Hill, <i>S.</i> , Rev. J. W. Weeks:			
Aug. 30	11	5	2
Aug. 31	4	17	9

Monmouthshire.

Chepstow, Aug. 30: <i>S.</i> , Rev. J. B. Gabriel,	12	6	7
Ditto, Sept. 1: <i>M.</i> , Rev. J. B. Gabriel, Chn.:			
Morning	4	14	6
Evening	2	19	1

Norfolk.

Grimstone, Sept. 8: <i>M.</i> , Rev. H. Tacey,	28	18	0
Chn.			
Heacham, Sept. 9: <i>M.</i> , C. Rolfe, Esq.,	5	8	10
Chn.			
Hunstanton, Sept. 10: <i>M.</i> , Rev. E. Ed-	4	1	0
wards, Chn.			
Lynn Sept. 6: <i>S.</i> :			
St. Nicholas':			
Morning, Rev. R. E. Roberts..	11	6	6
Evening, Rev. W. Snell	5	9	8
St. Margaret's:			
Afternoon, Rev. A. W. Durdin,	10	18	0
Evening, Rev. R. E. Roberts..	9	6	4
Ditto, Sept. 7: <i>M.</i> :			
F. Cresswell, Esq., Mayor, Chn.	17	18	3
R. Pitcher, Esq., Chn.	5	0	0

Northamptonshire.

Grafton Regis, <i>S.</i> , Rev. T. C. B. Stretch,	3	0	0
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Nottinghamshire.

Barnby, Aug. 23: <i>S.</i> , Rev. J. W. K. Dis-	1	10	7
ney			
Bingham, Aug. 30: <i>S.</i> , Rev. J. Johnson,	5	8	5
Orston, Aug. 30: <i>S.</i> , Ditto	5	3	4
Scarrington, Aug. 30: <i>S.</i> , Ditto	4	13	4

Northumberland.

Bellingham, Sept. 6: <i>S.</i> , Rev. R. G. L.	1	17	6
Blenkinsopp			
Humshaugh, Sept. 7: <i>M.</i> , Rev. R. Clay-	4	17	8
ton, Chn.			
Simonburn, Sept. 6: <i>S.</i> , Rev. R. G. L.	5	0	0
Blenkinsopp			

Shropshire.

Hales Owen, Aug. 23: <i>S.</i> (2), Rev. J.	15	15	9
Johnson			
Ditto, Aug. 24: <i>M.</i> , Rev. J. Clancy, Chn.	6	16	2
The Quinton, Aug. 23: <i>S.</i> , Rev. J. John-	2	12	11
son			

Staffordshire.

Cowbridge, Sept. 10: <i>M.</i> , Rev. R. H.	3	2	8
Bentley, Chn.			

Croxall, Sept. 1: <i>M.</i> , Rev. J. Gisborne,	12	15	0
Chn.			
Hartshill, Sept. 9: <i>M.</i> , Rev. J. Clarke,	9	10	2
Chn.			
Hopwas, Sept. 3: <i>M.</i> , Rev. F. Morse,	2	17	6
Chn.			

Newcastle-under-Lyne, Sept. 6: <i>S.</i> :			
St. George's, Rev. J. S. Broad and	9	14	4
Rev. J. Johnson			
Stoke, Sept. 7: <i>M.</i> , Rev. T. Reddall, Chn.	2	2	0
Tunstall, Sept. 6: <i>S.</i> , Rev. J. Johnson..	5	18	0
Woolstanton, Sept. 6: <i>S.</i> , Rev. J. John-	8	5	7
son and Rev. J. Tyson			
Ditto, Sept. 8: <i>M.</i> , Rev. J. Tyson, Chn.	3	6	6

Somersetshire.

Clevedon, July 26: <i>S.</i> , Rev. S. E. W.	20	16	0
Michell			
Ditto, Aug. 17: <i>M.</i> , Rev. G. W. Braiken-	10	8	6
ridge, Chn.			
Flax Bourton, Aug. 21: <i>M.</i> , Rev. T. F.	4	10	0
Jennings, Chn.			
Henstridge, Sept. 10: <i>M.</i> , Rev. N. Bridges,	4	10	0
Chn.			
Failand, Aug. 16: <i>S.</i> , Rev. A. G. Cornwall,	1	15	0
Nailsea, Aug. 20: <i>M.</i> , Rev. F. Brown,	2	7	8
Chn.			
Portishead, Aug. 16: <i>S.</i> , Rev. A. G. Corn-	3	8	1
wall			
Ditto, Aug. 18: <i>M.</i> , Rev. T. L. Wooley,	no	Coll.	
Chn.			
Wraxall, Aug. 19: <i>M.</i> , Rev. J. Vanghan,	9	13	0
Chn.			

Surrey.

Mortlake, July 26: <i>S.</i> :			
Rev. S. W. Hanna	16	12	0
Rev. F. Reeves	not	known	
Stockwell, Sept. 6: <i>S.</i> , St. Nicholas's	25	0	0
Church			

Sussex.

Jevington, Aug. 23: <i>S.</i> , Rev. J. C.	2	0	0
Miller			

Tamworth.

Aug. 30: <i>S.</i> :			
Rev. J. Ayre	25	10	2
Rev. H. Powell	10	1	10
Sept. 2: <i>M.</i> , Sir C. M. Clarke, Bart., Chn.	9	10	4
Rev. E. Harston, Chn.	5	0	0

Warwickshire.

Atherstone, Aug. 23: <i>S.</i> , Rev. H. Powell:	6	14	6
Morning			
Evening	4	5	0
Ditto, Aug. 24: <i>M.</i> , Rev. B. Richings,	4	4	0
Chn.			
Coventry, Aug. 27: <i>M.</i> , Rev. J. Howells,	9	8	8
Chn.			
Kenilworth, Aug. —: <i>M.</i> , Rev. E. R. Eard-	8	12	0
ley Wilmot, Chn.			
Nuneaton, Aug. 25: <i>M.</i> (2), Rev. R. C.	16	5	8
Savage, Chn.			
Polesworth, Aug. 30: <i>S.</i> , Rev. H. Powell,	3	0	0
Wareton, Aug. 30: <i>S.</i> , Rev. H. Powell,	1	19	4

Westmoreland.

Bowness, Aug. 2: <i>S.</i> , Rev. J. N. G. Ar-	13	13	6
mitage			
Ditto, Aug. 5: <i>M.</i> , Rev. — Graves, Chn.	9	4	8

Grassmere, Aug. 2: S., Rev. J. N. G. Armitage	6 6 0	Giggleswick, Aug. 10: M., Rev. B. Ingram, jun., Chn.	1 16 3
Ambleside, Aug. 6: M., Rev. J. Fell, Chn.	7 0 4	Hackness, Aug. 30: s., Rev. J. D. Jefferson	7 0 0
Brathay, Aug. 2: S., Rev. W. Hodson	11 11 11	Hawes, Aug. 16: s., Rev. W. Mitton	12 2 6
Elterwater, Aug. 4: M., G. Robinson, Esq., jun., Chn.	4 11 4	Heeley, Aug. 18: M., Rev. H. Farish, Chn.	2 0 4
<i>Wiltshire.</i>			
Hindon, Sept. 11: M., Rev. C. Harbin, Chn. no Coll.		High Harrowgate, Aug. 6: s., Rev. B. Collins	not known
Ditto, Sept. 13: s., Rev. S. W. Hanna	2 15 0	Hoyland, Aug. 16: s., Rev. R. Davies	3 10 11
Bishopstone, July 24: M., Dean of Salisbury, Chn.	2 12 2	Huddersfield, Aug. 23: s. (2), Trinity Church, Rev. B. Frost	20 1 3
Salisbury, July 22: M., the Dean, Chn.	27 0 0	Ditto, Aug. 24: M., Trinity School, Rev. N. Maning, Chn.	5 7 0
Rev. E. Duke, Chn.	2 16 0	Idle, Aug. 14: M., Rev. R. M. Hall, Chn.	2 12 9
Tisbury, Sept. 11: M., Dean of Salisbury, Chn.	13 0 0	Kirkby Overblow, Aug. 2: s., Rev. W. Sinclair and Rev. F. Rogers	7 13 0
Ditto, Sept. 13: s., Rev. S. W. Hanna	3 3 2	Ditto, Aug. 4: M., Rev. J. Tripp, Chn. Juv. M., ditto, Chn.	1 7 6
Westbury, July 19: s., Rev. H. Powell: Morning	6 3 4	Longcliffe, Aug. 9: s., Licensed School, Rev. R. Collins	1 19 3
Evening	3 9 5	Lofthouse, Sept. 6: s., Rev. B. Davies	13 0 0
Ditto, July 21: M., Rev. S. Brown, Chn.	4 4 1	Low Moor, Aug. 30: s., Rev. H. Linton	5 0 0
Wilton, July 23: M., Hon. and Rev. C. A. Harris, Chn.	3 6 8	Marston, Aug. 30: s., Rev. C. J. Camidge	5 8 7
<i>Yorkshire.</i>			
Addingham, Aug. 9: s., Rev. E. M. Hall	5 0 0	Mus-ton, Sept. 13: s., Rev. W. Sinclair, not known	
Aine, Sept. 13: s., Rev. G. Hodgson	4 5 6	Outbridge, Aug. 21: M., Rev. T. Howard, Chn.	not known
Askrigg, Aug. 16: s., Rev. W. Mitton	2 10 0	Overton, Aug. 16: s., Rev. B. Golding	3 1 0
Aughton, Sept. 6: s., Rev. W. G. Wilkinson	1 0 0	Long Preston, Sept. 13: s., Rev. E. E. Roberts (molety)	17 5 8
Ditto, Sept. 8: M., Rev. B. H. Deane, Chn.	1 0 4	Pocklington, Sept. 13: s. (2), Rev. J. Brittain	not known
Austwick, Aug. 2: s., Rev. J. R. Parr	2 10 5	Raskelf, Aug. 30: s., Rev. W. Hey	1 15 6
Ditto, Aug. 11: M., Rev. J. Marriner, Chn.	3 16 6	Redcar, Sept. 6: s., Rev. S. Minton	15 7 10
Bishop Wilton, Sept. 6: s., Rev. G. T. Terry	2 10 5	Ditto, Sept. 7: M., Rev. J. Wilkinson, Chn.	7 17 6
Bradford, Aug. 30: s.: St. James's, Rev. W. Tait	4 17 0	Rigton, Aug. 5: M., Rev. J. Tripp, Chn.	16 0 0
Rev. G. S. Bull	not known	Scarborough, Aug. 30: s. (2), Christ Church, Rev. C. Hodgson	64 6 3
Christ Church, Rev. W. Tait	7 3 6	Ditto, Sept. 1: M., Sir J. V. B. Johnston, Bart., and P. Murray, Esq., Chn.	30 14 2
Thornton Church, Rev. W. Tait	1 5 0	Seamer, Aug. 2: s., Rev. H. Ward	2 4 1
Ditto, Aug. 31: M., Rev. Dr. Scoresby, Chn.	4 14 11	Sessay, Aug. 23: s., Rev. W. Tait	1 12 0
Bridlington Quay, Aug. 30: s. (2), Rev. J. Scott	24 2 3	Sheffield, Aug. 20: M.: St. Mary's, Rev. H. Farish, Chn.	6 3 9
Ditto, Sept. 2: M., Rev. J. Thompson, Chn.	3 6 0	Juvenile M., St. Mary's, ditto, Chn.	4 3 8
Brumpton-on-Swale, Aug. 14: M., Rev. T. K. Brown, Chn.	2 17 1	Ditto, Aug. 23: s. (2), St. Mary's, Rev. F. Rogers, about	34 0 0
Buttershaw, Aug. 30: s., Rev. H. Linton	2 7 0	Shipley, Sept. 1: M., Rev. W. Kelly, Chn., not known	
Cayton, Aug. 2: s., Rev. H. Ward	1 17 4	Skipton, Aug. 13: M., Rev. P. C. Kidd, Chn.	6 9 8
Clapham, Aug. 2: s., Rev. J. Marriner	6 0 11	Spratborough, Aug. 23: s., Rev. W. A. Wilkinson	2 12 0
Ditto, Aug. 11: M., ditto, Chn.	3 2 7	Stainforth, Aug. 9: s., Rev. B. Collins	3 4 9
Coneythorpe, Sept. 3: M., Rev. C. Hodgson, Chn.	13 7 7	Thirsk, s., Rev. G. Hodgson: Aug. 16 (2)	10 4 0
Cottingham, Aug. 23: s., Rev. T. Holmes	9 4 4	Aug. 19	8 11 0
Cottingham, East, Sept. 9: M., Rev. R. H. Deane, Chn.	14 7 0	Tickhill, Aug. 18: s., Rev. W. Tait	3 0 5
Coxwold, Aug. 23: s., Rev. W. Tait	3 0 0	Upleatham, Sept. 6: s., Rev. W. Metcalfe	3 0 0
Doncaster, Aug. 16: s.: Parish Church, Rev. W. Tait	7 6 9	Wadaley, Aug. 19: Juv. M., Rev. T. Howard, Chn.	5 1 8
Christ Church, Rev. W. Tait and Rev. C. E. Alford	25 13 2	Wetherby, Aug. 2: s., Rev. W. Sinclair	4 0 9
Ditto, Aug. 17: M., Ven. Archd. of York, Chn.	9 17 10	Ditto, Aug. 3: M., Rev. J. Raby, Chn.	5 12 2
Easingwold, Aug. 30: s.: Rev. W. Hey	2 17 11	Wentworth, Aug. 16: s. (2), Rev. G. Hodgson	18 6 7
Rev. W. Hartley	1 11 2	Ditto, Aug. 17: M., Rev. J. Stepton, Chn.	8 13 2
Ellerton, Aug. 16: s., Rev. J. D. Jefferson	3 10 4	Wold Newton, Aug. 30: s. (2), Rev. J. Thompson	5 3 6
Filey: s., Rev. G. Hodgson: Aug. 30	19 10 0	York, Sept. 4: Juv. M. to Children, Rev. G. Hodgson	4 14 6
Sept. 2	6 2 0	Sept. 13: s., St. Olave's, Rev. W. Hey	14 15 6
Leawick, Aug. 3: s., Rev. B. Collins	9 18 2		

Wales.

Amlwch, Aug. 16: S, Rev. J. E. White,	2	10	1
Beaumaris, Llanvaes Church, S, Rev. H. Jones.....	10	0	0
St. David's (Pemb.), Aug. 11: S; Rev. J. C. Bradney:			
Morning.....	5	1	6
Evening.....	9	3	6
St. David's (Merioneth.), Aug. 12: M, Rev. J. Morgan, Chn.....			
Festonog, Aug. 13: M, Rev. J. Jones, Chn.....			
Gumfrestone, Aug. 6: S, Rev.—Arden,	1	15	0
Haverfordwest, Aug. 2: S, Rev. J. C. Bradney:			
St. Thomas's.....	1	11	2
Prendergast.....	3	10	6
St. Mary's.....	7	5	10
Ditto, Aug. 3: M, E.T. Massey, Esq., Chn.	13	14	6
Hubberts-one, Aug. 9: Rev. J. C. Bradney,	1	1	1
Llandilo Fawr, June 14: S, Rev. G. Fisk, not known			
Ditto, June 15: M, Rev. G. Fisk, Chn., not known			
Llandoverly, June 17: M.....			
Llanystynydw, Aug. 9: S, Rev. J. E. White.....	3	11	0
Maentwrog, Aug. 9: S, Rev. F. B. Ashley,	5	10	0
Milford, Aug. 9: S, Rev. J. C. Bradney,	4	0	0
Ditto, Aug. 10: M, Rev. J. Thomas, Chn.	2	10	0
Narberth, Aug. 4: S. (2), Rev. J. C. Bradney.....	11	8	0
Fater, Aug. 7: M, Rev. G. F. Kelly, Chn.	1	3	8
Pembroke, Aug. 5: S, Rev. J. C. Bradney,	3	5	0
M., — Davies, Esq., Chn.....	2	13	0
Pwllheli, Aug. 10: M, Rev. St. G. Williams, Chn.			
Steynton, Aug. 9: S, Rev. J. C. Bradney,	1	7	0
Tenby, Aug. 6: M, Rev. G. Smith, Chn.	5	11	8
Tremadoc, Aug. 11: S, Rev. J. E. White,	2	2	0
Wrexham, Sept. 13: S. (2), Rev. J. Johnson,	24	1	8

Ireland.

Ardagh, Aug. 5: M, the Dean, Chn...not known			
Athlone, Aug. 4: M, Rev.—Moffat, Chn. no Coll.			
Aughrim, Aug. 2: S, Rev. G. Haslewood, no Coll.			
Ballinasloe, Aug. 2: S, Rev. G. Haslewood.....	6	5	3

Ballinasloe, Aug. 3: M, Rev.—Walker, Chn. no Coll.			
Ballins, Aug. 21: S, Rev.—Verschoyle,	12	6	
Ballymahon, Aug. 5: M, Rev. H. Crawford, Chn.....	2	10	6
Banagher, Aug. 1: M, Rev. Dr. Fletcher, Chn.....			
no Coll.			
Ditto, Aug. 2: S, Rev.—Walker.....	3	0	6
Boyle, Aug. 14: M, D. Crofton, Esq., Chn.....	3	1	11
Ditto, Aug. 16: S, Rev. G. Haslewood.....	5	3	6
Carrick-on-Shannon, Aug. 12: S, Rev.—Clifford.....	4	3	1
Clonbroney, Aug. 9: S, Rev. G. Haslewood.....	1	16	0
1	10	0	
Coloony, Aug. 23: S, Rev. A. Robinson, Enniskillen, Aug. 26: M, Hon and Rev.—Maude, Chn.....			
no Coll.			
Ditto, Aug. 30: S, Rev. G. Haslewood,	9	7	0
Five-mile-Town, Aug. 31: S, Rev.—Burnside.			
Killough, Sept. 2: M, Capt. Despard, Chn.	2	6	6
Kilwarlin, Sept. 3: Major Bowan, Chn.			
Lisnakea, Aug. 27: S, Rev. A. Hurst..	3	0	6
Longford, Aug. 7: M, Dean of Ardagh, Chn.....			
7	6		
Ditto, Aug. 9: S, Dean of Ardagh.....	3	14	6
Man Villy School, Aug. 16: S, Rev. A. Hyde, Jun.....	15	0	
Mohil, Aug. 10: S, Rev.—Hoops.			
Moir, Aug. 25: M, C. Douglas, Esq., Chn.			
Ditto, Aug. 30: S, Rev. J. E. White... 6	10	0	
Newry, Aug. 23: S, Rev. J. E. White... 12	10	0	
Rockingham, Aug. 16: S, Rev. G. Haslewood.....	5	15	6
Roskey, Aug. 9: S, Rev. J. Card.....	11	0	
Roscommon, Aug. 16: S, Rev.—Percy, Chn.....	4	10	0
Sligo, Aug. 19: M, — Wood, Esq., Chn.	14	0	
Ditto, Aug. 23: S, Rev. G. Haslewood:			
Morning.....	10	0	0
Evening.....	2	2	6
Tandragee, Aug. 24: M, the Dean of Tuam, Chn.			

RECENT INTELLIGENCE.

North-West-America Mission—The Rev. W. Cockran, in a Letter dated Toronto, Aug. 11, 1846, informs us that he and his family left Red River on the 15th of June last, and arrived at Toronto, Upper Canada, on the 3d of August; and

that it is his intention to take up his residence at that or some place adjacent, being no longer equal to Missionary labour. Mr. Cockran and family were suffering in health at the date of his Letter.

Contribution List,

From August 16th to Sept. 15th, 1846.

ASSOCIATIONS IN AND NEAR LONDON.			
Chelsea, Upper.....	30	0	0
St. John's Chapel, Bedford Row.....	50	0	0
ASSOCIATIONS OUT OF LONDON.			
Bedfordshire: Dunstable.....	12	19	5
Buckinghamshire:			
South Bucks: Little Missenden.....	15	17	8
Cambridgeshire:			
Town, County, and University.....	150	0	0

Cheshire: City and County of Chester:			
Davenham.....	40	0	0
Derbyshire:			
North-West Derbyshire.....	30	0	0
Devonshire:			
Devon and Exeter.....	180	0	0
North Devon & Barnstaple:			
Wear Gifford.....	4	7	0
	—————184 7 0		

Dorsetshire:	
Wimborne and East Dorset:	
Child Okeford	7 6 0
Swanage	29 10 9
Charmouth & Lyme Regis:	
Whitchurch Canonicorum, 2 8 4	
	39 5 1
Durham: Durham	110 0 0
Sunderland, Bishopwear-	
mouth, & Monkwearmouth, 95 0 0	
	205 0 0
Essex:	
Chelmsford and W. Essex..	100 0 0
Lambourne	4 0 4
	104 0 4
Gloucestershire:	
North-East Forest of Dean,	37 11 9
Cheltenham	200 0 0
	237 11 9
Hampshire:	
Portsmouth and Portsea... 17 5 1	
Lale of Wight:	
West Cowes	25 0 0
Ryde	69 0 0
Channel Islands:	
Guernsey	61 5 1
Jersey	83 8 4
	246 18 6
Hertfordshire, incl. 77l. 12s. 6d.	
collected by Miss Bouchier	
for the Simla Mission	180 0 0
Barnet	88 18 11
	268 18 11
Lancashire:	
Lancaster & N. Lancashire,	70 0 0
Poulton-le-Fylde: Marton, 7 7 6	
Wigan: Pemberton	3 2 10
	80 10 4
Leicestershire:	
Melton Mowbray	44 11 0
Norfolk: Norfolk & Norwich:	
Walsingham	4 4 9
Lynn and West Norfolk ...	150 0 0
	154 4 9
Northamptonshire:	
Grafton Regis	3 0 0
Peterborough:	
Paston and Werrington..	10 0 2
	13 0 2
Northumberland: Newcastle-on-Tyne,	100 0 0
Nottinghamshire: Serlby	10 5 0
Rutlandshire: Oakham Ladies	23 12 6
Shropshire: North-West Shropshire...	25 0 0
Somersetshire:	
North-West Somerset:	
Williton and Minehead ..	30 0 0
Frome	65 0 0
Nailsea	5 4 11
Lympsham	32 8 0
	132 12 11
Staffordshire: South Staffordshire:	
Sedgley	4 0 0
Suffolk: West Suffolk	150 0 0
Surrey: Kennington, Stockwell, and	
North Brixton	50 0 0
Kingston and Vicinity:	
Teddington	40 0 0
Richmond	16 0 0
	106 0 0

Sussex: Brighton and East Sussex:	
Hartfield Rural Deacons, 12 2 0	
Ickleham	6 11 4
	18 13 4
Tamworth	86 0 0
Measham	17 14 2
	103 14 2
Warwickshire: Lea Marston..	2 3 10
Nuneaton	20 0 0
	22 3 10
Westmoreland: Heverham	10 11 2
Wiltshire: Devizes and North Wilts:	
Calne	30 0 0
Yorkshire: Boroughbridge..	31 0 0
Bridlington & Neighbour-	
hood	30 2 0
Huddersfield	110 0 0
Middleham	30 0 0
Whitby	75 4 10
	276 6 10
Brecknockshire: Llywell	4 8 11
Anglesey: Beaumaris: Llanfaes	9 10 6
Pembrokeshire: Haverfordwest	32 16 0

COLLECTIONS.

Adams, Miss, Collected at Kingsdown	
Sunday-school	1 1 0
Curling, Mrs, Kingsdown	10 0

BENEFACTIONS.

Hazlerigg, G. Esq., Carlton Hall, Kib-	
worth, Leicestershire	10 0 0
Hyslop, Major, Madras	10 0 0
Kemble, H. Esq., Camberwell	100 0 0
Langston, Rev. S., Minister of St.	
James's, Jersey	10 0 0
A Lady, who feels she must soon give	
an account of her Stewardship, by	
Rev. J. Venn	100 0 0
Oldaker, Miss C., Pershore, Worcester-	
shire; proportion of the late Mr. O.	
A. Oldaker's Bequest, accruing to her	
as a Residuary Legatee	32 5 8
Parishioner, s, by the Rev. G. Cunliffe,	
Vicar of Wrexham	50 0 0
Rose, Lady	12 0 0
Thank-Offering in Answer to Prayer...	5 0 0

LEGACIES.

Biche, Miss A., late of Monkwearmouth	
Shore, York: Exors. the Misses E.	
and I. Thompson, by Rev. W. Webb,	
(50l. less duty) 45 0 0	
Vaux, Mrs C., late of Upper Grosvenor	
Street: Exor. H. Coombe, Esq. (200l.	
less duty) 180 0 0	

SICK AND DISABLED MISSIONARIES' FUND.

A Thank-Offering in Answer to Prayer, 5 0 0

The Committee also thankfully acknowledge the receipt of a Parcel of Useful and Fancy 'icles, for the use of the Missions, from Mrs. F. H. Richings, Atherstone.

Church Missionary Record.

No. 10.]

OCTOBER, 1846.

[VOL. XVII.]

WEST-AFRICA MISSION.

WE conclude our account of this Mission, for the present, from p. 203 of our last Number.

Mountain District (*continued*).

REGENT.

The Rev. N. Denton continues in charge of this Station; and the following passages are extracted from his Journal—

Anxiety of an Adult Female to learn to read.

Nov. 12, 1845—Learning to read is a blessing which our Sunday-schools confer on many adults who would otherwise remain in ignorance; and the eagerness with which some of them embrace this privilege will be seen from the following circumstance, made known to me by Mrs. Denton. For some time past a female named Pratt has attracted our attention by her great earnestness and diligence in learning to read, as well as by her regular attendance at class and Church. A few months since, when learning the Alphabet, she was very desirous to purchase one of the large boards, on which the sheet lessons are pasted, that she might take it home to learn during the week; and as soon as she was removed into a higher class she most cheerfully purchased the book in which they were reading. In the same class there was another woman, who seemed to vie with her in her desire to be able to read, and, having a child at home able to instruct her—an advantage which the other did not enjoy—she was prepared, before Pratt, to be removed into a higher class. When this took place, poor Pratt was quite overcome, and gave vent to her feelings in tears; telling Mrs. Denton that she had no child at home to teach her, and that many times, when she had seen the School-children playing in the streets, she had gone out to them with a copper in her hand, offering it to them if they would come and teach her to read.

Deaths of two Pious Adults.

Feb. 11, 1846—On this day was buried Leopold Susey. He had arrived at a great age, was a man of a kind and generous

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disposition, such as I have rarely seen among the Natives of Africa, and, more than this, he was an eminent Christian. He was well known and greatly beloved. He must have been taken from his native land when a youth; but I only know that he was conveyed to Portugal, where he probably remained for some time, as he was able to express himself pretty freely in that language—or it may be that he was for some time employed as a sailor on board a Portuguese alaver, in which capacity he was captured by the British cruisers and brought to this Colony. This took place, as some old people here have informed me, about the year 1814. He was located, with a few others, at Regent, at which place no Mission Station or School had then been commenced. Susey, however, as one of our Communicants told me, was even then in the habit of collecting a few boys together on the Lord's-day morning, and taking them to Freetown to attend Sunday-school and Divine Worship. About this period the Rev. Leopold Butscher, who commenced the first Mission Station out of Freetown, upon Leicester Mountain, occasionally visited Regent. I learn from the people that the subject of these remarks was among the first of Mr. Butscher's converts, and was accordingly baptized by him in 1816, the year before his death. From my inquiries among the people it would appear that he has since pursued an undeviating course of Christian conduct; and, through God's grace, kept *himself unspotted from the world.*

On my taking charge of this Station, about a year and nine months since, Susey soon attracted my attention by his constantly occupying the same seat at Church, by his frequent visits, and the great affection which he always manifested toward us. I think I may safely say that I never knew him absent from Church, either on Lord's-days or in the week, except when prevented by sick-

ness ; and the same regularity was observed in his attending class. The number of Communicants being too great to be all met in one class, they are met at different times. Susey, however, was not satisfied with confining himself to his own class ; but was always present on Saturday evening with the others. The way in which he obtained his livelihood was very simple. There is a large market in the town, and he was in the habit of keeping it clean, for which he received a small payment in kind from those who sold in it—a little beef from the butcher, a little fruit from one, a little palm-oil from another, &c. A great number of women attend the market, among whom disputes and quarrels are not unfrequent. Here Susey distinguished himself as a peace-maker, interfering with his usual kindness and earnestness for the sake of peace, which, independently of his other good qualities, would have secured for him the good-will of all who knew him. He passed his days in great quietness, in general good health, with few cares, and just sufficient of this world to satisfy his daily wants.

On Lord's-day, the 8th, he was missing from Church ; and on Monday morning I was informed of his having been taken ill. In the evening I went to see him ; but found that he was in a state of delirium, in which he continued, I believe, until his death. When first taken, however, on the Lord's-day, he seemed to be conscious that his end was near, and told those about him that he had served God for many years, and that he was not now afraid to die. His funeral was very numerously attended, and great respect was shown toward him by all the inhabitants of the town. We were ourselves greatly attached to the good old man, and deeply felt his loss. I could not but feel that if permitted myself to enter the abode of the blessed it would increase my joy to meet him there.

March 1, 1846—I buried another Communicant, Matthew Difford, who for about nine months past had been a great sufferer from a liver complaint. During the latter part of this period both Mr. Parkin and myself have constantly visited him, and have thus witnessed another pleasing instance of the power of Divine grace, and of the sustaining and consoling efficacy of faith in Jesus, under the lingering progress of a painful disease, and the slow but sure approach of death.

Soon after he was confined to his bed he sent for me, and wished that I would describe his symptoms in a note to the doctor : he did not think that medicines could save him, but he was willing to try them. " My heart," he said, " is no more in this world : I have nothing here." These, I believe, were the real feelings of his heart ; for in all my subsequent visits to him I never heard him express a desire to live, although he always manifested a patient waiting for God's time as to the hour of dissolution. His conversation showed, in various ways, that he had correct views of the plan of salvation ; and the interest which he evinced when conversing on these things, and when listening to prayer or a portion of God's Word, manifested that he also entered into the spiritual enjoyment of the blessings of that salvation. " Christ is my foundation—my only hope," was his oft-repeated expression ; while I had never to listen to any thing like murmuring or complaint. As he appeared to be prepared for death, so I think he was entirely resigned to the will of God. These two good men, Difford and Susey, I doubt not are both gathered into the heavenly garner as two shocks of corn fully ripe.

*Reception of a newly-arrived Catechist—
His first Impressions of Regent.*

On the 30th of November Mr. W. Parkin arrived at Sierra Leone, in company with Mr. Beale and the party who sailed with him. In his Journal Mr. Parkin records—

Dec. 6, 1845—I went from Freetown to Gloucester and Regent. On my way, I was most affectionately welcomed by numbers of the Natives, whom I had never seen before. They appeared both to know me, and the business upon which I had come. Many of them shook hands with me, and expressed, in their best language, how glad they were to see me. It was indeed a kind welcome to the mountains. Much that I had heard, of the affection and love borne by these people to their Missionaries, I could hardly have believed had I not both seen it and heard it ; *and, behold, the half was not told me.*

Dec. 7—During Divine Service at Regent I was particularly struck with the great number of worshippers, their responses, and their marked attention, as well as their becoming reverence in

the House of God. It being Sacrament Sunday, I was again agreeably surprised to see so great a portion of the Congregation remain to partake of the holy Communion of the body and blood of Christ. I have visited many Churches in England when the Sacrament has been administered; but never saw so great a majority of the Congregation partake, at one time, of that holy Supper. Truly, the Lord has greatly blessed the labours of His servants in gathering so many from the Heathen, we trust, into the fold of Christ.

BATHURST AND CHARLOTTE.

These Stations continue to be superintended by the Rev. I. Smith, who has been suffering, we regret to state, from ill-health. The following extracts are made from his Journal—

Divine Service—Sunday-school.

Oct. 5, 1845: *Lord's-day*—I went to Charlotte this morning, held Divine Service, and administered the Sacrament of the Lord's Supper. The Congregation of this place is remarkably good, the people being so regular in their attendance.

The Sunday-school, also, is well attended, both by males and females: many of the scholars possess a considerable knowledge of Scripture, and, on the whole, have correct ideas of the great and fundamental truths inculcated therein. On one occasion, I entered the fourth class of males, who were reading John x., and interrupted them by asking if they quite understood the Saviour's meaning when he spoke of Himself as the door. To this they replied, "Yes, Jesus Christ is our true Master. Those who believe are His sheep: He died for them, and through Him they get to glory at last." I then asked one of them what he understood of the first verse, which speaks of the sheep-fold, the door, and a person entering the fold by an improper way. He said, "The fold is Christ's Church: into this He will bring all His people. There is only one door for all to enter Christ's fold—that is, all must come and believe in Christ, and put away sin." Another added, when I asked what he thought on the subject, "Yes, it stands all the same as if a man wished to come into this house, and come to the wrong side, where the door is not, and jumps in by the window. Now if somebody live inside he will catch him and heave him back,

and tell him to pass round and come in right fashion by the door. So will Jesus Christ do, if somebody try to get to Heaven any other way beside by Him: because He is the way, He is the door, nobody can come to God except by Him."

Dec. 7: Lord's-day—I preached, at Charlotte, to a large and attentive Congregation, and administered the Sacrament of the Lord's Supper to a goodly number of devout Communicants.

Sympathy of School-children with the Children at Abbeokuta.

Nov. 3—I this evening held, at Charlotte, the Monthly Missionary Meeting, which was well attended. I was pleased at receiving from the School-children 4s. toward sending books, &c. to the children at Abbeokuta. This they had been influenced to give by what I told them at our last Meeting respecting the Abbeokuta children; when I asked if they could not in some way show their gratitude for the privileges which they enjoyed, and also do something to help those who were destitute.

Efforts of the People to bring their Heathen Neighbours under the Influence of the Gospel.

Under the same date Mr. Smith mentions the assiduity of the people in visiting their Heathen neighbours, and inducing them to attend the House of God. He writes—

A remarkable instance of this has lately come under my notice. Last September the Headman of the Ibo's Company at Charlotte, himself of the Yoruba nation, and one of our Communicants, died. The people inconsequence elected another, also a Yoruban; but who, though an intelligent man, has been noted for persisting in his heathenish practices. His election, however, depended as much on those who are not Christians as on those who are. The Christian part of the population felt the loss of their late excellent Headman, and at once saw that an effort must be made to bring his successor over to Christianity. The consequence has been that he has, at least outwardly, abandoned his former practices, and regularly attends Church on the Lord's-day. The people are not content, however, to leave him here; but say, "He does not yet belong to God: he must believe the Gospel, and join the Church of Christ."

*Bathurst Sunday-school—Contributions—
Population of the two Villages.*

All the preceding extracts refer to Charlotte; but the following passage relates to Bathurst—

Dec. 7: Lord's-day—In the afternoon I held Divine Service at Bathurst. The Sunday-school here is increasing in numbers, and the attendance is better than formerly: there are now on the list 63 men and 42 women, making a total of 105; and the average attendance is 80. I have tried to stimulate them by the example of Charlotte Sunday-school, in which the average attendance is 165. Perhaps the chief cause of the difference is the state of the population—I mean as to length of residence. The people of Bathurst are chiefly old inhabitants, while very many of the present population of Charlotte are new people, and know but little of English: they are, nevertheless, exceedingly anxious to learn, and hence they come to the Sunday-school.

Of the amount of the Contributions raised by the people of Bathurst, in order to spread the Gospel, Mr. Smith speaks favourably. He continues—

I have just got the census of the two towns, which is as follows—

Bathurst . . . Males, 450; Females, 402; Total, 852	
Charlotte 402; .. 403; .. 805	
	Total..... 1657

*Gratitude of the Africans to the late Sir
T. F. Buxton, Bart.*

Dec. 9, 1845—I went to Freetown, to attend a Special Meeting, and had the satisfaction of paying into the hands of the Rev. J. F. Schön *3l. 8s. 3d.*, from the inhabitants of Bathurst and Charlotte, toward the erection of a monument in Westminster Abbey to the memory of the late Sir T. F. Buxton. I am sure it would have gladdened the hearts of many in Christian England if they could have seen how cheerfully these people came forward to pay what respect they could to the memory of him who had devoted his time and talents to the cause of Africa.

SEA DISTRICT.

KENT.

The Rev. F. Bultmann continues at this Station, and from his Journal we make a few extracts.

*Sympathy of the People in Mr. Bultmann's
Affliction.*

The death of Mrs. Bultmann was noticed in our last account of Kent, and a Memoir of her was subsequently given. The following passage, therefore, needs no explanation—

Nov. 2—I went to Ricketts; and on my arrival a little orphan boy, about nine years old, came, among others, to tell me "hosh!"—a word universally used here among all the African Tribes to express their sympathy. Having repeated this word half-a-dozen times, African-like, he added, "Like you, Massa, God send me trouble: my mother and my father die from me"—the one eight, the other four months ago, as I was informed. William Moore, the Schoolmaster, speaking of the people's deep sorrow at my great loss, told me of an old Candidate—whose attainment of any Scripture knowledge had always appeared to him in the last degree hopeless, he having never been able to obtain from him any sensible answer during the time of religious instruction—who came to him, on hearing of my dear wife's death, saying, "Ah, like God do with Abraham, when He want to take his only child, the child of promise, to try his faith, so He now do to our Minister." A welcome proof of the fact—so general among our Liberated Africans—that the HEART may be in possession of Scriptural knowledge of which, apart from occasions calling for its exercise, the HEAD can give no account. In speaking of African sympathy, I must not forget to mention, that, on my arrival at Kent from Freetown, in August last, the Bananas people sent me a deputation to tell me "hosh," and to present me with five shillings toward making a tomb for my late dear wife.

Administration of the Sacraments.

Nov. 16—I administered the Lord's Supper at Bananas to upward of 80 Communicants; beside attending three Communion of the Sick. There was not a member of our Church on the Island who did not partake of the Sacrament to-day.

Dec. 14—I went to Ricketts; and, after the Second Lesson of the Morning Service, baptized eight adults and two children. Among the adults was the old man mentioned under the date Nov. 2. Our Church is growing continually. We have

now upward of a hundred Communicants at Bananas and Ricketts; and their characteristic simplicity of mind and manner is graciously preserved to them by their separation from the main land.

Need of a New Church—Character of the Congregation.

On these subjects the Rev. N. C. Hastrup writes, during visits to Kent—

Oct. 19, 1845: *Lord's-day*—It is high time that a new Church were erected at Kent. The present Place of Worship is not only uncomfortable, but, in fact, it looks more like a cowhouse than a Church; at which I was not much surprised when I heard that it was erected several years ago at the expense of 5*l*. Mr. Bultmann is now very busy in making preparations for the erection of a fine stone Church, which will be situated on a delightful spot.

Nov. 2: *Lord's-day*—Mr. Bultmann being absent, I took the Services at Kent. The people were very attentive. I think there is a good deal of Christian simplicity to be observed among them. This grace is not so perceptible in the larger and more intelligent Congregations in the neighbourhood of Freetown, where the immoral and licentious conduct of the Europeans is very injurious to the spiritual welfare and growth of the Church.

The following extract is from the Journal of Mr. J. Wilson, the Native Catechist—

Nov. 10—This afternoon the foundation for the Church here was laid in a well-selected position at the western extremity of the village. This caused an inexpressible joy to the inhabitants; for my attention has always been drawn by them to the many years during which this town has been without a proper Place of Worship, while all other villages of similar extent; and occupied by the Society, had Churches. Therefore, many of its inhabitants had been at times making preparations to quit it for some other village, because they thought that the village, being for so many years without a Church, seemed to be despised by the Church Missionary Society. But the laying of the foundation for the Church has made great alteration in their minds to stay, more than all the persuasions of their friends. And they would say, "Now we know that this village with its

inhabitants is beloved by the Church Missionary Society."

TIMMANEE MISSION.

The Rev. C. F. Schlenker continues to discharge the duties of this Mission, and our information respecting it is taken from his Journal.

Mahomedanism in the Timmanee Country.

Oct. 25—Solimann Bunduh, the Mahomedan Priest, when I was speaking with him about a Timmanee word, the meaning of which was "to apostatize," told me, "If a man leave the Arabic Book (the Korán) to embrace the English Book (the Bible), he does not apostatize; nor if a man leave the English Book to embrace the Arabic Book, does he apostatize; because them two ways all true. But if a man turn away from the Arabic Book, or the English Book, and become an Idolater, he does apostatize." What a different judgment would be given by the Mahomedans in Turkey upon this point; but still the Mahomedans here are as inaccessible to the Gospel as those in Turkey, because they are so much attached to the Korán, the truth of which they do not doubt, and which requires from them but a few outward ceremonies to make them righteous in the sight of God.

School—Translations.

Nov. 30—To-day I baptized one of the School-boys, his behaviour having shown me that God had begun a good work in him. I trust that He will carry it on until the day of Jesus Christ.

Our School is increasing. Six children have been admitted during the Quarter, three boys and three girls. We are glad to get more girls, as there is so much needle-work required in providing so many children with clothing.

I have completed the English-Timmanee Vocabulary, containing upward of 7000 words. I have also composed a Morning and Evening Prayer, for the use of the School, in the Timmanee language, and revised the Timmanee hymns composed by the late Mr. Thomson.

Feb. 16, 1846—The three boys whom I have baptized [two in April and one in November, mentioned above] to-day brought me a Letter, in which they begged me to allow them to come to me every evening, that I might question them upon the Bible and other subjects.

Suicide of Ali Bunduh—Ceremonies consequent thereupon.

Jan. 17, 1846—This morning I was told that Ali Bunduh, one of the principal Chiefs here, shot himself last night at Macfary, a small town about fifteen miles down the Port-Lokkoh river, where he had a house. His body was brought here, and interred the same day in his yard, in a grave about 3½ feet deep. The body was wrapped in white cloth, and laid in the grave, so that there was a space of about two feet from the body to the surface of the ground, which space was left empty. They then laid over the grave short boards, which were joined together very closely, and on these boards a stratum of plantain-leaves and oak-leaves, covering the whole with earth.

Ali Bunduh was a Mahomedan, though by no means a strict one; but, as he killed himself, no prayers were recited at his funeral, as would otherwise have been the case. The cause of his committing suicide seems to have been trouble. He was a great slave-dealer; and knew that he was hated by many. The day previous to his death he told one of his wives, of whom he had twelve, that he did not want any breakfast next morning; and when she asked him why he looked so sorry, he said, "All people speak about me, and this trouble me too much."

His wives were, after his death, placed in several houses. Some of them are now hardly able to speak, in consequence of their having cried so much. There were

no mourning-women hired for him, as is usual at the death of great Chiefs.

Jan 23 — Almost daily, strangers arrive in Ali Bunduh's yard, to be present at the mourning ceremonies. When such a body of strangers arrives, and reaches the walls which enclose the yard of the deceased, all unite in uttering a loud mournful sound or groan; and when they have come into the house the cry re-commences. Many bullocks have already been slaughtered for Sadakahs, or sacrifice. They are at present deliberating whether they shall pray for Ali Bunduh or not. Some of their priests, or learned men, say, that they ought to pray; whereas others, among whom is Solimann Bunduh, the Priest who lives here, contend that they ought not to pray for a man who killed himself. The majority, however, is in favour of prayers being offered up for him.

The wives of Ali Bunduh make cakes of rice-flour, and place them on his grave. This is not a Mahomedan custom; but the wives are allowed to follow their "country-fashion" in this matter. Almost every wife has her own slave to attend to her; and even the children of these wives have children as their slaves. About nine months ago Ali Bunduh sent one of his children, a favourite girl, to our School, and begged Mrs. Schlenker to take particular care of her. She is a well-behaved girl, and is now able to sew well.

ABBEOKOUTA MISSION.

The account of this Mission is resumed from page 62 of our Number for March last. The following extracts from the communications of the Missionaries refer to the period included between Midsummer 1845 and Lady-day 1846.

Rebellion at Lagos—Deposition of the King.

Owing to the unsettled state of the country, the Missionaries have not only been prevented from proceeding to Abbeokouta, but have also been subject to considerable alarm respecting their own personal security at Badagry. The first event of importance that occurred in the period above referred to was a distressing and sanguinary rebellion at Lagos, town on the coast about 40 miles

to the east of Badagry. The events which led to this rebellion may be thus related—

Some years ago, Olnole being the King of Lagos, a violent and infamous man, named Kossökö, conspired to depose him. His machinations failed, and he was expelled from Lagos; an active part in his expulsion being taken by Eleetu*, a man of considerable importance

* In our previous account of the Abbeokouta Mission, the name of this Chief was written Letu.

in the Government—perhaps second only to the King. On the death of Olole, Eleetu possessed sufficient influence to secure the elevation to the vacant throne of a near relative of his own, named Akitoye. This man, being of a most peaceful disposition, and anxious to be on good terms even with the disgraced Kossokö, sent a vessel to Whydah, whither Kossokö had eventually retired, to convey him back to Lagos. The enmity between Kossokö and Eleetu, however, was too deeply-rooted to admit of any attempt at reconciliation; and Eleetu therefore proceeded to Badagry prior to the return of Kossokö to Lagos. At Badagry Eleetu resided, not more contentedly than might be supposed from his almost involuntary expatriation, for about three years; during which time Kossokö had taken advantage of his position to endeavour to supplant the King, Akitoye. In these circumstances, being thoroughly tired of his sojourn at Badagry, and invited by Akitoye to his assistance, Eleetu resolved upon returning to Lagos, notwithstanding Kossokö's threats in the event of his doing so. Of his departure from Badagry the Rev. C. A. Gollmer remarks, in his Journal, July 21, 1845—

Eleetu left this morning by way of the river, being accompanied, in about 30 canoes, by a great many people, who beat their drums and shouted their war-songs while passing our house. This movement excited the whole town, for every one, who knows the ill-disposed Kossokö, apprehends that evil will be the issue.

Evil, indeed, the result appears to have been. On the day of his leaving Badagry, Eleetu proceeded about nine miles eastward to a town called Ajido, in which a number of people, from Badagry and other places, had assembled. On the next day, from 50 to 60 canoes, containing a great many people, slowly proceeded toward Lagos. In spite of the advice of the Badagry people to return, Eleetu determined to enter Lagos,

which he effected in the face of a determined opposition from Kossokö, who had prepared for war, both against Eleetu and Akitoye, as soon as he heard of the departure of Eleetu from Badagry. Prior to the entrance of Eleetu, or immediately afterward, Kossokö's party, occupying the windward side of the town, set fire to the houses immediately contiguous to their own quarters, and thus succeeded in destroying the King's quarters, with the exception of the King's own house, which was fire-proof. Kossokö's opposition to the landing of Eleetu—though ineffectual as regarded Eleetu and his immediate followers, who succeeded in reaching the encampment of the King, by whom they were most heartily welcomed—was successful in preventing the entrance into the town of a party of Badagry people, one of whom was slain and two wounded. In the evening, even those Badagry people who entered with Eleetu ran away, so that Badagry may be said to have taken no share in the contest. The war now commenced in earnest, and continued for twenty-one days. Kossokö was well prepared for the conflict, having collected a great quantity of ammunition, and "a desperate set" of followers to fight for him; while, on the other hand, Akitoye had neither wished nor prepared for the struggle, but had many more men. It is believed the victory would have been gained by Akitoye, but for the treachery of one of his Headmen. Under cover of friendship, a party advised Eleetu to leave the place, that the horrible carnage might cease. To this Eleetu consented, and accordingly left Lagos with a few faithful attendants. No sooner, however, had Kossokö heard of his flight, than he sent a party of men after him, who eventually succeeded in capturing him. What revenge Kossokö took upon Eleetu is uncertain; but the various rumours all point to his having met with a dreadful end. To

this Kossokō swore he would bring him on receiving information that Eleetu had opened the grave of his (Kossokō's) mother, and thrown her remains into the sea.

Of the subsequent events, and the state of Lagos, the Rev. C. A. Gollmer writes in his Journal, Aug. 18, 1845—

Akitoye, the King, left Lagos the night after Eleetu fled, and went to Abbeokouta, where he at present remains. He is an intimate friend of Wawu, the English Chief here. The Portuguese suffered the loss of nearly all their property at Lagos. The whole town is nearly destroyed, and the numerous inhabitants reduced to but a few. Of the dead bodies, some were thrown into the sea to be devoured by sharks; but many, sufficient to occasion a pestilence, yet lie about the town. Kossokō is now said to wish for nothing more than peace with all people; but no one believes him, as it is well known that he will not rest satisfied until he shall have chastised his old foes, among whom the people here are perhaps the first. Had they interfered, Kossokō could not have stood so long; for it was in their power, by blockading the river, to cut off his reinforcements, ammunition, and provisions.

Whether it was wise to be neutral we cannot decide; but it appears that the people of Badagry would have had a better prospect under Akitoye's influence at Lagos, than they now have under Kossokō's. He now flatters them, and sends them presents, and promises to re-establish the slave-trade here; but it is already rumoured that he will endeavour to induce the people at Porto Novo and at Adu, by bribe, to assist him in chastising, if not in destroying, Badagry.

Probable Revival of the Slave-trade at Badagry.

On the 6th of September the Missionaries were informed that the Badagry Chiefs expected two slave-vessels from Lagos, which they were to have the advantage of loading with slaves. It appears that two of the Chiefs were principally concerned in the movement, one of them an evil-disposed man, but the other, it was believed, acquiescing principally because he was the agent of the Portuguese at Badagry. On the 7th the

Rev. H. Townsend writes, in his Journal—

There is a great struggle going on among the people: there are those who are interested in the slave-trade, those who are interested in the English reading here, and those who begin to feel the evil of the slave-trade. Those who formerly used to get all the trade in Badagry now get none; and those who formerly had nothing now get all. The old slave-trading party, therefore, wish to obtain what they formerly had; and, finding that the slave-trade cannot be carried on as it used to be, while White Men are here, they would be glad to get us out of the way, if they knew how: to do it violently would be to cause a civil war.

The storm that has been gathering around us seems to grow more and more heavy; but, while we view it with apprehension, we can trust our everlasting Friend and Protector. Our experience of God's care leads us to trust in Him, and look for, not only deliverance, but mercies and blessings arising out of the evils that threaten us. Satan's kingdom is not to be won without a conflict; and, as it is the Lord's battle, we are sure of final victory, if we continue, with patience and faith, to teach and to preach Christ.

Rumours of Wars.

It will be seen, by the following extract from Mr. Townsend's Journal, that the apprehensions mentioned by Mr. Gollmer still continued to distress the Missionaries. Whatever the result of such fears, it is clear that they must interpose a serious obstacle to the prosecution of Missionary work, and we therefore give the passage—

Oct. 13, 1845—We are informed that preparations are being made by Lagos, Porto Novo, and Adu, to commence hostilities against Badagry, with a view to its entire destruction, so soon as the season shall permit. Whether these rumours be true or false we have no means of ascertaining. The constant enmity which seems to influence the various petty states around us is a great barrier to our work: it prevents our moving about to extend our influence and make known the Gospel of peace, and produces a constant sense of insecurity in our own breasts. May the Lord, in His goodness, enable us to stay upon Him!

Return of Messrs. Marsh and Williams from Abbeokouta—Visit of the Missionaries to Akitoye, at Imowo—His entry into Badagry—First Visit of a Chief to the Sea.

The following passages are extracted from Mr. Townsend's Journal.

The visit of Mr. W. Marsh, the Native Catechist, to Abbeokouta, was noticed at pp. 61 and 62 of our Number for March last. His return to Badagry is thus mentioned—

Dec. 21, 1845—Last evening we were much pleased by hearing of the arrival of Akitoye, the deposed King of Lagos, at Imowo*, on his way to Badagry; and, subsequently, by the arrival of our friends Mr. Marsh and George Williams, for whose return from Abbeokouta we have long anxiously looked.

The visit to Akitoye is thus described—

Dec. 22—This evening we received a message from Akitoye, desiring us to meet him at Imowo to-morrow. We were given to understand that the Chiefs of Badagry would be there, and that some business of importance would be brought forward.

Dec. 24—At 8 o'clock yesterday morning we left Badagry for Imowo, arriving a little before 11 o'clock. We erected our tent, and soon had the pleasure of seeing the deposed monarch of Lagos, attired in all the regal splendour that African monarchs are wont to display. He wore a large Brazilian hat, surmounted by a plume of red and white feathers, decorated with gold tassels and lace, suns and crescents, and having in front the inscription "Key Aquito" in gold letters, under a crown wrought in the same material. His robe was made of blue plush, having a large shawl pattern in it; and his shoes were beautifully embroidered in gold. His umbrella of state, half as large as our tent, formed of cloth of various colours, and adorned with bells and looking-glasses, was borne before him. Nothing of importance passed at our interview.

After dinner we went to Akitoye's lodgings, and partook of wine and kola (gooru nuts) with him. This was a select party of the White People and Mewo†: the

other Chiefs were afterward regaled with rum and various country-made dishes in the court-yard.

At length the Badagry Chiefs, for whose arrival we had long waited, came in state, and made the profoundest reverence to Akitoye. The business of the day soon commenced, the long shadows of the sun proclaiming the near approach of night. Akitoye, being seated in a chair in the midst of the assembly, opened the business of the meeting with a short speech, expressing his desire to reside at Badagry. Then followed Okkán and Possu, the latter of whom stated that it was not for Akitoye's sake, nor Mewo's, but to see Shumoi, that he came to Imowo; that the Chiefs of Badagry had not been consulted about Akitoye's coming; and that they would not receive him. Mewo hereupon became very excited, and denied that the Chiefs of Badagry had not been informed of Akitoye's coming. Shumoi then took up Akitoye's cause, commencing by gently reproving Mewo for getting so excited, which he said did not become so respectable a person; and then giving Possu a little praise for his courage in war. Becoming warm as he proceeded, he came to the pith of his speech. Addressing himself to Possu, he asked, "Who has Badagry?" Possu answered, "You." "And who has you, Possu?" Possu again answered, "You." Then Shumoi, with great warmth, said, "Then if we cut even a bundle of sticks, and give them to you to keep, take care that you keep them." Afterward, Mr. Crowther addressed a few words to the assembly, and it broke up.

We returned home in the dark. Having to pass through thick woods, we were with difficulty able to proceed, the horse's head not being distinguishable by his rider.

Dec. 25—This being the day fixed on for the entrance of Akitoye into Badagry, we went out to witness the spectacle. All the Badagry Chiefs, except those detained by the infirmities of age, met him at Imowo two days ago, and now, having entered the town before him, awaited his coming in the market-place, each attended by a number of retainers. Akitoye's approach was necessarily slow, from the number of persons flocking around to welcome him. The chief feature in the scene was the concourse of people, enlivened by the firing of guns and beating of drums. Akitoye rode on horseback, preceded by his umbrella of state.

* Mowo, or Mo—vide Church Missionary Record for March, p. 54.

† Mewo—vide Church Missionary Record for March, p. 54.

Jan. 2, 1846—Shumoi, the Chief of the party from Abbeokouta, went to see the "great water," having been induced to do so by Messrs. Gollmer and Crowther. On seeing a canoe proceeding toward a ship, he exclaimed, "I would have gone on board the ship if I had been in time." On being told that the canoe would soon return, when he would have an opportunity of seeing the ship if he pleased, he expressed a wish to go on board, if Mr. Gollmer would accompany him. On the return of the canoe he was about to proceed; but his people surrounded him, and said that he should not do so rash a thing. Being over-persuaded, he returned to the beach-house, and sat down—alternately scolding his people and musing—until the canoe was just about to start; when, rising, he exclaimed that he would go, and jumped into the canoe, followed by three of his attendants: an European from the factory, and Mr. Marsh, as interpreter, also accompanied him. We were very anxious lest any accident should befall him, as it would be attributed to us: however, he returned safely and speedily. His first movement, on landing, was to lie down, being quite overcome by sea-sickness and the extraordinary feat he had performed. We learned from those who accompanied him, that, as soon as he got on board, he sat down, and could scarcely be induced to rise again through giddiness and sea-sickness—a sensation quite new to him. This is perhaps the first instance of one of his rank and tribe voluntarily going on board a ship. His achievements as a warrior have often been recited by his bard; and now a new theme will be furnished to him for a song in praise of his master.

Continuance and Progress of Missionary Work.

Notwithstanding the hindrances, direct and indirect, experienced by the Missionaries in consequence of the events before related, we are thankful to say that the Missionary work has throughout been continued with some degree of regularity. The extracts which we now lay before our readers afford good evidence of this fact.

Schools—Services—Baptism of an Adult.

Upon these subjects we give a variety of passages, in chronological order, from the communications of all the Missionaries.

July 21, 1845—We went out this morning to ascertain the cause of the absence of one of our scholars, having been told that Shango, the god of thunder, had prohibited his coming. The boy was dedicated to this god at his birth, and called Shangobi, to signify that his birth was ascribed to Shango. Our visit was fruitless, the boy's parents not being at home: the mother had absented herself on our account.

July 25—Having been informed that one of the gods, called Oshon, had prohibited a child from attending our School, and that two had stayed away in consequence, we went to inquire after them. On our arrival they were eating their morning's meal, a number of small idols, representing boys and girls, and dedicated to the god of twins, being placed beside them. I believe a portion of their food was presented to these gods. We embraced the opportunity of speaking to several persons who were present on the folly and sinfulness of idolatry. It is not difficult to reason with them on the subject: indeed, they have but one reason to offer—it is their custom: their fathers did so, and so must they. They do not stand forth in defence of their system of worship; but seek rather to hide it.

[*Rev. H. Townsend.*]

August 3—This morning I preached under the tree to an attentive Congregation; but the number of children was very small, owing to those parents who withhold their children from our School under the pretence that they are prohibited from attending by the gods.

August 10—I again preached, under the tree, to a very attentive Congregation of 103 persons. The School begins to excite interest among the scholars, and the parents of the most forward are not a little pleased at the quickness of their children in learning the A, B, C. There are always many spectators.

During the last three weeks there has been a great deal of drumming among the worshippers of the god Idughe. The snake which represents this god has, after many months' absence, returned from its journey into the forest. It has been caught, and is kept in a calabash covered by a cloth. It is fed with a fowl whenever they perceive that it needs one, and is charmed by the beating of drums. This venomous creature is so sacred, in the eyes of the people here, that the killing of any of them is considered a very great offence to their god.

August 17, 1845—I preached, in the mornings to a large and very attentive Congregation under the tree; and, in the afternoon, to an encouraging Congregation in the Church.

Sept. 23—The Rev. H. Townsend took the Yoruba Service this afternoon, and made his first attempt to read some prayers from my translation: he succeeded well. This is an important era in the Yoruba Mission. May the Natives witness, not only the reading of prayers, but the preaching of the Gospel also, by him and others, in the native tongue. [Rev. S. Crowther.]

Nov. 3—I received another little boy into our School—the third whom we have received as a boarder. We have now twenty-three scholars.

Dec. 7—About a fortnight since, a neighbour of ours delivered two of his children, a boy and a girl, to our care. The boy left a week ago, and this morning the girl also disappeared. We suppose that the father expected we should pay him—or, as it is denominated here, “dash” him—for his children, a system that would ultimately involve us in troubles which may be avoided by a little patience and firmness at the first.

This morning I invited about thirty people to attend our Afternoon Service in the Church. Contrary to my expectation, they came, and most of them sat very quietly to the conclusion. After Service, they very seriously asked me what I intended to give them for coming to Church; assuring me that they would amend their lives, and do as I wished them, if I would pay them for it.

Dec. 8—This morning an old Yoruba man, a Wesleyan Convert to Christianity, came to request me not to take the Badagry people's conduct to heart. He was present last evening, and heard their demand for payment for attending our Church. He said he felt ashamed of them, and reminded me of their proverb, Whoso wishes to cut a straight stick from a tree must climb up by the crooked branches to reach it—meaning, that we must bear with the perverse people of Badagry, in order to reach the countries more prepared to receive us.

[Rev. H. Townsend.]

Feb. 8, 1846—I preached under the tree this morning from the address of Paul and Barnabas to the people of Lystra. The subject was so applicable to the practice of the people here, that a Popo man, probably a priest, became angry, and left the Congregation, grumbling as

he went. The people were very attentive.

[Rev. S. Crowther.]

March 22—This morning, after the second lesson, I received into the visible Church, by Baptism, two men who were already, I had no doubt, members of the spiritual Church, by faith in Christ Jesus. Both had been preparing for the rite, in Sierra Leone, for more than three years, and have received special instruction during the last year. They are not clever; but show in their lives that they have tasted the sweetness of God's Word. They have learned by heart the Lord's Prayer, the Ten Commandments, the Creed, &c., and can read the Bible. [Rev. C. A. Golmer.]

March 24—The Schools, which are more immediately under my superintendence, are progressing favourably. The number of scholars is not large, the average attendance being 19; but *the day of small things* is not to be despised. There is an increase in the number of scholars, and their attainments denote improvement. The native scholars make considerable progress in English: our senior boarder reads, with ease, Simson's Primer and Part I. of the Union Spelling-book, and, with another Native Scholar, has commenced writing on paper, with every prospect of making speedy progress. The two senior boarders have made considerable progress in the knowledge of the first principles of Christianity: one of them has committed a great portion of Watt's Historical Catechism to memory, as well as his First Catechism.

Our Sunday-school has been well attended during the past quarter: the number of attendants, exclusive of those who attend both Day and Sunday-school, is 27. We have not yet been able to persuade any of the Natives of Badagry to attend: they occasionally look on for a time, and then leave. We hope, however, that the example of the Sierra-Leone people will hereafter influence the Badagrians to remain.

[Rev. H. Townsend.]

About the end of March Mr. Crowther writes—

My Lord's-day Service under the tree continues as usual. I have of late been much less disturbed by the noise of the people than on former occasions, and some have been very attentive to the preaching of the Gospel.

Visits to two principal Inhabitants of Badagry.

Beside the more public ministrations of the Missionaries, they endea-

vour, by visiting the people at their houses, to gain their confidence, with a view to bring the truths of the Gospel before them. Two instances of this mode of procedure we select from Mr. Gollmer's Journal—

Aug. 10, 1845: Lord's-day—This morning I went to the house of Ajagbe, a respectable inhabitant of Badagry. Ajagbe received me in a most friendly manner; and from the fetish, and fetish appendages, which were exhibited in the piazza, and a man like a fetish priest sitting close by them on a hide, I concluded that this was a native Sunday, and that I therefore could not have come at a more reasonable time. The people here of course have no idea of Sunday above what they call the god's-day, when they worship their idols, or fetish. After the usual salutations, I told Ajagbe that this was the Lord's-day, and that I had come to speak about God and His Word, if he would allow me so to do, to which he consented. When there were about thirty of his people assembled, Ajagbe sitting on the right and I on the left hand of the fetish, I asked whether they knew why we had come to this country. On their answering in the negative, I told them that we were God's messengers, sent by the people of God, who loved them and wished to promote their spiritual and temporal good. When I said that the idols and fetish were no gods, Ajagbe said it was of no use for them to think to do away with these things, unless the Chiefs should make a law to that effect; in which case he would leave all country-fashion. To this I replied, that they should hear what I had to say, of which they showed their approval by again saluting me. I now spoke to them of the one true God, and of His gracious message to the whole world; showing them the love of God, as manifested in Jesus Christ, our sinfulness, and that without Jesus Christ we must perish. Although they had never before heard any thing of the kind, I was several times interrupted by such remarks as the following—"We hope God will change our evil hearts;" "We hope you will pray for us to God," &c. I was astonished to hear such expressions from a people who have innumerable idols, and cart-loads of fetish. It appears, however, that while many attach great virtue and power to their fetish, others know better, and believe in something more exalted—in Him who made all things, who gives

and does all things, but whom they do not know. On being requested by my hearers to pray to God for them, I said, "If you will allow me, I will now close with prayer, that God may bless what has been said." To this they all consented, following our example in kneeling. After prayer, when I wished them good-bye, they thanked me for what I had told them, and asked me to come again, as they could not hear all in one day.

Aug. 24—I went to the house of the Chief Possu; but had to wait some time before I was admitted into the inner yard. Possu was, beyond expectation, friendly, and saluted me as usual. I at once informed him that this was the Lord's-day, and that I wished, if he would allow me, to speak to him and his people about God and His Word. Possu said it was good; but that all his people were away: if I would come at another time, and give him notice, he would keep them together. Knowing that this was partly an excuse, I said, "Well, I will do so next time;" but determined, as I had him and a few of his people, not to leave without doing something. Possu, a few weeks ago, asked us whether we were not the Queen's messengers. At that time we were about to leave, and promised to tell him all about it next time. Remembering our promise, I said, "I will tell you to-day whose messengers we are, and why we have come to your country;" to which he said he would listen. Having plainly told him that we were God's messengers, and that we had come here to preach the Gospel of Jesus Christ, I said that God, who made us all, sees and hears all we do, and that to Him we must give an account of what we do in this world, whether it be good or bad. Possu replied, that my words cut his heart; but that since our arrival here he had left off many of his wicked deeds. Having spoken with him for nearly an hour I closed with prayer, and returned home with a thankful heart that I was permitted to be a witness for Jesus before so dreaded a man.

Missionary Excursions to Neighbouring Villages.

Of this branch of the Missionaries' labours we might multiply instances: we select a few, principally from the Journal of Mr. Gollmer. In the last extract under this head will be seen a case of disappointment, such as not unfrequently tries the Missionary in

dealing with partially-civilized, and especially African, Tribes.

July 12, 1845—I this morning told Wawu that I intended to go to Idally—a town four miles eastward of us, belonging to Wawu, and containing about 300 inhabitants—this afternoon, to stay there over night, and to preach to-morrow to the people. To this he consented, saying that he would send two boys with me to inform the Chief. I left Badagry after dinner, and after travelling for a little more than an hour, mostly through thick bush, arrived at Idally. The two messengers, on our arrival, handed their master's cane to the Chief, and told him my intentions. The old man was taken by surprise, and was at a loss what to do with me for the night. At last he gave me a comparatively good house, of a conical shape, just large enough for me and my people to occupy comfortably.

No sooner had I seated myself, than a number of the principal men of the town came to salute me. My little house was crowded the whole evening, and I endeavoured to acquaint my visitors with the object of our coming into this country, with which they seemed to be pleased. When the time to retire arrived, I told the people that we always worshipped God before we lay down, and that I wished to do so now if they would allow me. Having obtained their consent, I read a chapter from the Bible, and engaged in prayer, which my interpreter translated into Yoruba. After the prayer, all saluted us as if we had been working: indeed, one said to my interpreter that this must be hard work; to which he replied, that it was not work, but pleasure.

July 13: Lord's-day—As soon as we were up, a number of the visitors of yesterday made their appearance. The Chief, being all the morning busy knitting a cap, gave me occasion to speak of the Lord's-day; and, to enforce what I said, I read the Fourth Commandment in Yoruba; but he appeared not to understand me. After Morning Prayer with my people, at which many Natives were present, and again saluted us as labourers, I went to keep Service under a tree in the town, a good many people assembling. I spoke to them of the love of God toward us, and invited them to come to Jesus. One man, apparently very attentive, asked, "How can we come to Jesus, and ask pardon?" I replied in the words of Scripture. The

people were very thankful for what I had told them, and begged me to come again and teach them. During the whole of the afternoon my little place was full of visitors, and several questions, respecting the Mahomedans and the slave-trade, were put to me. Having answered them, I read and explained the Ten Commandments, to which they listened attentively. I intended to stay another night, in order to have a little more time to speak to them; but the Chief said, in a friendly manner, that I must go home this morning, as they had nothing for me to eat. I accordingly left about 4 o'clock, and arrived at home after 5 o'clock P.M.

Nov. 17—Mr. Crowther and myself this morning left Badagry to visit Poka, or Pokia, a good-sized town, about nine miles north by west from Badagry. We went by land, and on our way passed through Ajara and Itoun. About two miles short of Poka a messenger from Oshoron, and shortly afterward another from the King, met us. They saluted us, and invited us to proceed, saying that their masters requested our men not to discharge their muskets near the town, as their fetish had prohibited it.

We entered Poka at half-past four P.M. The messengers led us to the house of Oshoron, the most influential man, or rather Governor, of the place; but in appearance a common-looking elderly man. The arrival of the White Man was noised abroad in no time; and we had hardly taken our seats, before the yard was crowded.

Having tasted some of the cocoa-nuts and water set before us, Oshoron said that he wished us to go with him to pay a visit to the King, to which we at once consented. As soon as we got into the streets a multitude of people surrounded us, and I found a pony ready to bear me to the King's palace. On our arrival, a chair for me, and two round leather bolsters for Mr. Crowther and my interpreter, were placed in one of the front piazzas, for our seats. His Majesty, rather an old man, soon made his appearance, wearing a crown and bearing a sceptre, and being wrapped in an European Turkey red cotton cloth. The crown had the shape of a round cap, about nine inches deep, and pierced at the top. The sceptre was round, about two feet and a half long and three-quarters of an inch in diameter, having some brown horsehair attached to the top. Both the crown and sceptre

were entirely covered with small beads—red, yellow, white, black, blue, and green—arranged in a serpentine fashion. A bunch of charms completed His Majesty's array. Having seated himself on the muddy threshold of the entrance, about one foot high, he graciously bent toward us, rolling the sceptre between his hands, and saying, "I praise you." This he repeated many times, and his wives, who stood behind him, the Chief Oshoron, and the elders, repeated it after him, so that the whole formed a complete chorus. Water and cocoa-nuts were now presented, of which we partook, and the remainder was handed to the principal persons present. The King, on the whole, was very friendly. The people remained prostrate in his presence, their faces touching the ground. The number of spectators was great; but order and silence prevailed to a degree which I had not before witnessed in any similar assembly. The residence of the King now looks more like the ruins of an extensive ancient castle than a King's palace, although in its younger days it may have been properly so called. A short time after we had returned to the house of Oshoron the King sent us a fine little goat, a lot of yams, &c., as a present; and other small presents, as fowls and yams, came in from other friends during the evening.

As night approached, Oshoron kindly pointed out the centre room of his house for our abode, of which we took possession. Oshoron's house—and nearly all the houses at Poka—is built of mud, with a thatched roof: it is on a large scale, but most awkwardly contrived. The room in which we were—no doubt the principal room—seemed to be nothing but corners, with two small entrances which admitted neither light nor air. A few corners were occupied by us, another by the boys, and another by two goats; beside its being a thoroughfare for all by day and night. Our rest, however, was not disturbed by mosquitoes.

Nov. 18, 1845—This morning we had several visitors, with whom we conversed for some time. After breakfast we expressed a wish to pay our respects to the King, which Oshoron said was right, and accompanied us thither. The King appeared this morning with the crown and sceptre as yesterday; but was wrapped in a blue-striped country cloth. After the usual long salutations, which always reminded me of the Jewish customs, we in-

formed the King of the object of our coming to this country, which occupied Mr. Crowther nearly a quarter of an hour. The King, and all present, most attentively listened to all that was said; but no question was asked, nor any answer given: nothing but salutations escaped His Majesty's lips.

Having had a lengthened interview, we left the King, Oshoron, and the Elders, who were now speaking with each other about what we had told them, and went with two of the King's attendants to look over the town. It so happened that this was market-day, which is generally well attended by people from the interior. Those who had never seen a White Man before now ran in all directions to get a glance at the wonderful stranger, which I of course rather encouraged than denied. Oshoron informed me that there were perhaps 4000 inhabitants belonging to the town: it is kept in good order, though not very clean. There are two gates at which traders have to pay a tax, according to what they bring into the town for sale, from a mite upward.

In the evening a deputation of the Elders waited upon us, for the purpose of ascertaining more fully the object of our coming to them, when Mr. Crowther repeated what had been said to the King in the morning. The deputation listened attentively; but said nothing beyond "It is good."

Nov. 19—After breakfast we went a little beyond the town to a small village called Onigbio. The country looks exceedingly fine, and the soil appears to be very good: we observed oak, beech, and other trees of immense dimensions.

This evening Oshoron requested us to accompany him to the house of the Headman among the Elders, where we found twelve elderly and respectable-looking men assembled, who took their seats near us in the piazza. The meeting was opened by one of them saying that they were somewhat suspicious of the visits of White Men, as, in times past, they had been greatly deceived. Accordingly, Mr. Crowther repeated all again, to which they listened in profound silence. After we had said all we wished to say, the Elders successively expressed their sentiments in a most pleasing manner; the substance being, that they believed God had sent this word to them, and that, therefore, they must take care not to despise it. The meeting was a most inter-

esting one, and we hope it will be for good. We now took leave, promising soon to pay them another visit.

From this assembly we went, according to Oshoron's proposal, to bid the King good bye. His Majesty at this time wore another crown, similar to the one described above, and was wrapped in a reddish country cloth. He was very friendly toward us; but said nothing in addition to the salutations.

Before we retired to rest, Mr. Crowther had prayers in Yoruba, as on the previous evenings, in which Oshoron and some others joined us.

Nov. 20, 1845—We left for Badagry at 8 o'clock A.M., and arrived a little after 3 P.M.

[Rev. C. A. Gollmer.

Nov. 25—I went to Imowo, the residence of Mewo, very celebrated for the number and power of his fetishes, and his devotion to the various gods of the country. He seems to be sincere in his devotion to his gods: their various prohibitions respecting meats and drinks he scrupulously follows, and seems, in this respect, to be under greater bondage than the Jews of old. We erected our tent under the shade of a tree, and a large number of the people of Imowo came around us. I endeavoured to unfold the principles of our Religion, to which great attention was paid. I afterward put a few questions, to ascertain how far my audience understood me, and their answers showed that, in a great measure, they had comprehended what I had told them.

On my return home I called at another village, and spoke a few words to the multitude that gathered around me.

[Rev. H. Townsend.

Dec. 9—Mr. Crowther and I left Badagry this morning, in two canoes, to proceed to Poka, thence intending to visit Okeodan, a large town about twenty-eight miles north from hence, and, if possible, Ibeji and Dogo, two other large towns. Dogo is about forty miles from Badagry. When we were last at Poka we expressed a desire to visit these places, and the Chief and Elders told us that they also wished us so to do. We accordingly despatched a messenger yesterday to announce our coming, and rejoiced to have so far overcome the obstacles which so often impede our progress. To our great mortification, however, we met our messenger about four miles from Poka, with a peremptory message from Oshoron to the effect that we must not come; that we could not go to Okeo-

dan; but without giving a substantial reason. We have since learned that, soon after our visit to Poka, the young men of the place remonstrated with the Elders to this effect—that they must take care in dealing with the White Men, as all the towns through which White Men passed in former times had since been destroyed, and the same would be the case with Poka if we were allowed to pass. This superstitious notion laid such hold of the young men, that they declared they would lock the gate if Oshoron should incline to allow us to proceed. We look up to Him who has all things in His hand, and who is able to direct the hearts of kings and princes like streams of water.

[Rev. C. A. Gollmer.

Translational Labour.

The last branch of Missionary employment which we shall mention is the translation into the Yoruba language of the Holy Scriptures and the Liturgy of our Church. Here Mr. Crowther—his native language being the Yoruba—is the principal Labourer, and from his Journal we extract the following passage—

Sept. 21—I have been able to pay some attention to translation this quarter. If I had not done something in this branch of my work before we came here I should have been badly off; as, since our arrival here, days and weeks have passed without my being able to do any thing in it, on account of other business, and the disturbances of the country. Professor Lee's letter on the languages of Africa will prove a valuable help to me in the correction of my Yoruba translation.

I hope soon to be able to produce St. Luke's Gospel, the Acts of the Apostles, and the Epistle to the Romans, for inspection. Some portions of my Scripture translations are now two years old, and have been frequently read and carefully corrected. The Acts is undergoing a revision. My attention has been chiefly directed to the importance of securing some portions of Scripture and the Liturgy for the use of our Mission.

The Slave-trade—Hopeful Prospects for Africa.

We now give some passages respecting the slave-trade, the late Niger Expedition, and the commence-

ment at Badagry of agricultural operations. With the extinction of the slave-trade the education of the Natives in agriculture is intimately, although not directly, connected; it being capable of proof that the Africans themselves continue to engage in the capture of their fellows, chiefly, if not altogether, because it is at present the most profitable occupation in which they can engage.

Aug. 23, 1845—The day before yesterday, eleven young men, all Yorubans, who came in the "Wonderful" from Sierra Leone, landed, and asked for shelter in our premises, which we granted. They were caught about two years ago, when two tribes were warring with each other, carried to Lagos, and sold by the well-known slave-dealer Kossokó. They were captured, however, by one of Her Majesty's ships of war, and carried to Sierra Leone, from whence they have returned after a stay of not more than twenty months. One of them has already found his beloved home, and the others are waiting until the road shall be open to the interior.

We rejoice to see the people return from Sierra Leone, as we have reason to believe it will be one of the most effective means toward abolishing the slave-trade. We heartily wish that some one of the noble Societies for the benefit of Africa would facilitate the return of Liberated Africans from Sierra Leone to their own country, and do something toward their protection in the country. The English have of course been ill spoken of by the slave-dealers, and Her Majesty's ships represented as pirates; but the return of emigrants from Sierra Leone has exposed the lies of the slave-dealers, and excited a friendly feeling toward the English.

[*Rev. C. A. Gollmer.*]

Aug. 30—One of the eleven Africans who arrived on the 21st returned home to-day. His native town not being more than three hours' sail from this place, he soon discovered some of his friends, who reported his arrival to his mother and wife.

After this man had left, another of the eleven had a conversation with two of his townsmen, who are domestic slaves to their masters at Lagos, the Portuguese refusing to purchase them. The emigrant as bought, it appeared, immediately on being taken to the Portuguese: he

spoke of the Portuguese owner as being very cruel, flogging the slaves without pity, when in chains at Lagos, for trifling offences. The day after they were put on board they had nothing to eat: especially after their sea-sickness, when they became very hungry, they were all shut up in the hold. Before they left Lagos they had heard something of war at sea; and although they did not know much of the English, yet they hoped they should be captured. Being pinched by hunger, they concerted a plan to kill the crew, consisting of about six Portuguese and as many Blacks, among whom was one of their countrymen, from whom, however, they were kept at a distance. This man they agreed to save, that he might tell them something more of the warriors on the water, and because they thought he might know the way to some shore, if they should not fall in with a man of war. Before morning the slaver was chased by a man of war. About noon their countryman, perceiving that the poor slaves were very hungry, whispered to them to open the hatches of the lower deck, where they would find something to eat, as they had no time to prepare their food. Some time afterward they heard the reports of large guns from their vessel, and a little while afterward another report from the cruiser, followed by the crashing of one of their masts, by which a Portuguese sailor was killed. Thus they got into the hands of strangers, who pointed their fingers toward Heaven, indicating that they should thank God that they were captured. When they arrived at Sierra Leone they were fed and clothed till strong enough to shift for themselves, and then temporarily supplied with agricultural implements and household utensils. One of the Lagos men asked whether, for all these things, they did not pay Government. "No;" was the answer. He then asked whether they paid for wives there, as they do in this country. The emigrant assured him that no such course was pursued there; but added, that he did not wish to marry because he was desirous of returning to his wife and children. I may here notice that not one of these eleven emigrants was married in Sierra Leone.

Sept. 8, 1845—Disastrous as was the Niger Expedition of 1841, yet the effect of it is still felt in the interior of Africa; at least I cannot otherwise account for information I have just received as to the

feelings of the Chiefs and people in the interior. The powerful Kings of Bournou and Haussa, with the Chiefs of Nufi, have united to drive away the Felata from the Nufi country, which they have overrun, "because," say they, "a book has arrived from the north which declares that God refuses war and the slave-trade: therefore every man should remain in his own country, to pursue lawful traffic."

[Rev. S. Crowther.

Dec. 20, 1845 — This morning Commander Harris, of the "Flying Fish," accompanied by the Doctor and Purser, honoured us with a visit. The visits of Her Majesty's cruisers are likely to be of mutual benefit: they are enabled to purchase fresh provisions without leaving their cruising-ground, and the people of Badagry are encouraged by finding purchasers for provisions from the interior. The encouragement of lawful traffic is a matter of the deepest import to this country, and should not be overlooked by any interested in the abolition of the slave-trade.

[Rev. H. Townsend.

Feb. 27, 1846 — During the last few weeks the monotony of Badagry has been pleasantly interrupted by an impulse given to agriculture. A piece of ground, 210 feet wide and 280 feet long, belonging to us, and only separated from our premises by a public road, and reaching to the edge of the river, has been fenced in, and divided into fifteen lots among ourselves and our people. Soon after the lots were distributed, every one set to work to clear his portion, there being daily from fifteen to twenty people busily employed. Many of the people came to gaze at us and our work, and others have followed our example.

[Rev. C. A. Gollmer.

March 13 — In our garden [the piece of ground just described] may be seen growing all sorts of native vegetables, and a small crop of rice, which Mr. Gollmer brought from the Chief of Ajido. As no rice is to be obtained at Badagry, and the deposit about the banks of the Lagoon and morasses appears to be the very soil adapted to it, its cultivation cannot be too much encouraged. Rice is grown in the interior, though not to a large extent. The European vegetables at present growing in our garden are, sprouts of cabbage, planted from an old stock, and a few turnips.

Hearing that some of the Sierra-Leone people were making another attempt to farm, although likely to be robbed by the Popo inhabitants, we consulted how to encourage them to persevere in their in-

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dustrious habit. I have for a long time been asking our friends the best way to lay out the remaining 20*l.* of the money given me by the late benevolent father of the Africans, Sir T. F. Buxton, bart.; and as they think this the best time to make use of the money, by rewarding the industrious, in the hope to stimulate others to follow their example, we called the Sierra-Leone people together, and promised to reward them, if we find their work merit it. We shall similarly encourage the Popo people, so far as the means I have will go. I brought out a wheat-mill with me from England, which I made accessible to any who might wish to grind Indian corn in it, instead of by means of their small stones, with which they rub it—a most tedious work. During the last two years the little mill has been so constantly at work that I am now reluctantly obliged to stop the people from using it frequently, lest it be worn out too soon. If I had six of these machines they would be always employed: how much more advantageous would it be if we could get a wind-mill also. These things bring the people near the Missionaries, and expand their minds, as they not only hear, but see and enjoy, the comfort of the arts of civilized nations.

[Rev. S. Crowther.

Sojourn of Mr. W. Marsh at Abbeokouta.

We closed our account of this Mission, in March last, with a general notice of the visit of Mr. W. Marsh to Abbeokouta, his native place. On this occasion we close with some particulars of his stay there, which we think will be found interesting. Of his arrival he states, on the 14th of June—

I came upon my parents quite unprepared. They gazed upon me very earnestly; when the guide, who knew that I was their son, asked them whether they knew the stranger. Then my father all at once fell upon me, calling my native name, "Olujobi, Olujobi, Olujobi! Mo di ri'o! Mo di ri'o! Mo di ri'o!"—which means, Do I see you again? All this while my mother, at a loss how to express herself, was shedding tears of joy. Our house was soon crowded: many of the visitors were my relatives, and others came to see my strange dress.

On the next day, the Lord's-day, no Service was held because of the practices attending Sodeke's funeral, described by us on a former occasion.

June 16, 1845—I was much more crowded than on Saturday. Actually, one of my own sisters would not approach me for many days because of my dress, which in some form resembles that of Egugun, the god who is supposed to return from the world of spirits, and walk about Abbeokouta. Death is the punishment of any one who shall reveal the secret of Egugun to women, and the women also must die. My family begged me hard to put off my dress, and not make myself a laughing-stock.

June 17—I visited some of the Chiefs, who knew that I was the servant of the Missionaries. They gave me presents—some the worth of a shilling, and others the worth of sixpence, in cowries. These small sums are signs that some value is set on the master of the servant who receives them; for a common person receives only the value of about one penny in cowries.

June 20—Many visited me, with whom I reasoned about the folly of idolatry; the origin of all our woes; and the only remedy provided by God. Some would learn further about it; but others feared I should speak some supernatural word, and that then they should die; believing, as is general, that I possess some influence beyond human.

June 22: Lord's-day—I held Service in the Yoruba language, addressing the people from Matthew vii. 24 to the end. The people, about 150 in number, listened attentively. Many Sierra-Leone people, who were not before aware that I was at Abbeokouta, visited me at my father's house, and asked me whether I was sent to remain until the Missionaries should come, and whether they would drop their intention because of Sodeke's death. These also brought me, as tokens of hospitality, small presents in cowries and other things. I believe they did this because of the Missionaries.

August 5—Andrew Wilhelm, George Williams, and myself, visited many of the Chiefs, who spoke very kindly to us, and made us presents. I always tell the Chiefs we do not wish for presents; but that we come to tell them of the great designs of the Church Missionary Society, what God is doing for the nations of the earth, and what He is about to do for Abbeokouta.

Oct. 5: Lord's-day—About forty Sierra-Leone men went with us to the house of a Chief named Apparty, to hold Service. Others remained where

we usually keep Service, and had prayers among themselves. Before we reached Apparty's house, he had prepared seats for us. We met another Chief at his house, who is the highest of the Elders of Abbeokouta. There were present about 250 men and women, mostly of Apparty's own family. After the close of the meeting, a man was appointed by Apparty to speak to us of his approbation; that as Sodeke was very kind to the Sierra-Leone people at Abbeokouta, so he, in like manner, would be kind to them; and as Sodeke loved the Missionaries, so he would love them, and bring them to Abbeokouta. After this, Apparty gave us a large sheep and one and one-fifth head of cowries, equal to six shillings in English; and told us to keep the meeting at his house every third week.

Oct. 13—A meeting of the principal Sierra-Leone men was held at the house of their Chief, to consider—1. What steps should be taken to keep the Sierra-Leone people together as a body. 2. How to prevent the wrongs done to some women, who are not of the Egba Tribe, but married with some of them while at Sierra Leone. And 3. Should the Missionaries visit them at Abbeokouta, how to meet them, and show tokens of their gratitude to them. For this they said they ought to keep a little sum of money in cowries.

Nov. 16: Lord's-day—We visited Sagbua*, on a spot of ground to which he removed after his house had been burnt, and where he erected a temporary building for the purpose of keeping Service. I was chosen by the Sierra-Leone people to speak. All who were present, about 50 men, with Sagbua, listened very attentively. After this, he thanked us for our kind visit, and gave us a large calabash of country beer, containing about four gallons, a bottle of rum, and ten strings of cowries. We refused the bottle of rum and the cowries, begging him at the same time not to consider it as an insult.

Dec. 15—Hearing that Akitoeye, who had been dethroned at Lagos, was ready to go from hence to Badagry, and that the soldiers of Abbeokouta were to accompany him, I made ready to go with them.

On the 20th, as already mentioned, Mr. Marsh reached Badagry. He makes the following remarks on the general state of Abbeokouta—

Abbeokouta is composed of the rem-

* Vide p. 61 of our Number for March last.

nants of 143 towns or tribes. In the year 1825, when I was taken and sold, these places were completely destroyed. Many of the Egba people, who used formerly to work their farms, and attend their trades, were killed or captured. After this general ruin, the remaining people joined together, and settled at Abbeokouta. Their enemies several times attempted to break up this place also, but the people of Abbeokouta defended themselves very sharply. By degrees they have been increasing to this very day: all who were driven away, and some who were sold, are returning continually. Being at all times engaged in war, they have become clever in that proud and bloody art: I can almost say they are the mightiest. They have ruined hundreds and thousands of other places; and thus caused a general desolation in the Yoruba Country. Since the death of Sodeke there has been a great confusion about who should be the Chief; all the above-mentioned tribes having each a Chief, and each Chief acting almost independently of the other. However, in matters of consequence, they are obliged to act in conjunction. As for the people in general, they are very industrious, active, and lively; but very proud. They are fond of personal cleanliness; but their houses and streets are not, for the most part, clean and decent. They are so blinded with the worshipping of idols that they spend almost all they can earn in idolatry and foolishness. They applied to me several times to write something in the way of charms for them; which gave me opportunities of making known to them the deception of the Mahomedans, who are numerous at Abbeokouta, and who write on paper for them, which the poor people tie about their houses and body as their preserver. On many occasions, the people with whom I had opportunity thus to reason would say, "We would learn the White Man's

way, and forsake ours." But others took me for a blasphemer of the gods, and implored their mercy on my ignorance, because I always showed them the vanity of idols and other superstitious practices. Two of the Chiefs of Abbeokouta, having a Testament each, presented to them by some person, always invited me or Andrew Wilhelm to come to their houses and read to them. Two young men are now able, in part, to read Simpson's Primer: one of them is known to have cast away his idol, which he used to worship, and which cost him ten heads of cowries—2*l.* 10*s.* In conversation with this young man, on one occasion, he told me that he would not marry until the Missionaries should arrive at Abbeokouta, for fear he might fall again to idolatry by means of a wife.

Of the Sierra-Leone people, some are still persevering in the way of God, in the midst of the great temptations to which they are exposed. Some would come, with their relatives, to the Place of Worship on Lord's-days; and I doubt not they give them private instruction about the Christian Religion at home. One, particularly, William Savage, keeps regular prayers at his house; at which time he explains the Holy Scriptures, in the Yoruba language, to about thirty of his relatives. It appears that his mother, sisters, and others in his house, cease from worshipping idols. James Gerber and William Dally, although strongly persuaded by their parents and relatives to have secondary wives, yet still are firm that they will not have other women beside their lawful wives. Andrew Wilhelm generally goes among the Sierra-Leone people, as well as the Natives, on purpose to teach them. The Natives, from the Chiefs to the common people, regard Andrew Wilhelm much; but, on the other hand, many have fallen again to heathenish practices.

HOME PROCEEDINGS.

Death of Mr. T. E. Northover, the Society's Accountant.

ON the 20th of last month, Mr. T. E. Northover, the Society's Accountant, was suddenly removed by death, after twenty-seven years of faithful service and devotedness to the Society's interests. He was thrown from a pony-chaise near Bexhill, Sussex, and died almost immediately.

Departure of Missionaries.

We omitted to state, in our Number for August, that the Rev. J. G. Lincké, and Mrs. Lincké, embarked, on the 29th of July last, at Portsmouth, on board the "Southampton," for Calcutta, on their return to that Mission.

On the 20th instant, the Rev. Henry W. Fox embarked at Southampton, on board the Peninsular and Oriental Steam Navigation Company's Steamer "Ripon,"

for Madras, *via* the overland route, on his return to Masulipatam. (p. 95.)

In her passage down the Channel the Steamer encountered a strong head wind, and very heavy sea; and eventually the Captain was obliged to put into Torbay, anchoring about 7 o'clock in the evening of the 21st. When all was safe, Mr. Fox, at the Captain's request, returned public thanks to God for His gracious deliverance.

The Steamer "Oriental" was despatched to Torbay by the Directors of the Company immediately on their becoming acquainted with the above facts, and it was expected that she would proceed on her voyage, with the "Ripon's" mail and passengers, on the 24th inst.

PROCEEDINGS OF ASSOCIATIONS.

Bedfordshire.

Bedford, Oct. 11: S., Rev. S. Thornton:	
St. Paul's	9 11 2
Holy Trinity	4 14 10
Biddenham, Oct. 12: S., Rev. S. Thornton,	8 0 0
Luton, Oct. 8: M., Rev. H. N. Dudding,	
Chn.	5 13 5
Slapton, Oct. 7: M., Rev. B. Trapp, Chn., not known	
Thurleigh, Oct. 9: M., Rev. B. Trapp, Chn.	4 8 0

Berkshire.

Chieveley, Oct. 4: S., Rev. J. E. Robinson,	6 10 0
Hermitage, Oct. 4: S., Rev. W. Sheppard,	17 5
Farringdon, Sept. 28: M., Rev. W. Chambers, Chn.	4 8 8
Steventon, Sept. 16: S., Pariah Church, Rev. W. Vincent	3 2 4
Ditto, Sept. 30: M., Rev. W. Vincent, Chn.	1 14 4
Maidenhead, Oct. 4: S., Rev. H. Powell,	11 18 10
Ditto, Oct. 5: M., C. Sawyer, Esq., Chn.	9 1 5
Newbury, Oct. 6: M., Rev. J. E. Robinson, Chn.	13 8 11
Wantage, Sept. 29: M., Rev. J. V. Button, Chn.	4 9 9

Bristol.

St. Simon's School-room, Sept. 22: M., Rev. J. T. Barclay, Chn. (Formation of Association)	2 6 2
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Buckinghamshire.

Cheaham, Oct. 4: S. (2), Rev. S. W. Hanna	9 18 0
Ditto, Oct. 5: M., Rev. Lord W. Russell, Chn.	6 14 0

Cheshire.

Bickley, Sept. 29: M., Marquess of Cholmondeley, Chn.	6 8 7
Biddulph, Sept. 6: S., Rev. J. Warburton,	5 3 0
Birkenhead, Sept. 11: M., Rev. A. Knox, Chn.	12 0 0
Bollington, Sept. 10: M., Rev. G. Palmer, Chn.	2 15 8
Boley, Sept. 9: M., Rev. J. Thornycroft, Chn.	4 5 1
Bowdon, Sept. 25: M., Rev. W. H. G. Mann, Chn.	10 18 7
Buglawton, Oct. 8: M., Rev. E. Wilson, Chn.	3 8 6

Cholmondeley, Sept. 27: S., Rev. S. D. Chater	10 0 0
Congleton, Sept. 6: S., Rev. J. Warburton	4 19 0
Ditto, Sept. 8: M., J. Bateman, Esq., Chn.	7 15 0
Coppenhall, Sept. 13: S., Rev. J. Warburton	4 1 4
Crewe, Sept. 13: S., Rev. J. H. Woodhouse,	3 2 8
Doddington, Sept. 13: S., Rev. J. H. Woodhouse	2 5 2
Handforth, Sept. 24: M., E. R. Le Mare, Esq., Chn.	6 0 0
Lostock, Sept. 23: M., Rev. G. Bewsher, Chn.	2 2 10
Macclesfield, Sept. 7: M., Rev. J. Thornycroft, Chn.	27 0 0
Nantwich, Sept. 13: S., Rev. J. Warburton	15 14 6
Ditto, Sept. 14: M., Rev. A. F. Chater, Chn.	9 4 3
Lower Peover, Oct. 1: M., Rev. J. Holme, Chn.	6 0 6
Shrigley, Oct. 7: M., G. Swindells, Esq., Chn.	36 18 3
Upton, Oct. 8: M., Rev. Offley Crewe, Chn.	2 11 0
Winsford, Sept. 30: M., Rev. J. Birkett, Chn.	2 11 6
Wyubunbury, Sept. 13: S., Rev. J. H. Woodhouse	8 5 0

Cumberland.

Alston, Oct. 2: M., Rev. J. Hudson, Chn.	1 16 0
Ditto, Oct. 4: S., Rev. J. E. White	4 6 4
Garrighill, Oct. 4: S., Rev. J. E. White,	14 0
Ravenglass, Sept. —: S., Rev. J. Robinson	2 0 0

Derbyshire.

Glossop, Oct. 4: S. (2), Rev. J. Johnson,	11 3 0
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Devonshire.

Ashford, Aug. 31: M., Rev. J. Blackmore, Chn.	4 2 4
Bideford, Sept. 16: M., T. B. Chanter, Esq., Chn.	2 14 2
Ilfracombe, Sept. 15: M., Rev. S. T. Gully, Chn.	2 17 6
Marwood, Sept. 14: M., Rev. J. Mules, Chn.	4 0 0
Westleigh, Sept. 17: M., Rev. D. Long, Chn.	7 6 6

Dorsetshire.

Hampreston, Oct. 13: M., Rev. A. G. Baxter, Chn.	3 11 6
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Durham.

Croxdale, Sept. 30: M., Rev. H. Chaytor, Chn.	4 0 1
Durham, Sept. 17: M., Bishop of Chester, Chn.	69 10 11
Ditto, Sept. 20: S., St. Mary's, South Bailey, Rev. H. W. Fox	19 2 11
Heighington, Sept. 13: S., Rev. W. Beckett	3 2 4
Ditto, Sept. 18: M., Rev. W. Beckett, Chn.	1 15 7
Houghton-le-Spring, Oct. 4: S., Rev. H. W. Fox	6 11 0
Monkwearmouth, Sept. 15: M., Rev. G. Milner, Chn.	1 17 7
Shincliffe, Sept. 27: S., Rev. H. W. Fox,	2 14 0
South Shields, Sept. 14: M., Trinity Church District, Rev. T. Dixon, Chn.	7 11 4
Ditto, ditto: Juvenile M., ditto, Chn. ...	8 2 11

South Shields, Sept. 27: S., Trinity Church, Rev. A. F. Pettigrew: Morning.....	2 12 6
Evening.....	3 16 1
Sunderland, Sept. 16: M., Rev. W. Webb, Chn.....	10 0 1
<i>Essex.</i>	
Danbury, Oct. 11: S. (2), Rev. H. Venn, 16	3 0
<i>Gloucestershire.</i>	
Berkeley, S., Rev. A. G. Cornwall.....	5 9 0
Beverstone, M., Rev. C. Whateley, Chn.	4 19 0
Brimacombe, M., Rev. H. J. Legge, Chn.	3 3 9
Cirencester, M., R. Mullins, Esq., Chn.	2 10 0
Coln St. Aldwyn, M., Rev. H. James, Chn.....	3 8 2
Fairford, July —: S., Rev. J. H. Johnson: Morning.....	3 15 4
Evening.....	1 12 0
Ditto, M., Rev. W. Pownall, Chn.....	5 0 0
Frampton, M., Capt. Campbell, Chn....	5 10 7
Frocester, Aug. 2: S., Rev. J. H. Johnson,	5 14 0
Kingscote, S., Rev. E. W. Foley.....	11 3 10
Kingswood, M., Rev. G. S. Weidemann, Chn.....	4 17 7
Lechlade, July —: S., Rev. J. H. Johnson,	3 13 6
Ditto, M., Rev. C. Hebert, Chn.....	1 18 2
Minchinhampton, M., Rev. C. Whateley, Chn.....	5 0 0
Ditto, S.....	14 8 2
Newington Bagpath, Aug. 2: S., Rev. J. H. Johnson.....	10 6 0
Newnton, S., Rev. E. W. Foley.....	3 11 6
Northleach, M., T. B. Browne, Esq., Chn.	4 2 10
Owipen, Aug. 2: S., Rev. J. H. Johnson,	10 6 0
Randwick, M., Rev. J. Elliott, Chn....	1 3 10
Shipton, S., Rev. E. W. Foley.....	1 16 8
Stroud, July —: S. (2), Rev. J. H. Johnson,	15 16 9
Ditto, M., E. Dalton, Esq., D.C.L., Chn.	3 14 6
Uley, M., Col. Kingscote, Chn.: Morning.....	8 10 5
Evening.....	3 11 8
Wootton-under-Edge, M., L. S. Austin, Esq., Chn.....	7 1 10
Woodchester, S., Rev. J. Williams, D.D.	9 0 5
<i>Hampshire.</i>	
Hartley Wintney, Oct. 7: M., Rev. W. Bray, Chn.....	about 5 1 7
(In our last Number the Sermon at Portsea was said to have been preached by the "Rev.— Venn." It was preached by the Rev. J. Fenn.)	
<i>Hertfordshire.</i>	
Watton, Aug. 16: S., Rev. E. Bickersteth and the Bishop of Oxford.....	22 4 0
St. Margaret's, Oct. 18: S., Rev. E. Bick- ersteth.....	10 0 0
<i>Kent.</i>	
Canterbury, S., Rev. T. Bartlett: Sept. 20, Burgate.....	5 0 0
Sept. 27, St. Stephen's.....	4 0 2
Oct. 4, St. Mary Bredin.....	3 6 7
Oct. 11, St. Mary Bredman.....	2 11 0
Mersham, Oct. 7: M., the Rector, Chn....	5 11 3
Sydenham, Aug. 28: M., Rev. T. P. Hut- ton, Chn.....	not known
<i>Lancashire.</i>	
Acerington, Sept. 13: S., Rev. J. Ridgeway.	
Ditto, Sept. 14: M., R. Hargreaves, Esq., Chn.....	8 10 0
Barrowford, Sept. 9: M., Rev. S. Smith, Chn.....	6 0 0

Blackburn, Sept. 16: M., Rev. R. T. Wheeler, Chn.....	10 5 10
Broughton, Sept. —: S., Rev. J. F. Her- schell.....	10 0 0
Chatburn, Sept. 11: M., Rev. B. Ingram, Chn.....	2 0 0
Church Kirk, Sept. 6: S., Rev. J. Ridge- way.....	7 1 3
Clayton-le-Moors, Sept. 13: S., Rev. J. Ridgeway.....	4 12 0
Over Darwen, Sept. 8: M., Rev. R. M. Lamb, Chn.....	15 8
Haslingden, Sept. 6: S., Rev. J. Ridge- way.....	4 3 5
Marsden, Sept. 10: M., Rev. M. A. Ni- cholson, Chn.....	4 12 0
Oswaldtwistle, Sept. 13: S., Rev. J. Ridgeway.....	5 7 0
Preston, Oct. 13: S., Rev. H. Stowell....	25 0 8
Rochdale, Sept. 7: M., Rev. Dr. Molea- worth, Chn.....	5 0 0
Tottingham, Sept. 17: M., Mr. J. G. Ha- worth, Chn.....	not known
Witton, Sept. 15: M., Rev. G. A. H. Ashe, Chn.....	4 4 8
<i>Leicestershire.</i>	
Tugby, Aug. 9: S., Rev. E. Arnold....	9 13 2
<i>Lincolnshire.</i>	
Coleby, Sept. 27: S., Rev. J. Johnson..	4 12 0
Gainsborough, Oct. 11: S.: Rev. C. S. Bird and Rev. J. Johnson, 27	18 2
Trinity Church, Rev. J. Johnson....	4 15 8
Ditto, Oct. 12: M., the Vicar, Chn....	6 10 0
Harmston, Sept. 27: S., Rev. J. Johnson,	5 3 1
Navenby, Sept. 27: S., Rev. J. Johnson,	4 6 0
South Ferriby, Oct. 14: S., Rev. J. Johnson,	5 3 8
Stockwith, Oct. 11: S., Rev. J. Johnson,	1 17 6
Wrawby, Oct. 13: M., the Vicar, Chn....	1 15 3
<i>Isle of Mann.</i>	
Kirk-Andreas, Oct. 11: S., Rev. J. E. White.....	not known
Baldwin, Sept.: M., Rev. T. Caine, Chn. no Coll.	
Ditto, Sept.: S., Rev. J. F. Garde....	not known
Kirk-Bride, Sept.: S., Rev. W. Drury,	1 0 0
Ditto, Sept.: M., Archd. Moore, Chn....	1 11 1
Glenmay, Sept.: M., Rev. A. Holmes, Chn. no Coll.	
Jurby, Sept.: S., Rev. Dr. Carpenter...	1 10 0
Ditto, Sept.: M., Archd. Moore, Chn....	1 10 0
Laxey, Oct. 9: M., Rev. J. Qualtrough, Chn.....	12 9
Kirk-Lonan, Sept.: S., Rev. J. Qual- trough.....	1 2 0
St. John's, Sept.: S., Rev. T. Caine... not known	
St. Jude's, Sept.: S., Rev. J. Nelson....	14 8
Ditto, Sept.: M., Archd. Moore, Chn....	2 3 10
Kirk-Maughold, Sept.: S., Archd. Moore,	3 7 6
Ditto, Sept.: M., Deemster Christian, Chn.....	3 3 3
Peel, Oct. 8: M., Rev. J. L. Stowell, Chn.	1 11 2
Ramsey, Oct. 11: S., Rev. J. E. White....	4 5 0
Sulby, Sept.: S., Rev. Dr. Carpenter...	1 12 8
Ditto, Sept.: M., Rev. W. B. Christian, Chn.....	1 18 10
<i>Middlesex.</i>	
Chelsea, Park Chapel, Sept. 21: M., Rev. J. C. Miller, Chn.....	6 9 1
St. Mary Magdalen, Southwark, Oct. 19: M., Rev. C. Bowen, Chn.....	21 3 5
<i>Norfolk.</i>	
Chedgrave, Sept. 21: M., Rev. W. H. Beauchamp, Chn.....	8

Litcham, Sept. 23: <i>M.</i> , Hon. and Rev. A. Wodehouse, Chn.....	not known.
Seoulton, Sept. 24: <i>S.</i> , Rev. J. E. White,	15 15 6
Ditto, Sept. 24: <i>M.</i> , Rev. J. M. Johnson, Chn.....	1 6 8
Yarmouth, Sept. 13: <i>S.</i> , Rev. J. E. White: St. Nicholas.....	16 10 6
St. Peter's.....	7 18 11
St. Mary's.....	6 12 9
Ditto, Sept. 14: <i>M.</i> , Rev. W. P. Babington, Chn.....	7 8 8
<i>Northamptonshire.</i>	
Harringworth, Aug. 16: <i>S.</i> , Rev. E. Davys.....	3 14 6
Ditto, Sept. 15: <i>M.</i> , Rev. — Packard, Chn.....	3 13 6
<i>Northumberland.</i>	
Bolam, Sept. 13: <i>S.</i> , Rev. E. Meggison..	13 12 6
<i>Nottinghamshire.</i>	
Lowdham, Sept. 29: <i>M.</i> , Rev. H. Browne, Chn.....	1 10 0
Orston, Sept. 25: <i>M.</i> , Rev. G. Gallagher, Chn.....	3 18 0
Shelford, Sept. 28: <i>M.</i>	no Coll.
<i>Rutlandshire.</i>	
Bisbrooke, Aug. 16: <i>S.</i> , Rev. R. Hustwick, Morecott, Aug. 2: <i>S.</i> , Rev. C. Arnold....	9 11 2
Ditto, Sept. 8: <i>M.</i> , Rev. R. Hustwick, Chn.....	5 0 0
Seaton, Oct. 6: <i>M.</i> , Rev. M. Hutton, Chn.	4 1 0
Siddington, Aug. 16: <i>S.</i> , Rev. J. C. Glaves,	2 10 0
<i>Shropshire.</i>	
Conover, Sept. 27: <i>S.</i> , Hon. and Rev. O. W. W. Forester.....	about 7 0 0
Fulverbatch, Sept. 27: <i>S.</i> , Rev. W. M. Hind.....	8 0 0
Shrewsbury, Sept. 27: <i>S.</i> , Rev. H. Powell: St. Chad's.....	20 5 6
St. Alkmond's.....	14 7 6
Ditto, Sept. 29: <i>M.</i> : Bishop of Lichfield, Chn.....	26 4 1
W. R. Stokes, Esq., Chn.....	6 17 9
Chirbury, Sept. 20: <i>S.</i> , Rev. E. Frost..	4 2 11
Ditto, Sept. 22: <i>M.</i> , Rev. J. Wilding, Chn.....	6 10 11
<i>Staffordshire.</i>	
Alstonefield, Oct. 4: <i>S.</i> , Rev. G. Bull...	4 10 6
Ditto, Oct. 6: <i>M.</i> , Rev. Dr. Simpson, Chn.....	3 6 9
Alton, Sept. 27: <i>S.</i> , Rev. H. Jones...	4 9 3
Bradley, Sept. 27: <i>S.</i> , Rev. H. Jones...	4 13 2
Colwich, Sept. 18: <i>M.</i> , Archd. Hodson, Chn.....	11 12 1
High Offley, Sept. 13: <i>S.</i> , Rev. E. B. Seckerson.....	4 7 6
Longnor, Oct. 4: <i>S.</i> (2), Rev. G. Bull...	3 14 4
Ditto, Oct. 5: <i>M.</i> , Rev. W. Buckwell, Chn.....	4 18 2
Oakmoor, Sept. 27: <i>S.</i> , Rev. H. Jones..	4 0 0
Penkridge, Sept. 16: <i>M.</i> , Rev. G. A. Rogers, Chn.....	7 7 0
Rugeley, Sept. 17: <i>M.</i> , Rev. T. Atkinson, Chn.....	9 15 0
Stafford, Sept. 13: <i>S.</i> , St. Mary's, Rev. W. E. Coldwell.....	16 17 6
Ditto, Sept. 15: <i>M.</i> (2), Rev. W. E. Coldwell, Chn.....	16 0 10
Wetley Rocks, Aug. 23: <i>S.</i> , Rev. J. H. Singer, D.D.....	4 5 4
Ditto, Aug. 24: <i>M.</i> , Rev. E. Sneyd, Chn.	1 12 1

Suffolk.

Ashby, Sept. 13: <i>S.</i> , Rev. E. Thurlow..	1 1 4
Gorleston, Sept. 18: <i>M.</i> , Rev. H. G. Salter, Chn.....	no Coll.
Lound, Sept. 13: <i>S.</i> , Rev. J. W. Cunningham.....	6 12 5
Lowestoft, Sept. 13: <i>S.</i> : Rev. J. W. Cunningham.....	20 4 5
Rev. E. Hoare.....	9 0 2
Ditto, Sept. 15: <i>M.</i> : E. Leathes, Esq., Chn.....	13 4 7
Rev. F. Cunningham, Chn.....	7 8 8
Saxmundham, Sept. 16: <i>M.</i> , W. Long, Esq., Chn.....	27 5 0

Surrey.

St. John's, Horslydown, Aug. 27: <i>S.</i> , Rev. S. W. Hanna.....	10 0 0
Ditto, Aug. 29: <i>M.</i> , Rev. J. Ralph, Chn., not known	

Sussex.

Eastbourne, Sept. 13: <i>S.</i> : Parish Church: Rev. J. Lawrell...	6 10 9
Rev. G. Harvey...	1 10 11
Trinity Chapel: Rev. G. Harvey...	8 9 7
Rev. J. Lawrell...	4 9 10
Ditto, Sept. 15: <i>M.</i> , the Vicar, Chn.....	2 9 9
Hellingley, Sept. 16: <i>M.</i> , the Rector, Chn.	1 13 6
Westham, Sept. 13: <i>S.</i> , Rev. T. E. Dorville and Rev. J. Lawrell.....	5 6 4
Ditto, Sept. 14: <i>M.</i>	no Coll.

Westmoreland.

Appleby, Sept. 27: <i>S.</i> , Rev. J. E. White,	2 18 7
Ditto, Sept. 28: the Vicar, Chn.....	not known
Milburn, Sept. 27: <i>S.</i> , Rev. J. E. White,	2 5 10
Temple Sowerby, Sept. 27: <i>S.</i> , Rev. J. E. White.....	2 4 6
Ditto, Sept. 29: <i>M.</i> , Rev. R. Harrison, Chn.....	no Coll.
Soulby, Sept. 20: <i>S.</i> , Rev. S. Hutchinson,	1 5 3

Wiltshire.

Cricklade, Oct. 15: <i>M.</i> , Rev. H. Allan, Chn.....	4 7 9
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Yorkshire.

Aislaby, Sept. 27: <i>S.</i> , Rev. J. Davidson,	1 2 6
Ardsley, Sept. 21: <i>M.</i> , Rev. R. G. Mickelthwaite, Chn.....	5 16 1
Asham Bryan, Oct. 4: <i>S.</i> , Rev. G. Hodgson.....	4 0 3
Askern, Oct. 8: <i>M.</i> , Rev. W. Ward, Chn.	11 3 11
Awkley, Oct. 2: <i>M.</i> , Rev. G. H. Woodhouse, Chn.....	2 0 9
Barton-le-Street, Oct. 6: <i>M.</i> , Rev. J. C. Raw, Chn.....	8 0 7
Barnborough, Sept. 27: <i>S.</i> , Rev. J. Peet,	3 8 0
Ditto, Sept. 30: <i>M.</i> , Rev. C. Marsden, Chn.....	2 0 0
Bolton, Oct. 1: <i>M.</i> , Rev. C. Marsden, Chn.....	1 18 0
Braithwell, Oct. 6: <i>M.</i> , Rev. E. C. Wolfe, Chn.....	2 10 3
Calverley, Sept. 30: <i>M.</i> , Rev. A. Brown, Chn.....	4 15 6
Cowsby, Oct. 4: <i>S.</i> , Rev. S. Coates....	1 6 9
Crosland, Oct. 2: <i>S.</i> , Rev. H. Stowell...	12 12 0
Dacre, Sept. 13: <i>S.</i> , Rev. T. Sheepshanks.....	not known
Dalby, Oct. 11: <i>S.</i> , Rev. G. Hodgson...	1 17 4
Darfield, Sept. 27: <i>S.</i> , Rev. J. Peet...	no Coll.
Elvington, Oct. 4: <i>S.</i> , Rev. R. Whythead and Rev. T. Mauds.....	7 10 3

Elvington, Oct. 5: <i>M.</i> , Rev. T. Mande, Chn. 5	17	0	Slaithwaite, Oct. 1: <i>M.</i> , Rev. C. A. Hulbert, Chn.	2	0	0	
Firbeck, Oct. 4: <i>S.</i> , Rev. J. Peet.	3	3	0	Ditto, Oct. 12: <i>S.</i> , Rev. C. A. Hulbert and Rev. R. E. Roberts.	4	14	0
Fylingdales, Sept. 13: <i>S.</i> , Rev. W. Barry, Fockerby and Easton, Sept. 28: <i>M.</i> , Rev. F. Sugden, Chn.	5	13	0	Sutton-on-the-Forest, Sept. 20: <i>S.</i> , Rev. G. Hodgson.	3	0	8
Garforth, Sept. 27: <i>S.</i> , Rev. F. Rogers.	6	16	6	Wakefield, Oct. 2: <i>M.</i> , Bishop of Ripon, Chn.	18	0	0
Ditto, Sept. 28: <i>M.</i> , Rev. G. H. Whitaker, Chn.	2	14	10	Wetwang, Oct. 4: <i>S.</i> , Hon. and Rev. H. D. Erakine.	2	13	2
Hardrow, Oct. 11: <i>S.</i> , Rev. J. Metcalfe, Houghton, Sept. 27: <i>S.</i> , Rev. J. Peet.	1	3	7	Wombwell, Oct. 9: <i>M.</i> , Rev. G. Scaife, Chn.	5	0	6
Kirk-Leatham, Sept. 13: <i>S.</i>	7	0	0	Yapham, Sept. 13: <i>S.</i> , Rev. L. Brittain, Chn.	10	9	
Laughton, Oct. 4: <i>S.</i> , Rev. J. Peet.	3	1	6	<i>Wales.</i>			
Ditto, Oct. 5: <i>M.</i> , Rev. W. S. Hartley, Chn.	2	6	7	Bagilt, Sept. 13: <i>S.</i> , Rev. H. Jones.	3	0	0
Malby, Oct. 4: <i>S.</i> , Rev. J. Peet.	3	15	5	Ditto, Sept. 15: <i>M.</i> , Rev. H. Jones, Chn.	1	4	10
Ditto, Oct. 5: <i>M.</i> , Rev. G. E. Smith, Chn.	3	6	1	Barnmouth, Sept. 13: <i>S.</i> , Rev. E. Jones.	10	4	10
Meltham, Sept. 6: <i>S.</i> , Rev. R. Collins.	4	6	9	Buttington, Sept. 22: <i>M.</i> , Rev. R. Dawkins, Chn.	1	10	0
Osettt, Sept. 27: <i>S.</i> , Rev. O. L. Collins and Rev. R. Collins.	15	0	0	Denbigh, Sept. 18: <i>M.</i> , R. Williams, Esq., Chn.	1	8	0
Over-Silton, Oct. 4: <i>S.</i> , Rev. S. Coates, Owston, Sept. 29: <i>M.</i> , P. Cooke, Esq., Chn.	8	1	2	Flint, Sept. 13: <i>S.</i> , Rev. T. B. Ll. Browne.			
Pocklington, Sept. 13: <i>S.</i> (2), Rev. L. Brittain.	2	12	11	Ditto, Sept. 17: <i>M.</i> , Rev. T. B. Ll. Browne, Chn.	3	14	1
Ditto, Oct. 7: <i>M.</i> , Rev. J. Rankin, Chn.	1	7	6	Holywell, Sept. 13: <i>S.</i> , Rev. H. Jones and Rev. G. Parry.	7	6	6
Pudsey, Sept. 29: <i>M.</i> , Rev. D. Jenkins, Chn.	2	0	3	Ditto, Sept. 14: <i>M.</i> , Rev. H. Jones, Chn.	1	7	2
Seacroft, Sept. 18: <i>M.</i> , Rev. R. H. Blanshard, Chn.	1	15	3	Mold, Sept. 16: <i>M.</i> , Archd. Clough, Chn.	2	3	5
Ditto, Sept. 20: <i>S.</i> , Rev. F. Rogers.	3	8	2	Welshpool, Sept. 20: <i>S.</i> , Rev. R. Frost, Chn.	16	0	0
				Ditto, Sept. 21: <i>M.</i> , Archd. Clive, Chn.	4	0	0

RECENT INTELLIGENCE.

Calcutta and North-India Mission—The Rev. E. Reynolds has had a serious attack of dysentery, which it is feared will incapacitate him for Missionary duties for some time. At the date of our last despatches he was gradually recovering, though still confined to his bed.

China Mission—The Rev. T. M'Clatchie was united in marriage to Miss Parkes, on the 29th of May last, at the British Consulate, Shanghai, by the Right Rev. Bishop Boone.

Jamaica Mission—The Rev. C. W. Winckler has been called to suffer a series of afflictions. In a Letter, dated September the 19th, 1846, he informs us that, in June last, he had a serious attack of dysentery, from which he had then nearly recovered, after having been confined to

his bed for a month; that four of his children were afterward taken ill of the same disease; that Mrs. Winckler, from anxiety and over-exertion, was taken ill of a violent fever, which proved fatal to her on the 2d of August, after several days' severe suffering; and that, on the 13th of the same month, he was called to part with his infant child, who died of inflammation of the chest.

North-West-America Mission—Despatches just received from this Mission, dated August 1846, inform us that the Missionaries were in their usual health.

The Rev. R. James, and Mrs. James, safely arrived at York Fort on the 17th of August, and hoped to leave that place for Red River at the end of that month. (p. 139.)

Contribution List,

From September 16th, to October 15th, 1846.

City-of-London Auxiliary: Farrington Without: Bridewell Chapel.	1	0	0	ASSOCIATIONS OUT OF LONDON.					
				Bedfordshire: Yelden.	4	0	0		
				Berkshire: Maidenhead.	60	0	0		
				Newbury.	35	0	0		
							95	0	0
ASSOCIATIONS IN AND NEAR LONDON.				Buckinghamshire: Brill.	2	2	6		
Clerkenwell: St. Philip's Ladies.	9	9	3	Claydon.	1	0	0		
Poplar.	10	11	6				3	2	6
Southwark: St. John's, Horslydown.	49	9	4						

Cheshire:	
East Cheshire: Namptwich	40 18 9
Cornwall: Stratton	14 5 10
Pensance	50 0 0
	64 5 10
Cumberland: Carlisle	200 0 0
Derbyshire: S. Derbyshire: Stapenhill, 72 14 3	
Dorsetshire: Sherborne and N. Dorset:	
Sherborne	20 0 0
Durham: Darlington	6 14 2
Durham	138 13 11
Heighington and Shildon ..	25 0 0
Sunderland, Bishopwear-	
mouth, & Monkwearmouth, 50 0 0	
	220 8 1
Essex:	
Chelmsford and West Essex:	
Danbury	16 3 0
Saffron Walden and North-	
West Essex	180 0 0
	196 3 0
Gloucestershire: Stroud	150 0 0
Cheltenham	282 17 6
	412 17 6
Hampshire:	
Horndean & Forest of Bere:	
Emsworth	12 10 0
Portsmouth and Portsea ..	39 16 5
Isle of Wight:	
Newport and Isle of Wight, 60 0 0	
	112 6 5
Kent: Blackheath: Ladies...	32 0 0
Bromley and Sydenham	31 19 0
	63 19 0
Lancashire: Blackburn: Oswaldtwistle, 5 12 9	
Lincolnshire: Fleet	8 12 0
Lincoln	55 0 0
	63 12 0
Middlesex: Fulham	20 0 0
Shepperton	23 13 0
	43 13 0
Norfolk: Norfolk and Norwich	1160 15 6
Northamptonshire: Kettering	
& Neighb.: Burton Latimer, 8	
Oundle	11 15 4
	11 16 0
Shropshire	200 0 0
Ludlow	43 2 4
	243 2 4
Somersetshire: Clevedon	42 9 6
Weston-super-Mare	50 0 0
	92 9 6
Suffolk:	
Ipswich and East Suffolk ..	300 0 0
Bungay	15 2 0
Hadleigh	32 0 0
Woodbridge and Melton ..	191 10 4
	538 12 4
Surrey: Croydon Ladies	17 16 10
Warwickshire: Rugby	52 13 0
Wiltshire: Salisbury and South Wilts:	
Warminster Ladies	20 0 0
Yorkshire:	
Birstal and Batley Ladies ..	26 14 8
Darfield, Wombwell, and	
Ardley	20 4 0

Low Harrowgate	29 5 0
Holderness	40 12 6
Long Preston	17 5 8
Richmond	15 7 5
Rotherham	50 0 0
York	307 0 0
	506 9 3

COLLECTIONS.

Jackson, Mrs., Blackman Street, Borough, 1 1 4	
Labouchere, Mrs. J., Missionary Box ..	4 13 6
Little Girl, seven years old, by Miss S.	
Stewart	1 2 6
Boyston, Miss, Old Broad Street	5 5 0
Walton, Mr., Old Kent Road, Pupils of, 1 6 0	

BENEFACTIONS.

Agar, Mrs., Elm Lodge, Camden Town, 5 0 0	
E. C. A., by "Record" Newspaper	100 0 0
E. K., by ditto	5 0 0
F. Z. G.	20 0 0
Gell, Rev. F., Christ's College, Cambridge, 21 0 0	
Porter, W. Esq., Hembury Fort, Honiton, 10 0 0	
Beeves, Mrs. M., Upper Clatford, Hants,	
in accordance with a wish expressed	
to her by her late husband	50 0 0
Smith, Rev. G. N., Preston	5 0 0

FOURAH-BAY-INSTITUTION BUILDINGS' FUND.

Buckinghamshire: Chalfont St. Giles ..	1 0 0
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CHINA FUND.

Staffordshire: Burton-on-Trent	4 0 0
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SICK AND DISABLED MISSIONARIES' FUND.

J. B.	20 0 0
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FOREIGN.

Germany: Wiesbaden	13 0 0
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LEGACIES.

Christie, W. P. Esq., late of Christievill,	
Seigniorly Bleury, Canada: Extriix and	
Exors. Mrs. A. M. Christie, and R. B.	
M'Ginnis, W. M'Ginnis, and W. Bow-	
man, Esqrs. (100l. Halifax Currency,	
less expenses) 81 5 6	
Jaques, Rev. B. P., late of Reading:	
Exor. J. T. Neate, Esq. (116l. Consoli-	
dated Bank Annuities, less duty, &c.) 99 8 10	
Lloyd, Miss H., late of Caerwys, Flint-	
shire: Exor. Rev. B. W. Lloyd (duty	
free) 20 0 0	
Neal, Mr. B., late of Kettering: Exors.	
Messrs. J. Carrington and W. Roberts,	
(30l. and 1l. interest, less duty) 27 18 0	
Ruell, Rev. D., late of Pentonville:	
Exors. J. Bacon, Esq. and Rev. J.	
Ayre	(100l. less duty) 90 0 0

The Committee also thankfully acknowledge the receipt of a Box of Clothing and other articles, value 4l., for the Timmance Mission, from Mrs. C. D. Strong, Netherton.

Church Missionary Record.

No. 11.]

NOVEMBER, 1846.

[VOL. XVII.]

CALCUTTA AND NORTH-INDIA MISSION.

OUR account of this Mission is resumed from p. 123 of our Number for June last.

Calcutta.

Shortly after the publication of the Corresponding Committee's Report, extracts from which were printed in our last account of the North-India Mission, the Rev. E. Reynolds removed from Calcutta to Krishnaghur, to take charge of the English Heathen Boys' Schools at the Sudder Station and Nuddea. In this post he remained until it pleased God to visit him with a severe attack of dysentery, as noticed in the Recent Intelligence of our last Number. It hence became necessary, in the opinion of his medical advisers, that he should return to England as soon as possible; and he therefore left Calcutta on the 8th of September, *via* the overland route, and arrived in London on the 12th inst.

About the time of Mr. Reynolds's departure from Calcutta for Krishnaghur, the Rev. T. Sandys arrived, on the 17th of January last. He at once, as will be seen below, entered on his work.

Labours of the Rev. T. Sandys.

Since the return of Mr. Sandys, he has, in conjunction with the Rev. J. F. Osborne, taken the Bengalee Services at Trinity Church. He spends much time in superintending the Native-Christian Schools; and occasionally visits the English School at Allipore, and the Christian Congregations in the southern villages, beside dispensing medicine. Many young men of education, brought up at various Schools and Colleges, call upon him with the view of obtaining copies of the English Scriptures.

RECORD, Nov. 1846.]

The following extracts are from his Journal—

Desire of Seven Families for Instruction.

Feb. 6, 1846—Mr. Long and I went down the river by boat to Acra, where I found seven families—five in the village and two in the vicinity—containing about thirty individuals, desirous of being instructed in the Christian Religion, with a view to their being baptized. They also solicit a School for the instruction of the children in the village. As it was not the Lord's-day, some of the individuals were pursuing their avocations at a distance. When all had assembled, we had a long and friendly conversation with them, with a view to ascertain the state of their minds. They have already renounced idolatry; and on the Lord's-day, as they have at present no instructors, they assemble to read the Scriptures, sing a hymn, and offer prayer to Almighty God for pardon and salvation through Jesus Christ. Jacob Madhub and David Godadhur, Native Catechists connected with Thakurpooker, met Mr. Long and myself, in order that they might become acquainted with the people. For the present, I desired Jacob to send to them, twice a week, Modhu, a pious young man residing at Thakurpooker, who has been brought up in our Christian Institution on the Mission Premises, that he might instruct them in the doctrines and precepts of Christianity, according to an outline which we put into their hands. When this arrangement had been made, we united in the solemn worship of Almighty God in the open air, shaded from the sun by a few trees and an umbrella, for at present there is no building in which the people can assemble: as mats had been spread on the ground, they served us very well for the occasion.

I arranged for one or other of the Catechists to visit Acra on Lord's-days, with a view to assemble the people for Divine Service, as regularly as may be.

Of this visit Mr. Long writes—

Feb. 6, 1846—I spent this day in visiting, with Mr. Sandys, some Natives who have come forward as Candidates for Baptism, in a lonely native village on the banks of the Hooghly, about eight miles from Calcutta. They heard the Truth from other Christians. While we were conversing with them, two haughty Mussulmans came up, and said they wished to be Christians only for money. They then brought up the usual objections, How could Christ be God, seeing He had a mother? Alas, for the Mahomedans! they are alike, whether in Algiers, Egypt, Constantinople, or India; averse to all Christian ideas and Christian improvement.

We resume Mr. Sandys' Journal—

Visit to Thakurpooker—Distribution of Tracts, &c.

Feb. 8 : Lord's-day—I left Calcutta for Thakurpooker, which I reached about nine o'clock. From fifty to sixty assembled for Divine Service. Having visited most of the Native Christians, I returned to Calcutta in the evening. It was very gratifying to me to witness the gladness which my visiting them again, after three years' absence, appeared to diffuse among them.

On my return I distributed Tracts among the people. A Zemindar's son begged me to supply him with the Book of Common Prayer in English; and as he seemed to have a great desire to obtain it, I gave him the copy I had with me, with suitable advice, and some Tracts.

Occupations of the Rev. J. Long—Awakening and Progress of the Hindoo Mind.

The Rev. J. Long devotes his time, for the most part, to the English School. He also daily holds conversations with educated young Natives on the subject of the Christian Religion, a spirit of inquiry into which is becoming more and more prevalent. Of the general awakening of the Hindoo mind he remarks, in his Journal for February and March 1846—

I lately attended a meeting of a Society of Natives called "The Philanthropic Society." They assemble occasionally in the evening, when an English Essay is read on some historical or moral subject. There were about eighteen Na-

tives present, intelligent men. An Essay was read by one of them on a comparison between the Nya Shashtra and the logic of Aristotle. Both in the style of the composition, and in the metaphysical acuteness displayed, the Essay would have done honour to one of the English Universities: the author of it was acquainted with Greek.

This year I resolve, in the strength of God, to mix much with the native young men of Calcutta. I feel that the present is an important time here: the native mind is in a ferment: it has been roused from the sleep of ages. I often visit Natives in their houses, and hope to see them often to tea with me, as it gives an opportunity for close conversation.

Most of the remaining extracts from Mr. Long's Journal tend to show the advance which the youth of Calcutta are making in European knowledge, and the consequent declining influence of Hindooism.

Feb. 4—I to-day received a present from the Rev. K. M. Banerjee—the first volume of the Bengalee Encyclopedia. The publication of this forms an era in the history of the native mind, and will infuse fresh vigour into the vernacular dialects.

Feb. 10—I hope soon to have arrangements completed, by which every boy in the School shall daily receive instruction in the Scriptures. I have lately introduced into the lowest class the parables of Christ, in Bengalee: they interest the youthful mind, and form an excellent medium for imparting higher truths. While teaching the third class to-day, a Heathen came in. I asked him how far the sun was from the earth. He said the Shasters declared that it was one million of miles. Several of the boys then cried out, "The Shasters must be false, as the sun is ninety-five millions of miles distant."

Feb. 11—I walked out this evening with a young Native, who had begun to read D'Aubigne's History of the Reformation, and his views seemed to be quite clear regarding the idolatrous tendencies of Romanism.

Feb. 26—I heard of the death of a Native who kept an English Native School of 600 boys in Calcutta. He realized, by the payments of the scholars, a clear profit of 900 Rupees per month. I have several times examined his School in Mental Philosophy and Political Eco-

nomy; and many of his boys have received Bibles from me.

Feb. 25, 1846.—The Sub-Editor of a Native Newspaper spent an hour with me this evening: he is a Vedantist.* We had some conversation on Christianity, which he considered to be a superstitious Religion, full of rites and ceremonies. He is a student of the Hindoo College, and edits a Bengalee Periodical, which is supported by the students of the College. He mentioned to me, that he and the Members of the Brahma Sabha lately hired a steamer to go and examine an English School, established by them about thirty miles from Calcutta: there were about 200 on board, and all dined in the European way, with beer, wine, &c., paying no regard to caste. There was an old Pundit on board, and he stood aloof from such unclean persons. My visitor mentioned a singular fact—that at Bamberie, where they have established the School, many of the Brahmans have withdrawn their sons, because several of them became converts to Vedantism. Thus Hindoo deism and polytheism are in conflict.

March 2.—A student of the Hindoo College spent an hour with me this afternoon: he is a Vedantist, and considers Christianity to be superstitious, and a departure from pure theism: that a nation can be great without being Christians, as the Greeks or Romans.

March 3.—I witnessed a glorious sight to-day at the Town Hall: 1000 boys, students of English literature and science, attended to receive prizes from the Deputy-Governor of Bengal: the chief officers of Government were present. They were the students of the Hindoo College, and the Madrissa and Harris Schools. The Secretary announced one striking fact—that all the efforts used by Government to introduce the blessings of English literature among the Mussulmans have met with signal want of success.

March 28.—I took eighteen of the boys of the School with me this morning to see the Botanic Gardens. I do this every year, for the purpose of gratifying a laudable curiosity, and also because the more points of contact the Missionary has with the Natives the more likely is his religious advice to tell on their

minds. In returning from the gardens we anchored near Bishop's College Ghaut; and as the tide was out, so that the boys could not easily go on shore in the mud, I promised them some tiffin (lunch), which they were willing to eat in the boat. The School durwan (gate-keeper), however, who has been connected with the School for fifteen years, at once raised the objection, that if they ate in the boat they would break their caste. Thus we see how difficult it is to free the minds of the adults of this country from prejudice, while the young are quite ready to imitate our notions.

The Dum Dum English School.

The following notice of the School at Dum Dum is taken from the Journal of the Rev. G. G. Cuthbert, who arrived at Calcutta on the 4th of February last—

About the beginning of March last I was making a week's stay at Dum Dum, when I may say that I made my first essay at any thing approaching to Missionary work. It was, however, only in the humble and easy manner of teaching a class of Heathen boys in the Church Missionary School there, which I did two or three times. They readily read the Holy Scriptures, answered intelligently in English, which they understood pretty well, a good many questions, and heard with great attention, and apparently great seriousness, what I said to them.

Visit to a Mela at Kanchipara—Idolatry at Ghospara.

Although the following extracts from Mr. Cuthbert's Journal do not refer to Calcutta itself, we may conveniently introduce them here, as the visit of which they speak was made from Calcutta, and in company with Mr. Long. Mr. Cuthbert writes—

On the 9th of March I returned to Calcutta, and went, together with the Rev. J. Long and another gentleman, on an excursion of two or three days up the Hooghly, to visit a Mela held at a village called Kanchipara, about twenty-eight miles from Calcutta. This little expedition was as interesting and instructive as it was novel to me, although, as to its main object, it proved rather a failure.

We did not reach the scene of the Mela until after sunset on the 13th; a

* Vide the Church Missionary Record for April last p. 84.

after passing through a multitudinous throng of Natives—sitting, standing, and walking about under the shade of cocoa-nut and other trees—and long rows of booths or stalls, in which a great variety of commodities, chiefly eatable, were presented for sale, we entered the large open gateway of a building, where we were told the principal objects of interest were to be seen. We found ourselves in a large quadrangular court, surrounded on two or three sides by buildings, and with a few shrubs in the middle. It was densely crowded with Natives, who, on seeing us, raised a short, sharp shout, intended, I imagine, either to express displeasure at our intrusion, or to give notice of it to the authorities. We worked our way through the throng toward a part of the court where, we were told, were a number of cripples and sick persons, real or pretended, to be healed by the miraculous power of the head of the sect, who was present. However, we had but just reached what seemed to be the main front of the building, when a respectable-looking Native, who spoke English very well indeed, stopped us, and in a civil manner told us that we could not be allowed to proceed. In vain we expressed surprise, demanded reasons, argued and expostulated, and requested to be brought into the presence of the great man of the place, that we might ask his permission to witness the solemnities: our opposer, who appeared to be acting by authority, met or eluded all we could say in a most ingenious manner, and steadfastly—though with a deferential softness worthy of a courtier—resisted our progress. We were at length obliged to retire, which we did, declaring aloud that their refusal to permit us to witness their rites had left on our minds the strongest conviction that those rites were such as could not bear the light; an allegation which our Hindoo friend strenuously, but with smiling courtesy, denied.

Thus repulsed, all we could do was to make another survey of the vast multitude outside these carefully-guarded penetralia. We found them sitting in groups on the ground, each group consisting of from twelve to twenty men and women indiscriminately, and forming a circle, in the midst of which was placed a lamp. Many of these groups were employed in chanting forth, in loud and unmelodious tones, certain verses, which were, I suppose, written in little books or

on pieces of paper stitched together, which lay before the man who in each group led the song. As we stopped to look at a group here and there, our presence gave new energy to its devotions, if devotions they were. Some parties, seeing us standing by, got the lamp hastily lighted, and commenced their performances; and one elderly and tall man, the chorægus of one of the bands, waxed so warm as we looked at him—proceeding from energy to something like rapture, and from rapture to frenzy—that at length he clasped and clapped his hands, waved his arms about, and bent his body to and fro, all the time giving vent to his chant at the utmost pitch of his voice, in which he was most ably seconded by his companions of the band. The only words our party could catch were to the following purport—"We ought not to hold converse with any who do not follow our gooroo" (teacher); and at another time, "Hoonuman only worships at the feet of Ram." Hoonuman is the Hindoo monkey-god.

These people were of the sect called Kurta Bhojas, a denomination of some fifty years' standing, worshippers of the Creator, who profess to discard Hindoo idolatry, though they outwardly conform to it, to avoid persecution. It is said that—whatever may have been the object of their founder—a great many of the sect use their emancipation even from the lax restraints of Brahminism only to give a fuller indulgence to every corrupt desire. This was their grand annual meeting, and the great man present at it was the grandson of the founder of the sect. He receives a tribute from his followers, which is said to amount to a large yearly sum. The numbers present when we were there were estimated at about 10,000, and it was said that many had gone home, and many had not yet arrived. The rites and orgies celebrated at these their religious assemblages, under the covert of night, are said to be of a most wicked and abominable nature.

We left the place saddened by the scene of blind debasing superstition which we had witnessed. It was a spectacle of homage offered by eager thousands to Satan, the enemy of God and of human souls. Alas, that this earth should present so many such scenes! It was thought that it would be vain to attempt to address so excited a multitude; but Mr. Long distributed a few Tracts and

portions of Scripture in our way to and from the boat.

We had been greatly interested also, as well as greatly pained, by witnessing, at a village called Ghosepara, near the banks of the Hooghly, where we stopped on our way to the Mela, a quieter display of undisguised idolatry. We came upon a temple dedicated to the licentious Hindoo god, Krishna. There was an outer court to this temple; and a part of this court was covered with a sort of awning, under which Nautch-girls were to dance that night in honour of the god—meet honour to such a god. In the very small portion of the main building of this temple devoted to the purposes of worship—for the great body of it is occupied by the Brahmins and their companions—we saw the image of Krishna, about sixteen inches high, made of a peculiar black stone, and gaudily attired, standing on one leg, and playing on a flute. Beside him was a smaller image, composed of a mixture of several metals, representing his mistress Reddha, the wife of another man, whom this foul god had stolen away and retained for himself, according to the Hindoo's sacred books. A Brahmin was performing Poojah (worship), seated on the ground. The only offerings we saw were flowers, and the worshippers were six or eight women, in one of the porches at the opposite side of the outer court. When the Poojah was over the Brahmin rang a hand-bell, and the worshippers went away. Krishna is, I believe, the favourite god of a great part of the people. What but the worst results can be expected from the adoring contemplation of such a deity?

We were also shown his car. It was thatched over, to preserve it from the injuries of the weather; but we got inside the pent-house, and surveyed it at leisure, attended by several respectable young Natives, who had been educated at the Government College, and spoke English. The car is a huge clumsy structure, twenty-five feet square, and from thirty to forty feet in height. The bottom is crowded with rude heavy wheels, by means of which it is moved along at stated seasons, when the pigmy image of the god is placed aloft upon the summit of this towering vehicle, and dragged along by hundreds of deluded votaries. It consists of three or four stages, or stories, one above another: the top is gained by means of a ladder in the middle

of the structure. There were two horses, carved in wood, nearly of the size of life, ready to be attached to it, and several human figures, of grotesque appearance, around the base of the second stage. One of them represented a British soldier, with his red coat, cross-belt, and all. We were told that these were "the attendants, or guards, of the god." There were no indecent figures of any kind about it, that we could see. We had some interesting conversation with the young men who attached themselves to us, and who with great readiness answered our questions, laughing, at times, at the absurdities they were recounting. We spoke to them about the only name whereby they could be saved. They listened, generally assented, and one of them seemed in earnest to have repudiated Brahminism. He said he never could get any Brahmin to tell him how their gods could save men; that they—their gods—had not come to the world for that purpose, but to accomplish their own ends, &c. He received a New Testament; and we explained to him that he should study it with an inquiring, submissive, teachable spirit, and with fervent prayer for teaching from above. He promised to do so, when we commended him to God, and departed.

Krishnaghur.

Temporary Location of the Rev. G. G. Cuthbert at Hurrah, near Solo—Visits to other Stations.

Our information respecting this Mission is derived altogether from Mr. Cuthbert. The Station of Solo being left destitute by the death of the Rev. A. H. Alexander, Mr. Cuthbert offered his services to superintend it, so far as he could do so while yet ignorant of Bengalee. This offer the Corresponding Committee gladly accepted; but, on account of the unhealthiness of the Mission-buildings at Solo, it was thought advisable that Mr. Cuthbert should reside at Hurrah, five miles from Solo, a house at that place, belonging to Messrs. Gisborne and Co., having been liberally offered for his use by C. J. Richards, Esq., a Member of the Committee. Mr. Cuthbert left Calcutta on the 28th of March,

spent the Lord's-day, and preached, at Chinsurah, and on the 31st reached Krishnaghur. His visit to this Station we give below.

Arrival at the Sudder Station, Krishnaghur—Notice of the Schools.

On the 31st I reached Krishnaghur, and was received with brotherly kindness by the Rev. Messrs. Blumhardt and Reynolds. I had not time to survey very accurately the Mission arrangements there, as I was anxious to do; but it was gratifying to observe the order and regularity which appeared to pervade all that I could see. The first object that met my eyes, on entering the verandah of the Missionary's house, was most pleasing and characteristic: a number of little native girls, attired in the native dress, sitting in two rows facing each other, and engaged in needle-work. As I passed between the rows each little girl put her hand to her forehead, and with a very pleasing air, neither forward nor bashful, saluted me with "Salaam, Sahib." The School which Mr. Reynolds conducts seems to be a most important Missionary engine, just at this time and place. The enemy—I mean the enemy of God and man, the Devil—is putting forth a most subtle and combined effort to frustrate the blessed work going on in Krishnaghur.

Arrival at Hurrah—Various information respecting Solo and the Neighbourhood.

On the 2d of April Mr. Cuthbert arrived at Hurrah, on the Jelinghi, and almost immediately, as will be seen, commenced his Missionary labours. He writes—

Soon after my arrival I resumed the study of the Bengalee language, which had been greatly interrupted during my stay in Calcutta and its neighbourhood.

I took advantage of the earliest opportunity of visiting the Solo Mission Station; and was on the whole surprised, rather agreeably than otherwise, by its general aspect.

I found in the Schools about fifty boys and forty girls. The boys' Teachers are two Heathens, though all the boys in the School are Christians. The girls are taught by six Native Females, all Christians; each of the six classes in the School having its own Teacher, who devotes herself exclusively to her own one class. They are all, I fear, utterly unqualified

to do any thing more than teach to read and to sew, and even so much they will do very imperfectly indeed, unless constantly superintended and spurred on.

All the boys and girls, whom I have examined, are evidently possessed of a full average amount of intellectual quickness and intelligence. The features, and the expression of the countenances, of a great many, are very pleasing. Their forms are generally remarkably symmetrical. Their colour varies from a very light tawny, in some, to a very dark brown, approaching to black, in others. They are all dressed in the native fashion.

April 14, 1846—I visited Solo, and saw, for the first time, living wild humming-birds. They were not of the very smallest species; but looked very beautiful, as they poised, twittering on their glancing wings, around the shrubs in the bungalow garden, and inserted their slender beaks into the cups of the flowers.

On this day I preached my first sermon to Natives. My doing so was quite, as we are apt to say, accidental. A Christian Native had come on some business from Joginda, a cluster of five villages, containing 100 Christians, in the Solo District; but, alas! twenty miles distant from the Station. Hearing that I was there, he came to the door of the bungalow to make salaam to the new "Padre Sahib." After he had left the door, and I understood who he was, I sent for him, to question him about the state of Joginda, and give him some Christian counsel and exhortation. Along with him came the Readers, whom I had been speaking to earlier in the day, and some other persons who were about the place. Seeing so many auditors, I extended my address much longer than I had intended; and as the people still continued to gather, to the number of thirty or forty, I got my English Bible, and desired Luke the Catechist to get his Bengalee Bible, that he might read to the people such passages as I should refer to. Gopál, the Assistant Teacher in the Boys' School, who understands English pretty well, acted as interpreter, and took great pains to convey my meaning correctly. The people listened with great attention, and evident interest. I occasionally put a question to them, to ascertain whether they understood what I was saying, and I found that they did. I was speaking, among other things, of the necessity of giving good heed to the Word of God, and earnestly

exhorted them to pray to God to make what they read and heard of His holy Word profitable to their souls. I then asked, "Will you do so?" They replied that they would; and one of the Readers, named Modhoo (Honey), said, "Will not Sahib also pray for us?" I assured them that I did and would do so. After a few words more, I sent them away.

April 13, 1846—I was agreeably surprised this morning, soon after my arrival at Solo, to be told that the Rev. C. W. Lipp was just at hand. He came to officiate to-morrow, Lord's-day, to administer baptism to a number of children, and also to marry several couples of Christians. One of the marriages took place to-day: the others, eleven in number, were fixed for Monday next. I had never seen a Native-Christian marriage, and therefore attended this. The bridegroom was one of the Readers, a young man of some twenty years of age. He came into the Church attended by two or three friends, and immediately on entering threw around his shoulders a long crimson cloth, which he wrapped around the upper part of his person. Immediately after he had entered at one end of the Church—there are no doors to it—the bride appeared at the other, led by the hand by her father, and followed by, I suppose, her mother and grandmother, and two or three other females. But such a bride! a child, said to be thirteen years old, although certainly looking not more than twelve. She was enveloped in a yellowish-coloured garment, which concealed the whole of her little person, except the face and feet. This robe was pulled aside by the bride's father, when the ceremony was nearly over, to exhibit, I fancy, the necklaces, collars, and armbands with which her neck and arms were profusely decorated; but the little girl modestly drew it partially back again. Her countenance was pleasing, although disfigured by the barbarous ornament of a large ring, bearing several smaller ones and little jewels strung on it, passed through one side of the nose. Her behaviour, and that of all the company present, was very proper and becoming. After the first address, they all sat down upon the mats which covered the floor of the Church. Most of them audibly repeated the responses; and when in prayer they covered their faces with their hands, and bent forward with their heads near the ground. The ceremony was performed by Mr. Lipp exactly as it is per-

formed in England, including the use of the ring, but in the Bengalee language.

April 27—I visit the Mission Station about twice in the week. Finding but one class of the girls learning needle-work, and sometimes a second, I directed two other classes to commence, that being an art within compass of the teaching even of such Teachers as those here. I am sure it will be a relief to the poor children to have their fingers employed for an hour or so in the day, instead of perpetually, all day long, going over their Testaments or Catechisms, or the "Kaw, Khaw, Gaw, Ghaw," of the Bengalee alphabet; which they will, no doubt, learn much better for being thus relieved. I usually go into the School at work-time; and, though I cannot boast of much skill or discernment in the matter of stitches, yet I go round all the classes, take each little girl's bit of rag into my hand, examine it with great gravity, and then return it to the little brown needle-woman, sometimes with such remarks as seem clear and safe to make; but I am rather sparing of my observations, lest I should betray my ignorance.

The first thing I do, on arriving in the morning, before yet the sun darts down his fierce beams, is to go into both the Schools, one after the other, hear one or two of the elder classes read a portion of Scripture in Bengalee, and then, through the interpreter, examine and instruct them upon it. It is rather tiresome to have to wait until my question is conveyed to the class, in Bengalee, and then their answer, given in Bengalee, returned back to me, clothed in not very good English. Such is one fruit of what an excellent clerical friend of mine in Calcutta calls "the curse of Babel." It is pleasant, however, to find that, with a little trouble, putting one's sentences into the simplest form, and not venturing upon any abstruse points, one can at length be tolerably well understood, and thus give a little, a very little, instruction. I must again observe that, although the Scholars do not know much—more, however, than, under the circumstances, I expected—yet their general intelligence and aptness to learn are very satisfactory. I have seen a good deal of School-children in Europe; yet I have little doubt that those youthful Asiatics, born amidst the most debasing ignorance, superstition, and wickedness, inherited from unnumbered ages, would be found fully equal—in

intellectual quickness, and capacity to acquire all ordinary branches of knowledge—to a similar number of young persons in any School in England or Ireland. But when thus capable of, and ready for, the best instruction, how very grievous is it that they are left to Teachers utterly unfit for their important and solemn charge. If some godly and good English Teacher and his wife were but to feel and see what an opening there would be for them here to serve God and their generation, by sowing the seeds of Divine Truth and useful knowledge in so fresh, and vigorous, and ready a soil; if they could be shown what a mighty impulse for good they might be permitted to give, extending over a vast extent of country, and to many generations to come; I cannot but think they would aspire to so noble a work, so truly blessed a distinction, and would allow no ordinary bonds to confine them to the comparatively petty sphere of a Village School at home.

May 28, 1846—It is my usual practice to leave with the classes, whom I instruct in Scripture, some texts, on the subject of our lesson, to learn off by heart against the next time I come. The girls do this very well; and to-day I was particularly pleased with the great accuracy with which several of my little girls, as well as the bigger ones, repeated Isaiah lviii. 13, 14. Would that these portions of the blessed Word were impressed upon their hearts as they are upon their memories!

June 1—This evening I commenced what I hope, with the Lord's gracious permission and help, steadily to continue—preaching to the Christians in the villages of the district. The village visited this evening is called Pootimari, and lies in my way from Solo to Hurrah.

Notice having been sent that I should visit the village about six o'clock, and that the people were to be assembled in the Chapel, I proceeded thither, attended by Luke and Gopál. About sixty of the eighty Christians in the village were gathered in the body and verandah of the little mud-built, thatched Chapel. They all salaamed as I entered, and many followed me in and took their seats on the floor: the women, most of them with children, occupied the verandah, and a number of Mahomedans stood within hearing outside. I began by telling the people that I had called them together, both to show my own interest in their

real welfare, and to instruct and encourage them in the service of God and the Religion of Christ. I then went on to describe what a Christian was or ought to be, keeping chiefly to great leading features, and truths less likely than others to be misinterpreted, and ended with exhortations to fidelity and consistency. Luke concluded with a prayer, which he offered up in a very devotional tone of voice, on his knees, the people bending forward almost to the ground, and covering their faces with their hands: all joined audibly in the Lord's Prayer and the Amen. They were all fixedly attentive during the Service, and seemed at least to understand what was said. I mounted my horse, and rode off amid the salaams of the crowd; a tall, finely-made Native, I think a Mussulman, going before to show me the way, through the tortuous windings of the village passages, to the point nearest to Hurrah.

June 17—I this evening preached at Solo village, distant from the Station about half a mile. The people not having all assembled when I arrived, the Reader, Jumeer, proposed singing a hymn, which, he said, would have the effect of collecting them. I assented, and they began. I no longer wondered at Jumeer's saying it would collect the people, for they shouted at the top of their loud and unmelodious voices to such a pitch as must have made them audible over the whole village—a pretty large one. Every one present, I think, joined in the singing; in which respect some more civilized Congregations might take a lesson from them, though to an unaccustomed ear, the united noise was rather stunning in so confined a place. It had the intended effect, however; for before they had concluded, the building, which is the largest I have yet seen of these village Chapels, was quite filled with people.

Visit to Rottenpore—Need of Enlargement of the Church and Girls' School.

May 19—I left, before sunrise, on a ten miles' ride to Rottenpore, the Station under the care of Mr. Lipp. After a pleasant ride across plains bursting everywhere into the most beautiful and luxuriant verdure, after the first droppings of the rains—which have commenced already, not, as I expected, in an incessant down-pour of weeks, or at least many days together, but in showers, one or two in the day and night, with intervals between—I reached Rottenpore, and

was kindly received by Mr. and Mrs. Lipp. I was also introduced to poor Mrs. Alexander.

I passed the day very agreeably, gathering information as to how I should proceed in sundry respects at Solo, and also surveying the well-arranged Mission Premises, which stand upon the elevated bank of the winding and picturesque Bhojrup. Mr. Lipp complains much of the insufficient accommodation in the Church for his large Native Congregation, and has long been endeavouring to obtain funds to enlarge the building. His Girls' School, also, he finds too small, and contemplates getting a larger one built. Unlike the buildings at poor Solo, all, or almost all, those here are what are called "puckah" buildings, i.e. constructed of brick and mortar, which plan is not only much handsomer, but also far more durable.

View of Kabatanga—School-houses and a larger Church needed.

On the following morning I went on to Kabatanga, five miles distant; and was struck with admiration, as I approached, at the beauty of the Mission-house and all about it, bespeaking at once the taste and industry of the Rev. C. T. Krauss, the Missionary. Every thing here reminds one of being in a Mission-house, though one of a very superior class. The hours are struck regularly on the gong outside, as the clocks strike them within, to regulate the movements of the Schools and the whole Mission. The boys come into Mr. Krauss's study before breakfast for their Scripture lesson: he is now reading with them the Pilgrim's Progress in Bengalee; and nothing can exceed the interest and delight with which these poor Bengalee youths study "the matchless allegory" of the illustrious John Bunyan: it is one more testimony to its wonderful and universally-felt truth and power. At eleven o'clock, when the family-breakfast and worship are over, the people make their appearance in the verandah for medical advice and medicine. At twelve o'clock, on alternate days, the girls' and boys' singing classes seat themselves, cross-legged, in a semicircle, on the drawing-room floor, for instruction in Psalmody; all the school-girls, and their Teachers, taking their places at one o'clock every day in the verandah for needlework, under the eye of Mrs. Krauss, and continuing there till four. In the early morning and the evening the Church bell tolls, to summon the Native Christians, who may be seen casting their gar-

ment decently about them, and quietly walking, in twos and threes, to the House of Prayer. One evening, when we went to see it, it was filled to overflowing with the children and others, many not being able to get further than the verandah. The principal Catechist conducted the Service in a serious and reverential manner. Mr. Krauss, as well as Mr. Lipp, requires an enlarged Church, and is endeavouring to get the want supplied, and also to have two new School-houses built for the boys and girls.

SENATES.

No change has occurred in the Labourers at this Station since our last notice of it. The health of the Rev. D. Hechler, and also of Mrs. Hechler, has compelled them to undertake a voyage to Allahabad. They are now in a measure restored, so that Mr. Hechler can prosecute his study of the language.

General Review.

In his Journal the Rev. C. B. Leupolt gives the following encouraging review of Missionary labour in Benares—

Jan. 19, 1846—This day thirteen years ago I arrived, with the late Rev. J. C. G. Knorpp, in Benares. We found Mr. Smith alone. His work consisted in preaching on certain days in the city, and once on the Lord's-day to Christian drummers in the lines, and in superintending a School, containing 150 boys, in the city, of which Mr. R. Steward was Schoolmaster. Mrs. Smith had also a Girls' School. The number of Native Christians at Sigra was about ten—three Christian Readers, with their wives, two servants, a lad, and a girl. Mr. Smith could without difficulty superintend the whole work. We had nothing to do: even if we had known the language, our assistance was not required to carry on the work then established: we had to create work for ourselves, and when we took the School off Mr. Smith's hands, he had to seek for a new field of labour.

But how stand things now? Mr. Smith has just the same work which he had thirteen years ago, with this addition—that he has now two days of the week set apart for making and receiving visits for the purpose of religious conversations with the Natives. The City

School, numbering upward of 250 boys, is flourishing, and requires two Missionaries to carry it on effectually. In the city, four Chapels are erected, and there ought to be at least two more, to do justice to the preaching department.

The face of Sigrá has also been changed. Orphan Institutions for boys and girls have been established, and contain at present 70 boys and 75 girls. A Christian village is rising: 23 houses will be finished within about four weeks. A handsome Church is being built at the entrance of our Premises, and a Congregation of 250 souls is gathered around us, of whom a number are truly pious. During the past thirteen years, therefore, the Congregation has multiplied by just 25. May it continue to multiply in the same proportion!

We give some further extracts from Mr. Leupolt's Journal, illustrative of Missionary labours, and the Divine blessing upon them.

Preaching in the City.

December 1845—As far as practicable I have gone regularly three or four times a week to the city. The Congregations increase daily; and on the last three or four occasions I have been happy to see the same people stand outside for nearly an hour, and then follow me inside the Chapel, and remain there all the time that myself and a Native Assistant preached. The knowledge of the Gospel undoubtedly gains ground in the HEADS of the people: would to God it might take possession of their HEARTS also!

December 29—This evening, at the Kashipoora Chapel, we had a large crowd outside, and they nearly all followed us inside.

Stedfastness of Obadiah—Baptism of two Adults.

In our last notice of this Mission, an account was given of the baptism of Obadiah, a young man of Ghazee-pore, to which city he returned after his baptism. In the beginning of December last Mr. Leupolt went to Ghazee-pore to see him, and three young men who professed to have become inquirers through his teaching. One of these Mr. Leupolt deemed to be sincere, and he proceeded to Benares soon after Mr. Leupolt's return thither. Of Obadiah Mr. Leupolt speaks very satis-

factorily; and his parents continue on friendly terms with him. The next occasion on which Mr. Leupolt mentions the inquirer from Ghazee-pore is the following—

March 13, 1846—In the last week of January the young man from Ghazee-pore was baptized. Previous to his baptism we spoke about names, and I told him he might retain his old name. He replied, "No, please not: I wish to have no vestige of idolatry left about me, not even my name, for all our names have something to do with idols. Please call me Cornelius." He therefore received that name in baptism. I am thankful to say that he continues to give us joy. He is an intelligent and able man, and a very good Moonshee. He is at present employed by Mr. Hechler; and likewise teaches for two hours in the School.

The case of the second adult, a Brahmin, is thus related—

About the same time that Cornelius arrived, a Bengalee also presented himself as an inquirer. I asked him what induced him to come to us, seeing that he was a Brahmin. He replied, that, on his way to Benares, he received a Tract, which he had read, and it had made him anxious to learn more of Christianity. He seemed to be sincere, and very anxious to be soon baptized. He regularly attended morning and evening prayers, and was under the special care of David Mohun. Although he was a high-caste Brahmin, yet he was willing to earn his own bread. When Cornelius was baptized, he was much disappointed at not being allowed to share the same privilege. "My soul," he said, "is hungering and thirsting after baptism, and yet you will not satisfy that hunger." In our Monthly Meeting, on the first Monday in February, I mentioned his case to the Brethren, and we agreed to comply with his request. When the Bengalee was told that he was to be admitted by baptism into the Church of Christ, his countenance brightened up; and ever since that timid inquirer has become a bold Christian. We called him John, or Yuhanna. He is very gentle in his ways, but has become a Boanerges in other respects. His conduct is very satisfactory, and I am thankful to say that he is earning his bread with his own hands.

Persecution of a Hopeful Inquirer from the Free School.

I frequently have visits from boys of

the different Schools; from our own School, the Government School, and others. Soon after Yuhanna's baptism, two Bengalees of our Free School came to me for Bibles. Yuhanna got hold of one, and the lad begged to be allowed to stay with us. I allowed him to do so, and have found him to be a sincere inquirer. The Bengalees in the city are very much annoyed, and Mr. Sandberg will undoubtedly experience some fluctuation in his School. The young man is about 16 or 17 years old, and goes on very well. He appears already as one of us, is cheerful and happy, and liked by all the boys and Christians. As he is a clever and very diligent lad, I put him into the second class of our Orphan School, and earnestly hope he may become a useful member of our Mission.

Soon after it was known that he was with us, his friends came to take him away. They carried him out of his room by force, and brought him as far as the gate, when, by a violent effort, he escaped to Mr. Broadway. I was from home. The men followed him, and threatened Mr. Broadway with prosecution. Mr. Broadway told them that the lad was at liberty either to stay or go. If he wished to stay, we should protect him, and no one should dare to touch him. The boy declared that he was resolved to stay; that he was an orphan, and these people had no claim on him; and, turning toward the men, he added, "You well know that you lived by me, and not I by you: you have deceived me long enough."—"Have you already eaten with the Christians?" the men inquired. "Yes," he replied; "and not only eaten with them, but also torn my Brahminical string and thrown it away." Upon this his friends walked off, and the boy has since gone on very well. May it please God to change his heart indeed, and to make him altogether *a new creature!*

Of this young man Mr. Sandberg adds, in his Journal, confirming the remark of Mr. Leupolt—

No sooner was it reported in the city that the boy had thrown away his Brahminical thread, and eaten with the other Native Christians, than the parents hurried away their children from our School, so that in a short time our number was considerably reduced. Many of those who left were promising youths, and had been of some years' standing. I hope, however,

that the panic will soon wear away, and that many of them will return to "The Bible School," as our Institution is now termed by the Natives. They now say that every School in which the Bible is only read ought to be avoided; for such, they add, is the nature of the book, that the mere reading of it is capable of changing the Hindoo's heart and thoughts. Astonishing testimony to the power of the Word of God by those who are ignorant that it is *quick and powerful, and sharper than any two-edged sword!*

Progress of the New Church.

The following passage is from Mr. Leupolt's Journal—

March 25, 1846.—The building of our Church progresses. The roof is nearly finished, and I hope to commence plastering the inside next week. But we want more money. We are as economical as we can be; yet the expenses are great. However, our Heavenly Father is rich: the gold and the silver are His, and He will stir up friends to supply us with the amount necessary to complete the building.

The Free School—Examination by the Lieut.-Governor and his Secretary.

Of this Institution Mr. Sandberg still has charge, assisted only by Mr. Mackay, Mr. Wilkinson having left Benares. The following particulars are given in Mr. Sandberg's Journal—

Our Institution, Jay Narrain's College and Free School, continues in a prosperous state, and indications that the Lord is working upon the minds of the students are becoming more evident.

On the 17th of January the Hon. the Lieutenant-Governor, accompanied by his Secretary and his Agent, and many of the ladies and gentlemen of the Station, visited the Institution. Having viewed the noble building, and the animated scene which an assembly of 360 boys presented, his Honour expressed himself delighted, and immediately commenced examining the boys of the first English-College class in Euclid, Abercrombie on the Mind, and Bible History. To most of the questions the boys gave satisfactory replies. His Secretary also, in the meanwhile, examined the second English College class, in another room, in the Gospel of St. John. Before he commenced, he said that he wished to ascertain how far it was

ture that the Hindoos only READ the Bible. He had not, however, proceeded far, before he was convinced that our boys did much more. He also heard the Hinduwee-College class in Genesis, and found that the boys had an intimate acquaintance with that important part of Scripture. During the examination of these boys, the Lieutenant-Governor entered the room, and listened with evident pleasure to their replies. All present expressed their high satisfaction with the boys, and the great delight they felt in seeing such a number of Native youths collected in our Institution.

The number of boys, the spirit which they manifested, and the delight they evidently took in the subjects of their study, was a practical refutation of the objections of many to introducing the Sacred Scriptures among the Natives.

Preaching in the Towns and Villages around Benares.

To this department of labour the Rev. W. Smith, one of the oldest of the Society's Missionaries in India, has lately perseveringly devoted a considerable part of his time. He is usually attended by Tryloke, an old and tried Native Catechist, who is very useful in reading and distributing Tracts, under the direction of Mr. Smith, and also in occasionally conversing or arguing upon the general doctrines of Christianity. One peculiarity which distinguishes this department of labour from Missionary work in the city, arises from the fact that the country-people are not so well acquainted with the motives and aim of the Missionaries. Thus Mr. Smith remarks, on one occasion—

One man, at a loss to conceive our reason for thus going about among them, said, that as, when they had happened to cause the death of a calf, or committed any other sin of the kind, they went to some place of pilgrimage and made an atonement, so we, he thought, must have committed some great sin, and, by going among them with our holy books, &c., were endeavouring to atone for it.

The general features of the work, however, are the same, both in Benares and the suburbs: the same

high-minded and disputatious spirit in the Mussulmans, whenever the necessity of personal holiness or the divinity of our Lord Jesus Christ are insisted on; and in the Hindoos, at least the more educated of them, the same sinuous endeavours to escape from the convictions of their conscience and reason without being obliged to allow the wickedness and absurdity of their faith—"preferring," as Mr. Smith remarks, "to start difficulties connected more especially with the Christian system—such as the cause of creation, the nature and origin of sin, &c.—than to defend their own." Mr. Smith's method of dealing with this mass of unbelieving mind is so clearly laid down in the following extract from his Journal, that our readers will not regret the length to which it extends. He says—

Here I will state, in as few words as may be, the substance of what I generally preach to the villagers. On first entering, I ask for the readers in the place, as, though I have often tried to address persons who have no knowledge of letters whatever, yet I have generally, not always, found it perfectly vain. I am speaking, it may be, with all earnestness, and I observe one looking at my horse, another at my saddle, a third eyeing my dress, while the remainder are wondering what can have brought me to their village, and still more that I should think of speaking to them on religious subjects: and if, when I have done, I ask them what I have been talking about, they will begin to laugh, and say, that they are as ignorant as their oxen. I do not mean to say that I never speak to men who cannot read—for I often do—but that their's is comparatively a more difficult and hopeless case; and that it is much better to get the readers of the village together, where there are any, and with, and through them, to instruct the others.

Having, then, found out the readers, I tell them I have got the Word of God, which, if they are willing, they may take and read. "Here are three things," I say, "which you are required to do—to worship the one, supreme, eternal God, who is a Spirit, and therefore requires not your offerings of rice, or water, or sandal-

wood powder; but simply that you worship Him from your hearts in spirit and in truth. Although you see Him not, you know that He sees you. Then, believing this, and knowing yourselves to be servants, and Him your master, call upon Him in sincerity, and He will hear; for it is here written, *If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?*

"The next point is, for you to repent of all your sins; and, in order to know what sin is, you must read the words of the Great Spirit, whose book I give you."

I generally here enlarge on the nature of the moral law, and the goodness of God in creating and sustaining us, &c.; and the propriety and reasonableness of loving God with all our hearts, and our neighbours as ourselves.

"Well, then," I continue, "when you are thus convinced of sin, the third point is, that you believe in the Holy Incarnation, who by His death has made an atonement for your sins, and now ever liveth to mediate between you and the Great Invisible. This Divine Incarnation is called Jesus Christ, which means God the Saviour, who came into the world on purpose to save sinners. You may call Him Jesus Christ, you may call Him God the Saviour, the Divine Deliverer, or, if you please, the Incarnation from a Virgin, for His names are many; but remember, that His work is this—He has died in your stead: you have sinned, and He has suffered: you have earned the wrath of God, and He has borne it. Now look to those who are called Incarnations in your own books. They all came to destroy, not to save, sinners. Ram came to slay Rawan. Now, just judge impartially: are we not all become so many Rawans?" To this they will generally most readily assent, especially after hearing related some of their prevailing sins, want of mutual confidence, &c. "So, then, if Ram were now to appear, whom would he spare?" Some from among them will answer, "Not one."—"Still, the Pundits say, and the Shasters assert, that by repetitions of the Divine name, &c., sin is removed; but I prove from these books that neither by the repetition of any name, nor by doing good works, is it possible to do away with sin. It is stated, you know, that Rajah Yodhishtir was Krishna's personal and very dear friend,

and also that he was a most holy man; but he committed one sin. In the great battle of Kurukshetra he uttered a falsehood, and this, remember, when incited to it by Krishna himself: nevertheless, for this one sin he had to go to hell. Now, my dear friends, if all the holy actions of this holy man could not do away with one sin, but, notwithstanding his being distinguished as Krishna's friend, he was ordered off to punishment, what must become of us, who for one holy action have committed thousands of evil ones? Pray think over the matter seriously. Surely, according to your books, there is no hope for you. One day, in Benares, where I reside, I asked a very learned Pundit, who had been a Teacher in the College, how, according to the Shasters, sin might be atoned for. He candidly replied that it was exceedingly difficult: that all their books, the Vedas, Shasters, and Puranas, insisted that the appointed punishment must be undergone before sin could be removed. 'But,' he said, 'there is one way, in our Bewastha, by which sin may be remitted: it is, if a holy, sinless person will take upon himself the punishment due to the sinner, make an atonement for him, and give him the fruits of his own merits: then the offender may be released.' Now this is just what God has done in the Gospel;" which I then explain.

"Further, do not suppose, as many foolishly think, and some wickedly pretend, that by obeying Christ you must become as an Englishman—eat their food, &c. Know, that there is nothing about food in this Religion. Eat the food you have always been accustomed to eat, wear the clothes you have always worn, and dwell in your own houses; for there is no command here for you to go into the jungles, &c. Only, for deliverance from sin, for obtaining the knowledge of God, for present peace and everlasting salvation—whence no more births, &c., though not absorption—believe on the Lord Jesus Christ, and you shall receive the Holy Ghost."

These are the principal topics on which I generally insist in the villages; and, considering the prejudices of the villagers especially, and how easily they take alarm, it appears to me that one should scarcely advance more until they begin to cry out, *What must we do to be saved?*

The effect of this preaching may

in great measure, not be known during the lifetime of the preacher. Resting, however, on the promise, *Cast thy bread upon the waters: for thou shalt find it after many days*; endeavouring to obey the precept, *In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good*; and cheered by the knowledge that it is *not by might, nor by power, but by my Spirit, saith the Lord of Hosts*; Mr. Smith goes on in his work, leaving the result to God.

The distribution of Tracts and Scriptures, as already mentioned, forms a conspicuous feature in Mr. Smith's excursions; and in this part of the work there is not, generally speaking, much difficulty, except in finding people who are able to read. Sometimes, however, even this preliminary evidence of a willingness among the people to inquire into their own religion, as compared with Christianity, is found wanting; so that on one occasion, when the people—with the sole exception of one man, who took a single copy—were too prejudiced to receive books, Mr. Smith feelingly remarks—

So much for our morning's labour! I felt discouraged; but endeavoured to have faith in God.

We now give a variety of instances, from Mr. Smith's Journal, of his visits during the last cold season—

Nov. 30, 1845—We last evening visited Ihakni, a large village about three miles from Benares. The Baboo Sahib, as he is called, the Headman of the village, invited me to his house, and, together with about twenty others, heard a full statement of Christianity. He manifested, altogether, a friendly disposition. After I had finished the statement of Christianity, he asked in what Hindooism was deficient, that they could not obtain salvation by it. I said that, not to mention other points, it was deficient in not providing a Savjour for

sinners. I then went over this crowning excellency of Christianity again, to which he and the others paid attention, and many approved.

Dec. 3—At Mirzá Murád we enjoyed a good opportunity of declaring the "glad tidings." After I had delivered our message, an old man, embracing my knees, said, "When I was initiated into my religion, I had to give my Gooroo (religious Teacher) a piece of cloth, a rupee, a dinner"—together with several other articles which he mentioned, I think including a cow—"and what did he do for me? Nothing but pronounce a little gibberish in my ears, the meaning of which I did not understand. But you come, and, without pay or any reward, declare to us, in plain language, the way of salvation, in a manner that touches our hearts." I pointed to the sun, not long risen, and asked what God demanded from us for its light. "So," I said, "is His Word: it shines on all, and shows to all the way of salvation, without fee or reward."

In the evening we went to Thathrá, rather a large village, where we had a Congregation of, I suppose, about thirty persons. Among them was a man called a Sádih (Saint), who had been on several long pilgrimages, and was therefore in a manner worshipped by the people. With an imposing appearance he turned out to be an ignorant man, though very civil. One discovery he had made in his travels, and was not afraid of avowing—THE EVIL OF CASTE. I was surprised to see the sentiment so well received by the villagers. He said that, excepting about Benares and Allahabad, and the neighbouring districts, the bands of caste were comparatively loose; and that at Jagatnáth all castes eat together, which he much approved. I mention the circumstance, not because his statement contains any thing very new, but to show that freedom from the bondage of caste is not undesired. Caste! that curse of India, and barrier to the introduction of every thing useful and good!

Dec. 9—In Bhawánipore, a village of Brahmins, we had a good Congregation, and found two or three pundits, beside several other readers. Our message, on the whole, was well received.

Dec. 10—We went this morning to Dalpatpore, Khomaria, and Ahmanpore, places which are well worth visiting again. Khomaria, indeed, is quite a town, and

the people seemed to be well disposed. One man, a Lalá (Schoolmaster), I was particularly pleased with. He had received books before, and had read them carefully; in proof of which he made several verbal quotations from them, and expressed his approbation of them generally. In short, he appeared to have obtained a pretty correct view of Christianity, and to prize it. We distributed all the books we took, with the exception of a few small ones.

Dec. 11, 1845—In our travels to-day we passed a village, in which a house was on fire. A poor woman, the owner of it, was filling two water-vessels at a tank, and crying out, in a most affecting tone, "Janam ká kamáyá gayá! Janam ká kamáyá gayá!"—My life's earnings are gone!—while the villagers were standing by the burning house, warming themselves, without offering the least assistance.

Dec. 14—In the village of Bhikipore the people refused our message and our books. One man attempted to dispute; but what he said was shown to be so absurd, and so clearly to involve blasphemy, that his own party, though nowise friendly disposed to us, strongly opposed him. Among other things, he said that God did every thing that was done in the world, whether good or bad; and by and by, he said that he himself was God. Upon this I observed that the Rulers should be made acquainted with this, in order that when robberies and murders took place they might know who had committed them, and have him seized and punished accordingly.

Dec. 20—We first visited Mazjadpati, a small village, and then Nyá Hatá, a large populous place. On our return, I had a most interesting conversation with the father of a man at Mazjadpati, to whom, in passing, I had given a book. It appeared that the son had been reading the book to the father, who is a respectable Zemindar, and that they had been talking over the subject together with another man who was with them, and were now waiting under some trees for my return. They asked who Jesus Christ was, where He was born, what He had done, and what He required them to do. Their manner, too, was very serious and thoughtful. Altogether, it was one of the most interesting meetings I have had for a long time.

Jan. 1, 1846—Mr. Mackay and I went to a village near Basani, and had some conversation with a few men; but found

no readers. On our return to the road, a number of men had collected about the buggy, to whom I delivered our message. There were two or three respectable-looking Brahmins who could read. When I had done speaking, I asked if they would not receive books. They evidently felt prejudiced and alarmed; but one of them, who had previously asked me to state what was in the books, overcoming his fears, courageously stepped forth, and asked for one. Upon this, another man, who had just come up, began to abuse him, and asked him if he intended to become a Christian. I was going to answer him, when the man who had taken the book said, "Never mind: get into your buggy and go: I will keep the book and read it." He showed a bold and independent spirit, though it was evidently painful to him.

Jan. 30—This afternoon we went into the village Sakaldihá, a very large and populous place. In the market-place I addressed a large assembly, and gave a great many books. We then visited the Baboo Sahib, or squire of the place, a very civil, unassuming, and rather aged Hindoo. I delivered my message to him and forty or fifty respectable intelligent men, assembled in what was called the Cutcherry, or Court. They were perfectly silent, and extremely attentive, while I gave them an address of, I suppose, about twenty minutes' duration. The Purohit, or family Priest, then began to make some objections to Christ being an Incarnation of the Supreme. This being obviated, I went on again to enlarge on the necessity and privilege of private prayer, whereby we lay open all our wants and difficulties, and confess all our sins, to our Heavenly Father. To all this Baboo Sahib was very attentive. I myself was a good deal impressed, and, I believe, many of my hearers were also; especially when I was showing that the Hindoos, as a people, know nothing of this kind of prayer—a fact to which they cordially assented, and seemed, for the moment, to lament. After all, however, when I had done, and said every thing I could think of to make the impression, if any, deeper, the Baboo said it did not matter: I might say what I liked, but Ram he could never renounce to embrace Jesus Christ. Our difficulties truly are great: it is well we can rest our souls on such promises as, *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.*

Feb. 13—This morning we perambu-

lated the town of Sasarráon. I had two good opportunities of speaking; particularly one in the corn-market. There, two men, who at first refused books, after they had heard my statement eagerly requested them. This, indeed, is a common occurrence. We met, also, with a reading Brahmin from a distant village, who very earnestly desired a book. He said that he had formerly received one at a Mela, but that somebody had obtained it from him; that he was greatly interested in it; that it contained the account of Jesus Christ, with which he was much pleased; and that he exceedingly desired another copy. This was a remarkable declaration, containing such praise of a name everywhere *spoken against*, and this before a crowd of people. I felt greatly en-

couraged by it. The man received a complete New Testament; and three or four others with him also received books.

Mr. Smith concludes his Journal with the following remarks—

We have this season visited from 450 to 500 towns and villages, chiefly in the Benares District; and have met with some encouragement, but more discouragement. The fact is, the work is yet scarcely begun. The battle has yet to be fought. We have not one-tenth the number of men we ought to have; and we, who are endeavouring to do something, have not one-tenth the faith and love we ought to have. The work in the villages would be divested of one of its difficulties if Schools were established.

MADRAS AND SOUTH-INDIA MISSION.

WE resume our account of this Mission from p. 132 of our Number for June last.

Madras.

We regret to say that this Mission has been deprived of the services of the only Missionary in charge of it, the Rev. J. J. H. Elouis. In consequence of the failure of his health, he left Madras for the Cape on the 16th of March last, with a view to its restoration. The Rev. T. G. Ragland and the Rev. C. Rhenius had given what attention they could to the work; but as both these Missionaries have now left Madras, the Mission is again destitute of ministerial superintendence.

Tinnevely.

Visitation of the Bishop of Madras.

In September 1845 the Bishop of Madras visited this Mission, and confirmed between three and four thousand Native Christians. His Lordship's Journal has been published, and copious extracts from it have been given in the Church Missionary Gleaner for September, October, and the present month, November. On the review of this Visitation his Lordship writes, in his Journal—

More than 18,000 souls have renounced idolatry, and placed themselves under

Christian instruction, since January 1841, when I last visited these Missions. Thus, in four years and a half, the Christian community in Tinnevely has doubled itself—the increase during that period being equal to the total increase of the fifty-four years which preceded it. . . . Our want of Missionaries is still very great—indeed, I may say, greater than ever; and there does not appear any reason to doubt, that any new Missionary sent out by either Society could collect around him a Congregation of 1000 or 1500 souls in a few months, in any part of the yet unoccupied Missionary field of Tinnevely. . . . I can say no more; but I trust I have said enough to secure for these Missions the prayers of all Christians who desire to see the extension in India of the Redeemer's Kingdom; and to induce those who have the means of doing so to contribute liberally toward their support and enlargement.

And in a Charge delivered at Palamcottah on the 29th of September 1845, his Lordship thus more fully gives his views of the Tinnevely Mission—

Within the last two years the attention of all Christians, both in England and in India, has been much drawn to Tinnevely, in consequence of the decided and extensive movement among its people

towards the Gospel of Christ. That movement is still progressing, and with a steadiness unchecked, and indeed strengthened, by opposition, and yet utterly free from feverish excitement, which is a sure sign of a healthy vitality. It has none of the usual accompaniments of popular movements, the mere *cracking of thorns under a pot*; and the fire has evidently not been kindled by man. Those who are acquainted with the previous history of the sowing of the good seed in this Province, see, in the result, the raising up of a spiritual harvest, in precise accordance with what we are taught to look for when we sow good seed in good ground. For many years it has been under Christian tillage; and now the Church has begun to gather in: it saw *first the blade, then the ear, after that the full corn in the ear*. There cannot be a doubt that these fields are now white unto the harvest.

* * *

There is, however, a fact connected with the history of the operations of the Church in Tinnevelly, which, although well known in India, ought to be made equally well known in England. Under the free grace of God, and the life-preserving as well as life-saving influence of the Holy Spirit, I attribute the present spiritual condition of this Province, in a very great degree, to the Church Missionary Society. If that Society had relaxed its efforts, or, I should rather say, if it had not redoubled them as circumstances demanded, the attention of the Church of England would not, in all human probability, have been attracted, as it is at present, to this promising field of labour.

* * *

I find its Missionary Map divided into thirteen districts, over each of which presides a Clergyman — European, East-Indian, or Native. Of these districts, five are attached to the Mission of the Society for the Propagation of the Gospel in Foreign Parts, and eight to that of the Church Missionary Society; but though sent out by two different Societies, I fully believe that there is but one mind among my reverend brethren here—an earnest desire to spend and be spent for the Lord Jesus.

The Society for the Propagation of the Gospel maintains in the Province 75 Catechists and 53 Schoolmasters; whilst 204 Catechists and 137 Schoolmasters—

RECORD, Nov. 1846.]

a noble army of subordinate Labourers—are supported here by the Church Missionary Society.

Each district has its duly and distinctly-organized Congregations, more or less numerous, and more or less truly converted to God, according as it pleases Him to draw the Heathen to Christ by the instrumentality of each of His servants, some of whom gather thirty-fold, some sixty-fold, and some a hundred-fold. Each district has its Mother-Church, its Chapels or Prayer-houses, its Schools, and its Christian villages. Every member of every flock is well known to his Minister, so far as man can be known to his fellow-man. The Catechists and Schoolmasters do THEIR OWN WORK, not that of the Missionary, who commits to another no labour which, consistently with his strength, he can himself undertake.

* * *

Whilst, then, we have no warrant to look for any miraculous interposition of God in behalf of this land of darkness, but must be content to abide His pleasure as sowers in hope, whether or not we may be permitted to reap in joy, those in England who anxiously watch the progress of the Gospel in India will be thankful to hear, that, since my last visitation of Tinnevelly, upward of 18,000 souls have been added to the Church. What will the man of the world, who cares for none of these things, say to this? How will the enemies of Missions—and all are, in fact, enemies of the Missionary cause who do not support it according to the means for doing so, be it of rank and influence, of talent or of wealth, which God has placed at their disposal—how will the MANY enemies of Missions gain-say it? I speak *the words of truth and soberness*, when I say that the Gospel is making a steady progress in India, and most especially in Tinnevelly; and that though man may doubtless hasten, he cannot possibly stop it. I am fully aware of the import of my words, when I declare my persuasion that there is among the Native Christians of India a faith as sound, a hope as certain, and a charity as real and abiding, as can be found in the most favoured Christian land; and I wish from my heart that the Gospel were as precious to all professing Christians among ourselves as it is to hundreds of those poor and too-often despised men, who have been called, by God's grace, siding the labours of our Missionary Clergy, or

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of the darkness of Paganism to His marvellous light.

We now give the usual Reports of the several Districts, so far as they have been received, to December 31, 1845.

PALAMCOOTAH DISTRICT.

The Seminary.

Of this important branch of the Society's operations in Tinnevely, the Rev. Septimus Hobbs writes, in his Report for the Half-year ending December 31, 1845, but which is dated January 23, 1846—

The number of students at present in the Seminary is 32, beside one day scholar.

The examination took place on the 8th instant. It was conducted by the Rev. Messrs. Pettitt, Sargent, and Thomas, in the presence of ten other Clergymen. The examination was thorough, and declared to be highly gratifying to all who had an interest in it.

SATANKOOLLAM DISTRICT.

Report for the Half-year ending Dec. 31, 1845, by the Rev. Stephen Hobbs.

I have had much less trouble this season than last in hearing disputes about property. They have been very few, and such as have arisen have been speedily and amicably settled. There is also a sensible improvement in the attendance on Divine Worship, and in general order; to effect which, however, I have been obliged to exert myself much, and have recourse to rather severe acts of discipline. Several incidents have also occurred, in which the Lord Himself seems to have interposed His specific judgments to cause His holy name to be feared among the people, and assure them that their *sins* will find them out.

The usual average of the Preparandi class has been seven, and their improvement in Christian knowledge has been gradual and solid.

The state of the Schools is much the same as before. The Sunday-schools are for adults only, and progress but languidly with respect to those who have only begun to learn in them; but they are excellent means of keeping up the habit of reading among the young men and women who have previously learned in the Schools. Many young men have purchased Testaments of me to read in the

Sunday class. I always feel peculiar pleasure when the reading portion of any village, which I may happen to visit on the Lord's-day, come with their books, and evidently find enjoyment in an hour's reading.

The Lord's-day contributions to the Poor Fund have been gradually increasing, although they are still less than they ought to be; but as one or two Congregations have already set a good example, I trust the others will quickly follow it. The subscriptions to the Church-Building Society are more gratifying.

KADATCHAPOORAM DISTRICT.

Report for the Half-year ending Dec. 31, 1845, by the Rev. J. Devasagayam.

The number of baptisms performed by me during the last five months is 170, 93 being adult baptisms. Although the knowledge of many of the adults was defective, they were carefully instructed as to real repentance and faith in Jesus. A good number of them, I feel assured, valued the ordinance, and, with a sense of their lost state, sincerely sought the salvation of their souls from Jesus, the only Saviour of sinners. Their subsequent conduct has confirmed my good opinion of them. The parents of the infants have been more than ever anxious that their dear children should be early set apart to God by baptism, and made members of the Church of Christ.

The ordinance of the Lord's Supper has been also truly blessed to those who have partaken of it. The number in every month has been from 150 to 200; and a Christian beholder will, I am sure, gladly say, that surely the Lord was with us.

Numbers of Christians, who have lately returned from Ceylon, speak highly of the death of a young man called Nallatamby, a Communicant, and Member of my Bible class. His services and example were greatly blessed to a number of our Christians who were employed in the coffee plantations at Kandy. He endeavoured to collect them on Lord's-days especially, and read the Holy Scriptures and prayed with them, both in the morning and evening: he also did much good by useful and edifying conversations with the people. The number usually attending his Lord's-day Services was about 100 men, from the Missions of both Societies in Tinnevely.

The number of Schools is 12, viz. 1 Station Boarding-school, and 4 Day-

schools, for boys; 1 Normal School, and 4 Day-schools, for girls; and two Catechists'-schools, both for boys and girls. The number of boys is 206, of whom 93 read the Scriptures; and the number of girls 172, of whom 92 read the Scriptures.

MEIGNANAPOORAM DISTRICT.

Report for the Year ending December 31, 1845, by the Rev. J. Thomas.

General View.

Through the mercy of God, the past year has been characterized by unusual freedom from misunderstanding and collision between the Christians and Heathen. It may be accounted for by the fact, that no entirely new ground has been taken up, among a purely Heathen population; the increase of Converts, amounting to 450 during the year, having arisen from accessions in those villages where Christianity had already gained, to some extent, the ascendancy.

Congregations.

The number of people under Christian instruction is now 5000; all enjoying the light of the Gospel, and among them a goodly number who have an experimental knowledge of the power of Divine truth on their hearts; and who, I am convinced, esteem the religious privileges which they enjoy above all things else. I do not mean to say as much of all; it would be preposterous to expect such a state of things now; but I mean to say, that there is among our people a goodly company of those who have all the apparent characteristics of the *called, and chosen, and faithful.*

The general state of the Congregations is satisfactory. The routine work of a Missionary District has been going forward; Catechists, having their different Congregations, and performing certain prescribed daily duties, furnish their reports and journals, together with notes of sermons, &c., which are examined; and the usual visiting of the Congregations every month has been continued without interruption. These are the occasions when the Missionary performs by far the most important part of his work; preaching Christ to the people, who have not the opportunity to hear him except once in the month. On these occasions, he sees many of the people separately, becomes personally acquainted with them, and has full opportunities for conversing with them on the state of their souls, and of ascertaining how far his preaching to

them, from time to time, has been accompanied with power from above. The amount of knowledge which the people possess is truly gratifying. There is scarcely a man or woman who cannot answer all the important questions on the fundamental doctrines of Christianity.

I have been much gratified this year by seeing a larger number than usual of young people, of both sexes, coming forward as Candidates for admission to the Lord's Supper. They are chiefly those whose parents have for some time made a profession of the Christian Religion, and who have been brought up in Christian villages, free from heathen associations and influences.

Cholera, as usual, has carried off many of my people. The state of mind evinced by one of them, and incidentally ascertained through the affliction which befel him, was so pleasing, that I have thought it might be interesting to give some particulars respecting him. He is the Headman of the village of Patakarei: he and his wife were baptized several years ago, and for some time past have been consistent Communicants. In worldly circumstances they were superior to many of our people; and they had two children, boys of the ages of four and five. Cholera appeared in the village, when one of the boys was seized, and died in a few hours. The mother was next attacked; but struggled through with difficulty: while, however, in a state of extreme danger, the other boy was taken ill, and in a very short time expired.

A few days subsequent to these events I saw the poor afflicted man, and endeavoured to pour the consolation of the Gospel into his wounded heart. He quoted the words of the Patriarch Job, so appropriate to the bereaved but resigned Christian, *The Lord gave, and the Lord hath taken away.* I was much pleased to hear him apply the words of Scripture so suitably to his own case, and thankful for such a token of the prevalence of right Christian views, where I could scarcely expect to find them in such clearness. He said to me, moreover, "It was my wife, Sir, who kept me from despair and absolute madness. Though suffering intensely herself, and seeing our two sons expire before her eyes, she ceased not to exhort me to put my trust in the Lord, remarking, that He was doing all things well." She is, I believe, a truly Christian woman.

The number of Baptisms during the year amounts to 649; including 316 adults, or persons above 12 years of age. This increases the total of baptized, in this District, to 2938.

The number of Communicants has increased to 411; of whom about half communicate at Meignanapooram, on the first Lord's-day in the month, and the other half a fortnight later at Pragasapooram.

There have been thirty-four marriages performed. The people now value the services of the Minister on these occasions, and show the greatest willingness to travel to the Mission Station, from the remotest parts of the District, to have their marriages solemnized. In former years, when the residence of the Missionaries was Palamcottah, the Inspecting Catechists were allowed to solemnize marriages; but the custom is now, since the Missionaries reside in the midst of their flocks, entirely discarded. All these things show that progress is making toward a more perfect state of parochial order.

Education.

The number of children in the Schools is 900, of whom 300 are girls. Mrs. Thomas's and Miss Hobbs's Boarding-school has now 43 girls.

Church Building.

Considerable progress has been made in the erection of the Gothic Church at Meignanapooram; but some time will yet unavoidably elapse before so large and substantial a building can be completed. The difficulty of obtaining mate-

rials to any great extent, without making considerable sacrifice in the expenditure, is a material hindrance to building in these parts. The Christians of the District have come forward with subscriptions to the amount of 1500 rupees toward this Church. So large a sum, contributed by the Native Christians toward such an object, is important, as tending to show that Christianity is not a mere nominal thing among them, but that in which they feel the liveliest interest. In the meantime, until the Church shall be completed, the Girls' Schoolroom, recently finished, answers the purpose of a Church, and affords accommodation, with the side verandahs, to a Congregation of upward of 500 persons. When the Lord's Supper is administered, a still larger number is present, on account of the Services being suspended in the surrounding villages, and Catechists and people attending here. When the large Church shall be completed, I anticipate a Congregation, every Lord's-day, of from 800 to 1000 persons; as, within a circle of three miles, there are not fewer than ten Christian villages, having a population of 1600 Christians.

A substantial Church has been erected at Coppapooram, where it was greatly needed. It is fifty feet long by twenty-six. Although the people have subscribed so liberally toward Meignanapooram Gothic Church, they have everywhere paid their annual subscriptions to the District Church-Building Society, by the aid of which the Church at Coppapooram has been erected.

HOME PROCEEDINGS.

Delivery of Instructions to Missionaries.

On the 18th instant the Instructions of the Committee were delivered, by the Honorary Clerical Secretary, to the Rev. Richard Martindell Lamb, M.A., Trinity College, Cambridge, late Perpetual Curate of Holy Trinity, Over Darwen, Lancashire, on occasion of his departure to the Meerut Station of the Calcutta and North-India Mission; and to Mr. Edward Rodgers, a student from the Society's Institution, on occasion of his departure to the Bombay and Western-India Mission.

The Instructions having been acknowledged by Mr. Lamb and Mr. Rodgers, the Rev. Henry Cotterill addressed to them a few words of counsel and encouragement; and they were commended in rayer to the favour and protection of

Almighty God, by the Rev. J. W. Cunningham.

Departure of Missionaries.

On the 1st instant Mr. William Young, and Miss Hehlen, embarked at Gravesend, on board the "Dale Park," for Sierra Leone: Mr. Young on his return to that Mission, and Miss Hehlen to be employed in Native-Female Education.

On the 20th instant the Rev. R. M. Lamb, and Mrs. Lamb, embarked at Southampton, on board the "Ripon" Steamer, for Calcutta, *via* the overland route.

PROCEEDINGS OF ASSOCIATIONS.

Bedfordshire.

Dunstable, Nov. 15: S. (2), Rev. J. T.

Johnston..... 10 13 10
Ditto, Nov. 16: M., Rev. F. Hose, Chn. 4 0 0

Berkshire.

Reading, Oct. 11: S.:	
St. Mary's Chapel, Rev. C. J. Goodhart.....	30 16 9
St. Giles's, Rev. J. C. Grainger and Rev. T. E. Dorville.....	19 6 0
St. Lawrence's, Rev. T. E. Dorville and Rev. H. Powell.....	16 15 9
St. John's, Rev. Dr. Marsh.....	5 0 8
Ditto, Oct. 12: M.:	
C. Sawyer, Esq., Chn.....	13 8 5
Rev. J. C. Grainger, Chn.....	9 11 10

Buckinghamshire.

Woodburn, Oct. 28: M., Rev. W. M. Du Pre, Chn.....	3 5 4
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Cheshire.

Marple, Nov. 15: S., Rev. J. Johnson..	6 2 10
Tarporley, Nov. 1: S., Rev. J. S. Broad,	6 8 7
Tattenhall, Nov. 2: M., the Rector, Chn.	4 11 10
Tilstone, Nov. 1: S., Rev. J. S. Broad..	3 17 1

Derbyshire.

Hulland, Nov. 1: S., Rev. J. E. White,	7 0 0
Kirk Ireton, Nov. 1: S., Ditto.....	7 17 4
Longford, Nov. 3: M., Ven. Archdeacon Shirley, Chn.....	13 2 6

Devonshire.

Barnstaple, Aug. 3: M., Major Gordon, Chn.....	6 11 1
South Molton, Aug. 2: S.:	
Rev. J. D. Grenside.....	3 16 0
Rev. T. H. Maitland.....	2 13 0
Ditto, Aug. 4: M., Rev. T. Clarke, Chn.	3 5 6
North Molton, Aug. 5: M., Rev. W. Burdett, Chn.....	1 14 5
King's Nympton, Aug. 3: M., Rev. J. R. Whyte, Chn.....	3 18 0
Torrington, Aug. 7: M., Rev. G. Morgan, Chn.....	2 18 0

Essex.

High Boding, Nov. 5: M., Rev. J. Ridgeway, Chn.....	6 2 0
Shenfield, Oct. 25: S., Rev. H. T. Lumsden.....	9 0 0
Springfield, Nov. 8: S.: Rev. A. Pearson and Rev. H. Tindal... (moiety)	4 0 0
Great Warley, Oct. 25: S., Rev. C. I. Yorke.....	10 0 0

Gloucestershire.

Hanham, Nov. 2: M., Rev. W. Fry, Chn. (Formation of Association)...	2 8 0
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Hertfordshire.

St. Alban's: S., St. Peter's:	
Sept. 28: Rev. H. Venn.....	10 0 0
Oct. 25: Rev. H. Powell.....	6 0 2
Ditto, Oct. 26: M., Rev. H. N. Dudding, Chn.....	5 5 4
Colney Heath, Oct. 25: S., Rev. H. Powell,	2 5 2

Lancashire.

Barton-upon-Irwell, Oct. 29: M., Rev. R. Hill, Chn.....	2 14 3
Billinge, Oct. 20: M., Rev. J. Bromilow, Chn.....	1 6 0
Blackrod, Oct. 18: S., Rev. P. Browne..	1 5 0
Ditto, Oct. 21: M., Rev. P. Browne, Chn.	6 3
Bolton-le-Sands, Aug. 23: S., Rev. E. Pedder.....	4 3 0
Horwich, Oct. 22: M., Rev. D. Hewitt, Chn.....	3 1 2

Manchester, Sept. 13: S., St. Ann's, Rev. H. W. M'Grath.....	137 15 0
Marton, Aug. 16: S., Rev. J. Cookson..	6 17 0
Poulton-le-Sands, Sept. 13: S., Rev. E. Pedder.....	3 3 0
Prescot, Oct. 18: S., Rev. H. Carpenter,	9 17 3
Ditto, Oct. 23: M., the Vicar, Chn.....	7 3 9
Samlesbury, Sept. 27: S., Rev. J. F. Herschell.....	1 16 0
Staleybridge, Oct. 28: M., Rev. W. W. Hoare, Chn.....	1 16 0
Warrington, Oct. 19: M., Rev. J. Todd, Chn.....	3 9 3

Leicestershire.

Harston, Oct. 25: S., Rev. G. Holl.....	13 17 1
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Lincolnshire.

Anderby, Nov. 1: S., Rev. J. Johnson..	1 0 3
Beesby, Nov. 1: S., Ditto.....	2 4 9
Bilsby, Oct. 2: M., Rev. W. Mason, Chn.	7 8 5
Camerlingham, Oct. 7: M.....	4 8 4
Carlton, Oct. 1: S., Rev. J. Richardson,	2 13 5
Gayton, Oct. 4: S., Ditto.....	1 15 6
Hogsthorpe, Oct. 5: S., Ditto.....	2 0 8
Mumby, Nov. 1: S., Rev. J. Johnson..	2 1 9
Trusthorpe, Oct. 4: S., Rev. J. Richardson,	4 11 0
Swaby, Oct. 6: M., Rev. C. R. Cameron, Chn.....	not known.
Withern, Oct. 4: S., Rev. J. Richardson,	4 15 0

Isle of Mann.

Kirk-Andreas, Oct. 13: M., Ven. Archd. Moore, Chn.....	2 12 6
Kirk-Ballaugh, Oct. 11: S., Rev. W. B. Christian.....	1 13 7
Castletown, Oct. 18: S., Rev. J. E. White,	4 8 11
Ditto, Oct. 19: M., Rev. G. S. Parsons, Chn.....	13 5 7
King William's College, M., The Principal, Chn.....	5 15 6
Douglas, Oct. 20: M., Ven. Archd. Moore, Chn.....	10 3 2
Kirk-Christ-Lezayre, Oct. 14: M., The Deemster, Chn.....	3 7 0
Kirk-Michael, Oct. 11: S., Rev. T. Howard,	15 6
Ditto, Oct. 16: M., Ven. Archd. Moore, Chn.....	1 3 10
Ramsey, Oct. 12: M., Ven. Archd. Moore, Chn.....	4 5 0

Middlesex.

Bayswater, Nov. 4: M., Rev. C. Smalley, Chn.....	14 18 10
Bethnal Green, Nov. 11: S., St. John's, Rev. J. T. Johnston.....	3 18 9
Christ Chapel, Maida Hill, Oct. 25: S.:	
Rev. G. Fisk, Rev. C. Phillips, and Rev. G. Smith.....	96 2 10
Ditto, Oct. 29: M., Rev. G. Fisk, Chn..	11 8 3
Hampstead, Oct. 28: Half-yearly M., W. A. Garratt, Esq., Chn.....	16 11 1
Long-Acre Chapel, Oct. 30: M., G. R. Clarke, Esq., Chn.....	13 3 3
Pinner, Nov. 8: S., Rev. J. T. Johnston,	8 18 1
Stepney, Oct. 18: S.:	
Rev. H. Powell.....	8 14 1
Rev. J. A. Bermingham.....	8 7 6
Ditto, Oct. 20: M., Rev. D. Vawdrey, Chn.	2 3 11
Whitechapel, Oct. 30: M., Rev. W. W. Champneys, Chn.....	4 4 10

Norfolk.

Acle, Sept. 25: M.....	10 4 5
Becles, Aug. 9: S., Hon. and Rev. J. T. Pelham.....	6 4

<i>Norwich, Aug. 20: S.:</i>	
Trinity Chapel, Rev. H. Cotterill ..	3 0 0
St. Lawrence's, Ditto.....	4 2 2
St. Michael's, Coslany, Ditto.....	3 11 0
St. Simon's, Rev. J. U. Graf.....	7 15 4
St. Benedict's, Rev. J. E. White...	3 6 6
St. Clement's, Ditto.....	5 13 6
St. John's, Maddermarket, Ditto...	7 10 0
St. Stephen's, Hon. and Rev. J. T. Pelham.....	11 17 9
Ditto, Sept. 22: <i>M.</i> , Rev. F. Bevan, Chn.	35 4 3
The Mayor, Chn.....	14 15 2
Rockland, Sept. 3: <i>M.</i>	6 4 8
Watton, Sept. 11: <i>M.</i>	7 18 11
Woodrising, Sept. 10: <i>M.</i>	15 8 7
Yaxham, Sept. 9: <i>M.</i>	7 10 0
<i>Northamptonshire.</i>	
Braunston, Oct. 25: <i>S.</i> , Rev. T. Page...	2 13 3
Ditto, Nov. 3: <i>M.</i> , Rev. A. B. Clough, Chn.	2 13 5
Watford, Oct. 30: <i>M.</i> , Rev. H. W. Cottle, Chn.....	1 14 1
<i>Northumberland.</i>	
Benwell, Sept. 20: <i>S.</i> , Rev. R. Clayton,	5 0 9
Meldon, Oct. 4: <i>S.</i> , Ditto.....	1 7 8
Whalton, Oct. 4: <i>S.</i> , Ditto.....	3 0 8
<i>Nottinghamshire.</i>	
Epperstone, Nov. 8: <i>S.</i> , Rev. J. Johnson,	2 10 3
Gimthorpe, Nov. 6: <i>M.</i> , Rev. H. Browne, Chn.....	1 2 0
Halam, Nov. 8: <i>S.</i> , Rev. J. Johnson....	4 12 5
Kirklington, Sept. 27: <i>S.</i> , Rev. J. Conington.....	10 0
Radcliffe, Oct. 25: <i>S.</i> , Rev. J. Johnson and Rev. J. Calder.....	13 12 0
<i>Oxfordshire.</i>	
Thame, Oct. 29: <i>M.</i> , Rev. J. Prosser, Chn.:	
Morning.....	1 13 8
Evening.....	1 10 2
<i>Shropshire.</i>	
Bridgnorth, Oct. 25: <i>S.</i> , Rev. J. H. Sharwood:	
St. Mary's.....	7 2 5
St. Leonard's.....	6 17 0
Ditto, Oct. 26: <i>M.</i> , T. W. Brown, Esq., Chn.	1 18 6
Dawley, Oct. 1: <i>M.</i> , Rev. J. Wood, Chn.	
Ditto, Oct. 4: <i>S.</i> , Rev. G. Hazlewood....	2 1 5
Edstaston, Nov. 8: <i>S.</i> , Rev. J. E. White,	1 0 5
Moreton Corbet, Nov. 8: <i>S.</i> , Ditto....	1 13 6
Newtown, Nov. 8: <i>S.</i> , Rev. — Wilson...	1 3 0
Staunton, Nov. 8: <i>S.</i> , Rev. J. Ellerthorpe,	2 5 9
Wem, Nov. 8: <i>S.</i> , Parish Church:	
Rev. J. Evans, Rev. W. Walker, and Rev. J. E. White.....	10 1 0
Ditto, Nov. 9: <i>M.</i> , F. Barker, Esq., Chn.	2 12 0
Whitechurch, Oct. 25: <i>S.</i> , Rev. C. A. Thurlow:	
Parish Church.....	16 6 1
Bridgwater Church.....	6 0 3
Ditto, Oct. 26: <i>M.</i> , Rev. W. H. Egerton, Chn.....	18 13 6
<i>Staffordshire.</i>	
Armitage, Nov. 4: <i>M.</i> , Rev. F. Wilson, Chn.....	not known
<i>Suffolk.</i>	
Woodbridge, Oct. 11: <i>S.</i> , Rev. P. Booth:	
Parish Church.....	8 13 0
St. John's.....	1 16 1
<i>Surrey.</i>	
Holland Chapel, Oct. 27: <i>M.</i> , Horns Tavern, R. Hanbury, Esq., Chn.....	17 15 4

<i>Warwickshire.</i>	
Birmingham, St. Martin's, Nov. 8: <i>S.</i> (2), and Juvenile Address, Rev. J. C. Miller,	50 1 2
Ditto, Nov. 9: <i>M.</i> , Rev. J. C. Miller, Chn.	7 5 3
Brinklow, Oct. 25: <i>S.</i> :	
Rev. J. P. Rhoades.....	2 10 8
Rev. J. S. Hodgson.....	10 3
Church Lawford, Nov. 1: <i>S.</i> , Rev. J. P. Rhoades.....	2 4 8
Napton-on-the-Hill, Nov. 1: <i>S.</i> , Rev. J. T. Johnston.....	1 10 8
Ditto, Nov. 2: <i>M.</i> , Rev. L. D. Winslow, Chn.....	2 2 0
Priors Marston and Priors Hardwick, Nov. 1: <i>S.</i> (2), Rev. J. T. Johnston....	5 4 7
Rugby, St. Matthew's, Oct. 29:	
<i>S.</i> , Rev. J. T. Johnston.....	9 10 9
<i>M.</i> , Rev. T. Page, Chn.....	7 0 10
Willoughby, Oct. 25: <i>S.</i> , Rev. T. Page..	2 9 2
<i>Yorkshire.</i>	
Barnby, Oct. 25: <i>S.</i> , Rev. R. Whytehead,	1 0 0
Barrowby, Nov. 6: <i>M.</i>	
Belby, Nov. 8: <i>S.</i> , Rev. T. H. Terry ...not known	
Burton Pidsea, Sept. 27: <i>S.</i> , Rev. J. Kemp,	3 3 6
Buttershaw, Oct. 28: <i>M.</i> , Rev. J. Bowman, Chn.....	1 5 0
North Cave, Oct. 18: <i>S.</i> , Rev. J. D. Jefferson,	6 4 0
South Cave, Oct. 18: <i>S.</i> , Ditto.....	6 4 0
Castleford, Oct. 25: <i>S.</i> , Rev. J. Pullein..	2 8 6
Cloughton, Nov. 8: <i>S.</i> , Rev. G. Dixon...	1 1 5
Cross Stone, Nov. 3: <i>M.</i> , Rev. W. Malinson, Chn.....	1 0 0
Drax, Oct. 25: <i>S.</i> (2), Rev. V. Green.....	10 2 6
Fangfoss, Oct. 18: <i>S.</i> , Rev. R. Whytehead,	12 0
Fewston, Oct. 18: <i>S.</i> , Rev. W. Mitton, } West End, Oct. 18: <i>S.</i> , Ditto..... } Gisburne, Oct. 25: <i>S.</i> , Rev. A. Dawson and Rev. R. Collins.....	11 11 1
Ditto, Oct. 26: <i>M.</i> , Rev. R. Jones, Chn. (Formation of Association).....	4 13 6
Hardrow, Oct. 11: <i>S.</i> , Rev. J. Metcalfe,	5 9 0
Upper Helmsley, Oct. 18: <i>S.</i> , Rev. G. Hodgson.....	2 12 6
Holmfirth, Nov. 1: <i>S.</i> , Rev. F. Rogers,	5 2 0
Holtby, Oct. 25: <i>S.</i> , Rev. T. C. Price....	4 0 0
Honley, Oct. 30: <i>M.</i> , Rev. C. Drawbridge,	8 7 9
Hovingham, Oct. 27: <i>M.</i> , Rev. J. P. Munby, Chn..... (molety)	4 0 0
Hunton, Nov. 1: <i>S.</i> , Rev. R. G. L. Blenkinsopp.....	2 14 4
Husthwaite, Oct. 21:	
<i>M.</i> , F. Wailes, Esq., Chn..... } <i>S.</i> , Rev. W. Sweeting..... } Keyingham, Sept. 27: <i>S.</i> , Rev. J. Kemp,	3 10 0
Kingston-upon-Hull, Oct. 13: <i>S.</i> , St. Mary's, Rev. J. C. Raw.....	4 10 0
Knottingley, Oct. 29: <i>S.</i> , Rev. J. Johnson,	5 9 4
Lilley, Sept. 27: <i>S.</i> , Rev. J. Kemp.....	1 1 0
Lund, Nov. 1: <i>S.</i> , Rev. I. Brittain.....	1 10 0
Meltham Mills, Nov. 11: <i>M.</i> , Rev. D. Meredith, Chn.....	9 3 3
Middleton, Nov. 1: <i>S.</i> , Rev. I. Brittain,	1 17 0
Otley: Esholt, Nov. 10: <i>M.</i> , S. Clapham, Esq., Chn.....including Boxes	5 0 0
Patrick Brompton, Nov. 1: <i>S.</i> , Rev. R. G. L. Blenkinsopp.....	4 10 0
Pontefract, Oct. 1: <i>Juv. M.</i> , W. Perfect, Esq., Chn.....	6 0 0
Preston, Oct. 28: <i>M.</i> , Rev. J. H. Wake, Chn.....	9 5 7
Redmire, Nov. 8: <i>S.</i> , Rev. W. Metcalfe,	3 7 10
Ripon, Oct. 11: <i>S.</i> (3), Trinity Church, Rev. J. W. Whiteside.....about	14 0 0

Scalby, Nov. 8: S., Rev. G. Dixon.....	1 4 0	Thorganby, Nov. 1: S. (2), Rev. G. Hodgson	8 1 0
Sharlston, Sept. 29: S., Rev. W. Tait...	3 16 0	Ulrome, Nov. 8: S., Rev. C. Forge.....	1 3 2
Skipton Bridge, Nov. 1: S., Rev. R. G. L. Blenkinsopp.....	7 14 9	Warthill, Aug.: S., Rev. J. G. Fawcett,	2 5 7
Snainton, Oct. 4: S., Rev. J. H. Croft..	4 9 6	Yeadon, Nov. 4: M., Rev. W. M. Wolfe,	1 14 5
Sowerby Bridge, Oct. 18: S., Rev. R. Collins	8 3 10	Chn. (Formation of Association)...	
Stallin Busk, Oct. 25: S., Rev. W. Metcalfe	2 0 6	<i>Germany</i>	
Swanland, Oct. 14: M., Address, Rev. J. C. Raw	1 7 0	Wiesbaden, Aug. 23: S., Rev. J. W. Whiteside	13 0 0

RECENT INTELLIGENCE.

Abbeokouta Mission—We are thankful to learn, by despatches from this Mission dated August 1846, that the Rev. Messrs. Townsend and Crowther safely arrived at Abbeokouta on the 3d of August last, having left Badagry on the 27th of July; and that they were very cordially received by the Chiefs of that place. One of the interesting circumstances related in these communications is the unexpected meeting of Mr. Crowther with his mother, after a separation of twenty-five years, caused by the Slave Trade.—*Vide* the "Church Missionary Record" for October 1837, pp. 218, 219.

Asia-Minor Mission—The Rev. J. T. Wolters, and Mrs. Wolters, safely reached Syra on the 19th of September last (p. 211).

East-Africa Mission—The Rev. J. Rebmann safely arrived at Zanzibar on the 20th of May last, and at Mombas on the 10th of June.

The Rev. Dr. Krapf, at the date of his

last letter, July 14th, was suffering from fever.

Calcutta and North-India Mission—On the 8th of September the Rev. E. Reynolds left Calcutta, on board the Steamer "Bentinck," for England, his state of health rendering it necessary. He arrived in London on the 12th instant, much improved in health (p. 239).

Madras and South-India Mission—The Rev. R. L. Allnut, M.A., safely arrived at Madras on the 30th of August (p. 211).

China Mission—The Rev. George Smith, M.A., left Hong Kong on the 6th of May, on board the "Buckinghamshire," in consequence of the failure of his health; and arrived at Plymouth on the 6th ult.

Ceylon Mission—The Rev. James O'Neill was admitted to Priests' Orders, and Mr. Alexander D. Gordon to Deacons' Orders, by the Bishop of Colombo, at Jaffna, on the 26th of July last (p. 191).

Contribution List,

From October 16th to November 15th, 1846.

ASSOCIATIONS IN AND NEAR LONDON.		Cambridgeshire: Wicken.....	2 13 5
Bayswater Chapel.....	105 0 0	Cheshire:	
Christ Chapel, Maida Hill.....	172 0 0	City and County of Chester:	
Islington.....	89 17 10	Winsford.....	3 7 0
St. Paul's, Islington.....	58 10 0	East Cheshire:	
North-East London:		Macclesfield.....	25 0 0
Haggerston Young Men.....	20 0 0	<hr/>	23 7 0
Poplar.....	15 18 5	Cornwall: Stratton.....	1 10 0
Southwark: Ladies.....	6 2 4	Cumberland:	
St. John's, London Road, Southwark...	10 6	Whitehaven: Ravenglass.....	2 0 0
		Derbyshire:	
ASSOCIATIONS OUT OF LONDON.		North-West Derbyshire: Glossop....	11 2 0
Bedfordshire: Dunstable.....	2 5 0	Devonshire:	
Luton.....	13 17 0	Plymouth and South-West Devon...	40 0 0
<hr/>	16 2 0	Durham: Durham.....	30 0 0
Berkshire.....	150 0 0	Gateshead.....	12 0 0
Maidenhead.....	30 0 0	Stockton-on-Tees:	
<hr/>	180 0 0	Norton Church Union...	2 13 0
Buckinghamshire:		<hr/>	44 13 0
Aylesbury: Stone.....	8 3 8	Essex:	
Newport Pagnel.....	11 6 4	Chelmsford and West Essex:	
<hr/>	19 10 0	Theydon Bois.....	28 4 0

Hampshire:		Warwickshire: Birmingham, 4 4 0
Petersfield and Vicinity ...	25 12 2	Dunchurch: Long Lawford, 8 5 8
Newport and Isle of Wight:		Warwick, Leamington, and
St. Lawrence	3 0 0	Kenilworth:
	28 12 2	Warwick & Leamington, 100 0 0
Hertfordshire: St. Alban's ...	104 0 0	Kenilworth
Barnet: Totteridge	23 2 6	169 19 10
	127 2 6	Westmoreland: Heversham
Kent:		Wiltshire: Hindon
Bidborough & Southborough, 71 6 8		Worcestershire: Worcester: Ladies ...
Hadlow	21 13 2	Yorkshire: Darfield, Wombwell,
West Malling	6 14 6	and Ardsley: Wombwell..
Teston and Nettlestead	15 10 4	5 0 6
Tonbridge	68 0 0	Giaburne
East Kent	230 18 10	117 4 6
Sandgate	50 0 0	Malton and Ryedale:
Bromley and Sydenham ...	33 4 0	Ellerburn
	407 7 6	North Cave and Market
Lincolnshire:		Weighton
Brigg: Wrawby, &c.	5 0 0	Pontefract
Gainsborough	50 0 0	Scarborough
Louth: Mumby	7 10 0	496 3 0
Trusthorpe	5 0 0	Carmarthenshire: Llangeler
	67 10 0	2 2 5
Monmouthshire:		Carnarvonshire:
Newport: Rhisca	2 19 0	Llanystumdwy
Usk	23 11 0	3 11 0
	26 10 0	Pwllheli
Norfolk:		16 11 4
Norfolk and Norwich: North Creake, 6 7 0		20 2 4
Northamptonshire	100 0 0	Merionethshire: Barmouth
Peterborough	8 11 8	10 0 0
	108 11 8	
Shropshire:		
Whitchurch and Vicinity	70 0 0	
Somersetshire: East Somerset:		
Castle Cary	3 0 0	
Mid Somerset	21 0 0	
North Somerset:		
Deanery of Dunster	31 4 0	
	55 4 0	
Staffordshire: Stafford	150 0 0	
Suffolk: Ipswich and East Suffolk:		
Brent Ely	6 18 0	
Hadleigh	24 15 11	
Stonham: Coddenham ...	3 15 0	
Woodbridge and Melton..	40 0 0	
	75 8 11	
Surrey: Holland Chapel and		
North Brixton	192 12 6	
Clapham, including Ladies		
14 <i>s.</i> 9 <i>d.</i>	18 4 8	
Richmond	8 7 6	
Tooting	15 0 0	
	234 4 8	
Sussex: Brighton and East Sussex:		
Lewes, incl. 1 <i>l.</i> 18 <i>s.</i> Dia.		
Mis. Fund	194 16 3	
Hastings and Oare:		
Bexhill	2 14 3	
	197 10 6	
		COLLECTIONS.
		Davy, Miss, Upper King Street
		2 12 0
		Debenham, Miss, Welbeck Street
		1 0 1
		School Children, by Major Lawrence,
		Halifax, Nova Scotia
		16 0
		BENEFACTIONS.
		Bevan, R. C. L. Esq.
		100 0 0
		Brodrick, C. Esq.
		25 0 0
		Dalton, Rev. W., St. Paul's, Wolver-
		hampton
		50 0 0
		G. M., by "Record" Newspaper
		5 0 0
		By Captain Philip Jackson, Penance,
		for the Himalaya Mission:
		A Retired Officer
		50 0 0
		J. Braithwaite, Esq. Jun., Mecklen-
		burgh Square
		5 0 0
		M. M., by Messrs. Hoare
		5 0 0
		T. E. E., by Messrs. Williams, Deacon,
		and Co.
		410 0 0
		LEGACIES.
		Brewin, Miss M. A., late of Cheltenham:
		Exor. J. Cooper, Esq. (duty free)
		100 0 0
		Roberts, Miss M., late of Denbigh: Exor.
		R. Roberts, Esq. (200 <i>l.</i> less duty)
		180 0 0
		CHINA FUND.
		Denbighshire and Flintshire: Wrexham, 28 0 0
		C. G., a Thank-offering from Hong Kong, 15 0 0

The Committee also thankfully acknowledge the receipt of a Box of Articles for the Rev. I. Smith, Sierra Leone, from Mrs. H. Laufear, Devizes; and a Box of Pinafores, thoroughly-furnished Work-bags, &c., for Abbeokuta, from Friends at Hill and Sutton Coldfield, by Mrs. Smith.

Church Missionary Record.

No. 12.]

DECEMBER, 1846.

[VOL. XVII.]

Obituary.

MEMOIR OF SWAMY ADEYAL,

A COMMUNICANT IN THE TINNEVELLY MISSION.

WE take the following particulars from the Report of the Kadatchapooram District of the Tinnevelly Mission, for the half-year ending Dec. 31, 1845, by the Rev. J. Devasagayam. He writes—

On the 27th of June our dear old Swamy Adeyal (God's slave) entered into her eternal rest. She was known, from the time of the Rev. C. Blackman, as a truly devoted and exemplary Christian. Like Mary, she chose the *one thing needful*. She was a light in the midst of our Congregation, and was the first in walking to Church, both morning and evening, for prayers, as soon as the bell rung, and also the first in answering my questions. I was sometimes obliged to request her to wait, that others might tell me. Many Christians and Heathens knew and spoke of her as a real Christian. She enjoyed Christ and His ordinances heartily, and was truly happy in her spirit. She was poor in words, but rich in works. Her example has been greatly blessed to many women in my Congregation. I see several equally worthy widows daily walking, like her, to the House of God, and who *taste and see* how good the Lord is. It is also very gratifying to know that four of her children find Christ precious to them. One of them is my Schoolmistress for the Retford School. Another, who is married, although not instructed in her early days, has been one of my promising Sunday-schoolers for nearly two years, and I think she will soon be able to read the Word of God. Another married woman is a regular Communicant. The youngest son is a promising youth: he is employed as an Usher in one of my Schools. As I don't know much of her eldest son, I will only say that he is a Communicant. How graciously the Lord hears the prayers of pious parents for their dear children!

A further account of Swamy Adeyal is given by Abraham, Native Inspecting Catechist, who visited her in her last illness. He says—

Swamy Adeyal's heathen name was Kooly Sacara Vully. She was very bigoted and jealous, as a Heathen. In 1833, when the cholera raged in the village where she lived, she left it and came to Kadatchapooram. Here she regularly attended the House of God, and carefully heard the Word preached, and always sat beyond others before she was baptized.

On Lord's-days, she used to call either the Schoolmasters or scholars, and hear them read to her the Word of God. Whenever she heard the passion of our Saviour read to her she appeared very sorrowful for her sins. Thus she was awakened so as truly to feel her own depravity and wants, and received Baptism, and enjoyed also the other Means of Grace: she afterward came forward in the Church, and sat in the first line, in order to listen to the Word of God attentively: she consequently preserved it in her heart, and committed to memory several verses from the Hymn-book and the Scriptural passages, and these she did teach also to others. She repeated the sermon she heard in the Church, without forgetting it. If she knew that any one was sick, she would go and speak to them as a Christian from the Word of God, and would pray with them, and request also the Catechists to attend them. When cholera raged in the villages, she used to say to the people that this was the sign of the anger of God, and request them to pray to God to remove it: she also requested the Catechist to fix a time for prayers, and assembling the people in the Church. She was a pattern to the whole Congregation. When she was sick, I visited her, and called her by name, and asked what she then chiefly thought about. She answered, "I think of the Lord Jesus constantly."—"Wh' "

is the state of your soul?" "It enjoys peace."—"How do you know?" "My body is under excessive pains and sufferings; but my soul enjoys comfort, of which nothing can deprive me."—"How is it?" "I have no fear of death, and I am comforted by the promises from the Word of God: bodily pains and sufferings are a blessing to my soul."—"How is this: you seem to be suffering severely?" She answered, "Is there a child whom the father does not punish? The Lord has sent this trial upon me as a sign that He loves me." I asked her in what manner our Saviour endured His pains and sufferings. She answered, with great patience; and that He had graciously enabled her to bear it. "How do you know this?" I said. "I have heard, from the Word of God, that He Himself helps and comforts His children who are afflicted with sorrows and pains."—"How do you feel the world now?" "Detestable."—"Why?" "Because it is unstable."—"How do you feel your Saviour now?" "He is my good companion and brother, who will not forsake me."—"Are your sins forgiven?" "Yes."—"How do you know this?" "I perceive in my heart no anxiety by sin; but peace and joy, having no fear that my sins are not pardoned." Another day, when I went to see her, I asked her how she felt. She answered, that she felt great pains. "You suffer this in your body," I said; "but how is your soul

now?" "It rejoices and is cheerful."—"Are you concerned for anything about you?" "I have no concern whatever, except the sorrow I feel for being unable to attend the Lord's-day and Week-day Services." At the same time she begged me to permit her son, who was employed as an Usher in the School, to come and read to her the Word of God. I asked her if there was any other thing that I should do for her. She requested me to come often and pray with her, and begged that I would attend to one thing, saying, "It is now certain that I shall die; and when I am dead you will be careful, and so kind, as not to suffer anybody to make loud lamentation by crying, as do the Heathens, or to bathe my body, or dress it with new cloth, as Heathens do; but cover my body with this blanket, given to me by the Rev. Mr. and Mrs. Blackman, and let the children sing hymns all the way from my house to the burial-ground, and then inter my body in the grave with prayer." Whenever she spoke to others she acknowledged herself to be a great sinner; but said that her sins had been forgiven her by Christ Jesus, her Saviour; and that, through Him, she had an assurance of getting a place of rest in eternity. With such assurance of comfort and peace she finished her earthly course and entered into her eternal rest, being sixty years old; leaving two sons and three daughters, and seven grandchildren, to lament their loss.

MADRAS AND SOUTH-INDIA MISSION.

We conclude our account of this Mission, for the present, from p. 260 of our last Number.

Tinnebally (continued).

SUVISESHAPOORAM DISTRICT.

Report, for the year 1845, by the Rev. E. Sargent.

It is with thankfulness I have to record the laying of the foundation-stone for a new Church in Suvisheshapooram.

Among those who have put themselves under instruction, within the last few months, I have particularly to mention the case of a man named Pandaram, of the Shanar caste. Only a little more than a year ago this man expended above 800 rupees in building a stone choultry at Trichendoor, for the benefit of pilgrims to the shrine at that place. He came to me, saying that he wished to learn the

true Vedam, and attach himself to the Christians. I endeavored to find out whether he had any private worldly end in view; but all who knew him spoke of him as a peaceable and well-beloved man, and one who would not learn Christianity merely to serve his turn, and then go back to Heathenism. I saw him privately, and told him what he must expect from his heathen friends and relations; and that he had better consider the subject seriously for a fortnight, at the expiration of which term he might come to me again, if he should make up his mind to abide by his present resolution. He came accordingly, and told me that his mind was made up on the subject, and that for better or worse he would become

a disciple of Christ. His ideas on many points of Christianity are of course very imperfect; but we may hope that, as he appears to be sincere in his inquiry, he will receive His grace who is able to call men from darkness to light, and from the power of Satan unto God.

It is with pleasure that I bear witness to the continued interest which our people take in supporting the Native Church-Building Fund and other charities. Last year they contributed, toward the building of their Churches, nearly 400 rupees.

Mr. Sargent then continues his account of the Out-villages, several of which have been noticed in the previous Reports of his district.

Bethlehem, with three other villages, was transferred in 1842 to the Suviseshapooram District, in exchange for others made over to the Edeiyenkoody District of the Society for the Propagation of the Gospel in Foreign Parts. It is reported, that, as early as the year 1800, five families in this village became Christians, and that in the course of a few years their number increased to about sixty. A pestilence, however, which some time afterward raged in those parts, so terrified the people, that, having no European Missionaries resident among them to sympathize with them, and to teach and exhort them, they fell back into idolatry in great numbers. At present there are at Bethlehem thirty-five families under instruction. There are two old men in this Congregation who remember the Rev. J. Jænické visiting their village, and preaching to them. The Church here is very old, and requires rebuilding. It having been built in old times, when wood was easily procurable, there is enough timber in it to roof two Churches of the same size; but the walls are not above five feet and a half high, and in very bad condition. About eighty people in this village are baptized, and eighteen are Communicants.

Sothinagaram, about half a mile west of Bethlehem, adjoins a heathen village, the Headmen of which have done every thing in their power to prevent the people about them from embracing Christianity. In the year 1836 four families, and within two years twenty-two more, became Christians; but as the Headmen, being the landowners, refused to allow them any place on which to build a Prayer-house, a piece of land was purchased in the neighbourhood, on which they settled, forming a community of their

own, and enjoying the benefit of public prayer and instruction without any hindrance. The present number of families is sixty-one. I am glad in being able to state, that the general improvement in this Congregation is very satisfactory, so far as external propriety is concerned; nor am I without good hope that some of the people here are walking in the fear of God. The heathen Headmen, who have heretofore opposed them, are much more reconciled to them, and are beginning even to show them some little kindness. This may, in part, be attributed to an incident which occurred a few months ago. The house of one of the Headmen was completely destroyed by fire one day, as his wife was making ghee. As I passed by the place, a few days after the event, I inquired after the inmates, and left word that I should be glad to see the owner, when convenient to him, at my house. In the course of a few days he accordingly came. I told him that I was very sorry for the loss he had sustained; that we were taught by Christianity not only to love one another, but also our enemies; that accordingly I sympathized with him in his calamity, and should be glad to assist him to the amount that any of his respectable friends would give him. It is the custom, among the Natives, to make presents of palmyra-trees, &c., to those who meet with such misfortunes. He acknowledged my kind offer in the usual native style, adding, that though what I should give might be only a trifle, yet, coming from a gooroo, it was to him equivalent to so many thousand rupees. His conduct since has furnished a good illustration of St. Paul's precept, *If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

Atchampádu is a small village about one furlong north-west of Sothinagaram, and contains twenty-four families of Christians, and a few Heathen. The greater number of these families have been only a few years under instruction, and therefore only fifteen people are as yet baptized. I cannot say that the rest are making much progress. They are hard-working people; but this can be no proper excuse for the ignorance which prevails among them. The women, especially, are very backward. They seem hardly to have got over their old heathen notions of showing respect to Europeans by shutting their mouths, and keeping as far from them as they possibly can; so that when

I go to their Prayer-house it is quite painful to see their endeavours, as they come in, to hide one behind the other at the further end of the room. In this respect they form a strong contrast with most of our other Congregations, where, though perfect modesty is maintained, there is at the same time a pleasing sociability and easy deportment.

Samaria is one mile west of Atcham-pádu, and three miles south of Suviseshapooram. The remarks made with reference to Bethlehem apply also to this village. In the year 1803 about seventy-five families were under instruction; but the pestilence breaking out, and the Catechist dying, they all went back to Heathenism, except four families. In 1835 others joined them, to the number of twenty-four families, and these have yearly been joined by others; so that their present number is forty-three, of whom thirty-eight persons are baptized, and five are Communicants. Nine adults can read. There is an old man in this Congregation, of whom I should be happy to entertain a good hope of his being a sincere disciple of Christ; but he is so worldly-minded, and so continually engrossed in disputes with his neighbours, that I rather fear he is *careful and troubled about many things*, to the neglect of the *one thing needful*. In other respects he is an interesting old man. He now speaks with no little pride of the time when, about forty years ago, he carried the timber on his head with which to make a roof for the Church—good timber it is, and no scanty supply either. Last year he gave me ten rupees for the new Church at Nallammalpooram, and this year he promises me the same for Suviseshapooram Church. He is all zeal for the external name of Christianity. I am sure he would sooner part with every palmyra-tree he possesses than rub ashes on his forehead. Yet, without this, I fear he lacks the principle of Religion in the heart. Close by this village is a splendid avenue of large trees, in which a fair is held every Friday, and to which thousands of people come from various parts of the Province, but chiefly from the south. About a furlong distant is another village, in which, until lately, several families were under instruction; but they have so often transgressed in the subject of intermarriages with the Heathen, that I have considered it my duty, as they show no sign of improvement, to withdraw the Catechist. In Samaria we have a School, which is well attended by

Heathen as well as Christian children, and they are making good progress.

Keereikáranthattu lies between Samaria and Suviseshapooram. Christianity was introduced into this village in the year 1818. At one time, nearly all the people here were under instruction: at present there are but twenty-four families in connexion with us, beside thirteen more in a village adjoining: they together form one Congregation, of whom sixty-nine are baptized, and eleven are Communicants. There are four or five families who give some pleasing evidence of sincere attachment to Christianity, and a desire to act in accordance with the truths they have been taught. They are in comparatively affluent circumstances, and we might have hoped that their example would have some effect upon their Heathen neighbours, in bringing them to inquire after Christianity; but these consist chiefly of old, hardened, backsliders.

Nathankoolam is another place, most of the people of which, in former years, openly professed Christianity. Under the pressure of continued troubles, and without proper European superintendence, they returned to their former superstitions, and hardened themselves against the Truth. A small band of three or four families alone continued in their profession, and kept up the Christian name. They have been tried in a variety of ways, and I trust their afflictions have not been without benefit to some of them. When I visited them, at the end of the year, I was particularly pleased with the Headman and his family. His wife is quite a pattern to the other women, being a sincere and intelligent Christian. Only two days after my visit, the husband fell from a palmyra-tree, and died on the spot; and a few days afterward she lost one of her children by cholera. Heathen neighbours were of course not wanting to disturb her with doubts and fears, and to suggest a sacrifice to the devils. About the same time the Catechist also was attacked with cholera in its most violent form, and within a very few hours expired. All these things, happening together, greatly distressed our little band, and made some of the new-comers waver. Through the mercy of God, however, none of them have gone back; and the widow of the Headman is, I trust, showing a proper submission to His will who ordereth all things for our good. We have several new families under instruction in this place; but as yet little can be said of them.

DOHNAVOOR DISTRICT.

Report, by the Rev. E. Dent, for the Year 1845.

From this Report we make two short extracts.

There are 1617 people, adults and children, in connexion with this District, forming 41 Congregations of various size. Of this number, 447 are baptized, and the rest are under a course of instruction preparatory to receiving Baptism.

There are 15 Schools for boys, and three for girls; containing altogether 629 children. Of these, 302 form the reading, and 327 the spelling, classes. About 200 are the children of our Christians.

NULLOOR DISTRICT.

Effects of the Persecutions.

Our readers will remember that it was in this District that the persecutions and hurricane, described in our Number for February last, were permitted to try the faith of the Converts during the month of November 1845. Having so fully, on the occasion just mentioned, entered into the circumstances of the District during these visitations, we will only now add the following extract of a Letter from the Rev. P. P. Schaffter, dated Jan. 19, 1846—

To this day the new Congregations, amounting to more than two thousand individuals, remain quite steady in their adherence to Christianity; and I have very good hope that they will remain so. I have often been surprised at the unshaken and uncompromising attachment to the Christian Religion, which, during this trying season, some of these poor people have manifested. They, as well as some of the Catechists, have worked, I may say, night and day to support the Christian cause; and with an alacrity and a zeal which often revived my own. Had it not been for this, I do not know what, at times, I should have done. They have never shrunk from the most unpleasant, and sometimes dangerous duties, the performance of which would not fail to bring on them the ill-will of many powerful enemies. I know, also, that a few of them have resisted temptations, which a Native of this country is little prepared to resist—bribes, and such things.

In later communications, however, Mr. Schaffter has had to detail a mournful and extensive falling back

on the part of some of the Christian inquirers in this District.

PANNEVILLE DISTRICT.

Report, by the Rev. J. T. Tucker, for the Half-year ending December 31, 1845.

Such an inroad into Satan's kingdom, in Tinnevelly, has been made during the last twenty years, that the old serpent is making use of all his subtilty to stop its progress, and even, if it were possible, to root out Christianity from among the Natives in the Province. In some places by violence, in others by bribery, he endeavours to turn the careless from a profession of Christianity to the worship of himself in the form of an idol. It is painful to reflect that, in the Panneville District, upward of 230 individuals, who in June last were professedly followers of Christ, are now either professedly atheists or worshippers of devils. The majority of these have been struck off my list because of non-attendance at the Means of Grace, and utter carelessness about Religion. However, some are a part of the old Congregation at Kongalarayakoortichy; an account of whom cannot but pain the feelings of a true disciple of Christ.

Thirty-two families in the village had been under Christian instruction for twenty-two years and upward; but in November last ten of them renounced Christianity, and openly offered sacrifice to devils, under the following circumstances—The Merasadar (proprietor) of the village, an exceedingly wicked man, has for many years tried all he could to force the people to renounce Religion; but failing in the attempt by violent measures, he at last had recourse to a stratagem, by which he induced the careless members of the Congregation to give up their profession of Christ. He prepared sheep, rice, cocoa-nuts, oil, &c., for sacrifice, and then sent for all the Christians to come to him. Only a few of them obeyed his summons: to those who did so he offered fifty rupees, and ordered them forthwith to take the prepared sacrifice and offer it to the devil. So little fear of God had they, that the fifty rupees proved too great a temptation, and, in obedience to the Merasadar's order, they went to the village devil-temple, and there publicly offered to idols. Among the backsliders are three fine young women, who have been educated in the Village School, and who well know the letter of the Gospel. I hear they cried a good deal at the thought of joining in sacrifice to devils;

but the fear of disobeying their parents made them give way. I have likewise heard that the Merasdar is calling upon them to give back the fifty rupees, and also the value of the sheep, &c., that were sacrificed. A young man, a very near relative of the Headman among the backsliders, resisted the entreaties of his friends, and would not join the party. They have since attempted, by threats, to frighten him into apostasy; but it has pleased God to give him strength to resist all, and show himself a stedfast believer in the Lord Jesus Christ. He has been brought up in our Schools, and, only the day before his relative backslid, received a New Testament from me.

On hearing of the sad event, I hastened to the village, in order to test the sincerity of the remaining twenty-two families. This investigation was very satisfactory, and I left the place persuaded in my own mind that they would be *stedfast in the faith*. As this Report will probably be published in the Church Missionary Record, I would earnestly entreat the prayers of any, who may read the account, on behalf of the Kongalarayakooritchy backsliders.

I now turn from the dark part of the picture to a brighter and more encouraging view. The Word of God, being preached in so many villages throughout the Province, must lead to the decay of idolatry and the increase of Christian Converts; and this, indeed, has been the effect. The truth of Christianity seems to be more felt among the Heathen; and, in some instances, the knowledge of it has led individuals to abandon the worship of idols, although on account of heathen relations they still withhold their profession of the Gospel. Notwithstanding that the number struck off the list during the last six months amounts to 230 souls, yet the decrease on the whole is only eleven, in consequence of the accession of new Converts, the majority of whom reside very near Panneville, and will therefore be more under my immediate superintendence. Moreover, there has been an increase of ninety-five baptized persons, the majority of whom are adults.

In the good providence of Almighty God I have been able to commence five new Schools since the 30th of June last, thus obtaining an increase of 124 children.

Notwithstanding that the last year has

proved a very trying one for the poor people, in consequence of the great price of corn; yet they have not been backward in giving, out of their poverty, toward the several Charitable Societies established in Tinnevely. In some villages, many of the poor Christians have been obliged to live upon such roots as, by diligent search, they could find in the fields.

Idol-Worship—Need of a larger Church.

On these subjects Mr. Tucker thus writes to the Rev. J. Tucker, in a Letter dated February 12, 1846—

In Perungkoillam there are two large idol-temples, in which Siva and Vishnu are respectively worshipped. In that of Vishnu ten rupees' worth of rice, &c., is daily offered at the hours of morning and evening sacrifice. Beside these, every heathen village around has its pagoda or devil-temple, in each of which the Heathen, in their blindness, offer sheep, fowls, cocoa-nuts, &c., to the image, which, according to their notions, represents the devil. Among the people generally, however, devil-worship is not carried on with such zest as formerly: the Gospel is evidently teaching those who are professedly heathen that all their offerings to devils are vain. It was only last week that several men, who are not Christians, could not be prevailed upon by their friends to join in a great offering which was made at a temple dedicated to the idol Kālee.

No fewer than 1145 Christians reside within a short distance of the Mission Compound, and could easily attend Divine Worship on Lord's-days, were there a Church of sufficient dimensions to hold them. Moreover, it is more than probable that, by the time such a building could be erected, a goodly number of Heathen from the surrounding villages will have placed themselves under Christian instruction; especially as a great majority of them are of the Shanar caste, among whom our labours have been so successful in Tinnevely. There are no fewer than 23,113 Heathens and Mahomedans residing within a circuit of two miles around my bungalow.

Tinnevely Tamul-Book Society.

This Society embraces the whole of the Tinnevely Mission, and an account of it will, therefore, appropriately follow the preceding Reports of the various Districts.

The following passages are extracted from the Seventh Annual Report of the Society, drawn up by the Rev. Septimus Hobbs, the Secretary, and read at the Annual Meeting at Palamcottah, Jan. 7, 1846—

The efforts of the Society, during the past year, have been chiefly directed to carrying through the press the large editions of the abridged edition of the revised Tamul Book of Common Prayer, and the second edition of Watts's Scripture History.

Of the abridged edition of the revised Tamul Book of Common Prayer, no fewer than 10,000 copies have been printed, and all, excepting a few copies, neatly bound in sheep, which materially increases their durability. The Committees of the Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts, having made a liberal grant to each Missionary Station in Tinnevelly, not only are the numerous Churches, but also a greater number of the members of each of the Congregations, who are able to read, supplied with copies. It is no small gratification, to those who delight in the spiritual advancement of the Native Christians, to see them proceeding to the different Churches with their books in their hands, hear them join in the responses, and believe, with reason, that there are many among them who *pray with the spirit and with the understanding also*. They have now an opportunity of reading the Prayer Book in their own homes, of learning what kind of prayers they should offer, and of making greater advances in intelligence and piety.

It may be mentioned as an indirect, but not altogether unimportant effect of the general circulation of this truly valuable publication of the Society, that it supplies an inducement to many among the poorer classes to learn to read. The avocations of a large portion of the population of this part of the country have nothing in them of an intellectual character, nothing which involves any necessity, or induces any desire, for education. The Christians, however, now that they are able to obtain a copy of the Prayer Book for themselves, perceive the advantage of being able to read, and thus join intelligently in the worship of God; and understand that there is one use at least, which they justly regard as important, to which a degree of education, not very difficult of attainment, may be applied.

And certainly nothing, which supplies a motive to exertion for the enlightenment of the mind and the sanctification of the heart, can be esteemed of small importance.

Of the Prayer Book 3424 copies have already been sold, or disposed of to the subscribers according to the Rules.

The new edition of Watts's Scripture History, just published, consists of 2000 copies.

Cottayam.

Cottayam College.

Of this Institution the Rev. J. Chapman writes, in a Letter to the Rev. J. Tucker, dated December 22, 1845—

On the whole, I sincerely hope that the College is in a fair train for accomplishing the object which its founders, supporters, and conductors, have had in view; and that in due time it may furnish many useful men for the spread of Christ's Gospel among the Syrian and Heathen population of these lands.

State of the Pallam District.

The following particulars are given in a Letter from the Rev. H. Baker, jun., to the Rev. J. Tucker, dated January 10, 1846—

I have laboured here about a year and a quarter, and I think I can observe a decided improvement in our people, both congregationally and individually. Attendance at Church and family prayer are better observed. But while I thus speak of the outward conduct of my people, I must express my fear that the moving principle of action is not grace in the heart. It is truly grievous to observe that gain, of some kind or other, is too often the motive among the best of them: still, when I find that they do conform to rule, and place themselves under discipline—which, considering the laxity of their habits, must be peculiarly irksome—I must hope that some among them will eventually prove to be children of the kingdom of Christ. I hope the Mission is now in good working: my ignorance and inexperience caused me, at first, to make mistakes, which have in some measure been corrected. I take the Morning Service every Lord's-day at Pallam, and then ride to Collatia or Vellatoorthe for the afternoon duties, taking each place alternately. I wish I had a Native Priest to take the Lord's-day duty, as I fear the coming hot weather will prevent my taking two Churches on the

same day. The Mavelicare Mission has derived much benefit from having had the assistance of two Natives in orders. My Schools are somewhat improved.

Mavelicare.

This Station, as our readers are aware, has been under the charge of the Rev. J. Peet. A residence in India of twelve years and a half has, however, rendered it necessary for him to return to this country, as mentioned in the Recent Intelligence of our Number for June last. His place at Mavelicare is supplied by the Rev. J. Hawkworth, from Allepie—the duties of that Station being undertaken by the Rev. H. Baker, sen., from Cottayam—who is assisted, as was Mr. Peet, by the Rev. G. Matthan.

Opening of the New Church at Mavelicare, and of another at an Out-Station.

The following particulars are taken from a Report addressed by Mr. Peet to the Rev. J. Tucker, Secretary of the Madras Corresponding Committee. The Report is dated Dec. 2, 1845, and thus proceeds—

By the goodness of God I have been enabled so far to complete the large Church at Mavelicare as to have it opened for Divine Worship. It is a substantial building, in the Gothic style, calculated to hold upward of 800 people; or, with the large porches, more than a thousand. There are two porches, one on the north and the other on the south side, near the west end: that on the north side is to be used as a vestry; that on the south as a side entrance, and as a place of retirement in case of illness during the Service, so as to prevent such persons from disturbing the Congregation, and at the same time to provide them a shelter from the fierce rays of the sun, or the heavy rains, to which this part of the country is alternately exposed. The pulpit and communion-rails have been taken from my temporary Church; and, though far too small, and unsuited in point of pattern for a Gothic building, have been raised and so placed as to make them suitable for an unfinished place. Altogether, the appearance of the building is that of an old Church at home, and in a genuine Briton's mind would involuntarily call up feelings of respect and reverence.

Tuesday, the 25th of November last, was, to my wife and myself, a most solemn, affecting, and fatiguing day, being the time we had selected to open our Church for the worship of Almighty God, and at the same time to say farewell to our dear people, and officially introduce and solemnly commend them to the care of my worthy successor, the Rev. J. Hawkworth, and his respected wife.

From the previous evening my people began to assemble; and at the time of Service the Church was filled, and many Heathen had gathered around outside.

In the course of the Service, I received into the Church by baptism three individuals. One was a child of my own people—a pledge of our belief that the promises are made to us and our children. The second was the child of a family which had lately joined us from a corrupt Church; and who, by this act, pledged themselves to an adherence to *the truth as it is in Jesus*. The third was an adult from the mass of the Travancore Heathen—an earnest of that mighty host that shall be gathered to our Redeemer God from the world of Idolaters.

The Services of the day were concluded by our all uniting in the participation of the Lord's Supper.

In the afternoon our people, and strangers to the number of nearly twelve hundred, partook of a repast, superintended chiefly by my wife; and by sunset all, but a few of the more attached of our people, had left.

On the next evening Mr. Hawkworth, with the Rev. G. Matthan, and myself, set out for one of my Stations, sixteen miles distant, to open a Church that had just been erected. It is situated in the midst of a people who have long been inquiring after *the Truth*. The Church is but small; capable of holding about 150, or more than 200, including the front porch. It has a neat appearance, and is substantially built, except the roof, which is thatched with ollas. On the day of opening there were, beside our own people, a goodly number of Heathens standing without. After the Services we had a feast, as on Tuesday, and in the evening all separated in peace.

This is the third Church that has been opened in this Mission within the last five or six years. There are now in connexion with this Mission five Stations, and as many Congregations, among whom all the Services of our Church are regularly performed; and there are four well-

built Places of Worship, at Mavelicare, Mallapalli, Kodawalanya, and Puwatoor. The building of these Churches, not to speak of my duties among the people, has cost me much labour and anxiety of mind; but I rejoice that so much has been done, because my successor will be relieved from my heavy duties, and consequently will be more free to attend to his high and holier engagements.

The Mission, blessed be God! is prospering. I have lately had overtures from several parties wishing to join us. Among many without, as well as within, the Church, *the Gospel of our Salvation* is quietly, but effectually, doing its work.

Departure of Mr. Peet from his Station.

In a Letter to Mr. Tucker, dated Jan. 3, 1846, Mr. Peet gives an interesting account of his departure from Mavelicare, and of the encouraging sympathy and good-will of his people. He says—

I took my farewell of Mavelicare on the 30th of December; and both my wife and myself were affected to a degree I cannot express, from the unlooked-for sympathy manifested toward us. We were prepared to expect the kindly feeling of our own people, and, to save ourselves, had prepared to leave very early in the morning; but, to our great surprise, and, I will add, gratification also, a very large number of our Syrian, but chiefly of our Heathen, neighbours, came to follow us to the boat and bid us farewell. They went with us, and amid their tears and good wishes we left the scene of our labours, griefs, and pleasures, perhaps for ever. One of the Rajahs begged me to come and bid him good bye. On my going, he paid me every respect, and, as a public mark of it, gave my boat-people some food, which, in Travancore, is considered to be a particular act of honour to the visitor. What a difference between

my going to Mavelicare and my leaving it! On my going, I was looked upon as being so low and unworthy, that a Rajah actually made a hole in the wall of his garden, when I went to visit him, because it was thought I should defile his premises if allowed to pass through the proper entrance to his house. On my leaving, I was honoured as much as I perhaps could be, considering our different circumstances. It was a triumph of our holy Religion; which, by the grace of Christ, taught me to walk consistently among them: it was, above all, a secret persuasion, I believe, that our Religion is true. If something of this sort were not the cause, then it is unaccountable: it could have nothing of a worldly or sinister character in it, as they never gained by me, nor do they expect to gain money, fame, or earthly advantage of any kind.

TRICHOOR.

Report for the Half-year ending December 31, 1845, by the Rev. H. Harley.

During the past year, the Word of the Lord has been proclaimed far and near to Heathens, Roman Catholics, and Syrians; and we would humbly trust, although comparatively few have openly professed the truth, that the Gospel is working as the leaven which is to leaven *the whole lump*. Attention has been awakened, the Word of God is more eagerly sought after, and an explanation of its sacred contents much more demanded. Much of the opposition that we experience here arises from the Roman Catholics, the greater portion of whom have here, as in every other part of the world, but a nominal Christianity.

I have reason to hope that there are several in the Congregation whose sole dependence is upon Christ—on His finished work and righteousness—and who are walking *worthy of their high vocation*.

NORTH-WEST-AMERICA MISSION.

A FEW particulars respecting this Mission were given in our Number for July last. We now, however, continue the regular history of the different Stations from p. 301 of our Number for December last.

Visitation of the Mission by Sickness.

In the former part of the period now to be reviewed, the Red-River RECORD, Dec. 1846.]

Settlement was visited by a severe fever, which continued to prevail from August 1845 to the end of

January last, and proved very fatal. A month afterward, another epidemic—the influenza—made its appearance, affecting whole families. In May and June a very large proportion of the inhabitants, at all the Stations, suffered from measles; so much so, that, at one time, out of eighty children belonging to the Day-school at the Indian Settlement, only three were able to attend. This was followed by dysentery, which prevailed to an awful extent. Some idea of the mortality which attended it may be gathered from the fact, that, in one part of the territory, it carried off a sixth of the population. Out of 600 inhabitants, in the Rapids District, there were eleven deaths in one week; and in the Indian Settlement, out of a population of 500, there were nine deaths in ten days. In the midst of these afflicting visitations, it pleased our Heavenly Father to extend His protecting care over the Missionaries, and no harm was suffered to *come nigh their dwellings*. They were also cheered by witnessing the effect of their labours in many of their people who died *in the Lord*.

UPPER SETTLEMENT AND GRAND RAPIDS.

The Lord's-day duties of the Rev. W. Cockran were, for the most part, the same as in the preceding year. On the week-days he was much occupied in visiting the sick and dying, and in superintending the building of the new Church, as the following extracts from his Journal will show.

Need, and Progress, of the New Church—Anxiety of the People to attend Public Worship.

Sept. 17, 1845 — Superintending the men at work on the Church. We are making all the progress which I had anticipated, and enjoying calm and quiet minds, for we have always been able to pay our workmen their wages when due. We commenced the work believing that such accommodations were necessary, and in the end would be for the glory of God: He has therefore watched over the work, and preserved that unity and liberality

among us which have hitherto made it to prosper.

Dec. 23—I walked down the Settlement to see the masons, who are dressing corner-stones for the Church, and stones for the windows. We are anxious to have them finished before May, that we may proceed with the building in the summer.

It is painful to have nearly all the children absent from Church on the Lord's-day for want of room. This is the spur which excites me to pursue the work so vigorously. When I count, in my burial register, the names of the once-smiling boys and girls whom I have so often met in School and so seldom in Church, I feel grieved that the Church is not so capacious as to admit all who would enter. I have always had this object in view—to make our Schools and Churches expand with the increase of population, that there might neither be a cause for dissent, nor an apology for an ungodly life.

Dec. 25—I read prayers and preached at the Rapids. The Church was crowded, and many, who could not get in, were obliged to return home. I felt grieved that these poor people, some of whom had walked several miles, should be unable to gain admittance into the House of God.

Jan. 29, 30, 1846—Examining all the items of the new Church account. I was happy to find our affairs in as prosperous a state as I could expect. The greater part of the subscribers are a-head of their promises.

April 12—I read prayers and preached at the Rapids, and administered the Sacrament to upward of 150 persons. The Church was crowded, and many were unable to gain admittance. One poor woman sat outside during the Service, and, the ground being wet, her limbs became so paralyzed that she was unable to move away until her husband fetched a sledge to take her home.

April 19—The Church was again crowded. I felt astonished and encouraged that so many had come through mire and water, some from the distance of five miles, to worship God in His House.

June 10—Superintending the persons engaged in erecting the scaffolding. The walls of our new Church are now ten feet six inches above the ground.

Visits to the Sick and Dying.

Sept. 22—I visited a family severely

afflicted. Four of the elder children were suffering from fever; and one, the eldest, sinking so rapidly that I had no hopes of her recovery. I endeavoured to comfort them, so far as their youthful minds were capable of receiving the Truth, and prayed with them and their parents. All are *born unto trouble*. A month ago the eldest daughter, a girl of great promise, and the stay of her mother, was, after a few days' illness, cut off by fever. Her sister, the next in age, caught the disease on the day of the funeral, has been confined to bed ever since, and to-day is on the verge of the grave. I could only pray that God, who tempers the strength of His people to their day, would support the parents under this heavy stroke.

Sept. 23, 1845—I was sent for to visit the above family, and found the young woman in the hand of death. I prayed with her: she was quite sensible, and knew me. Her anxious mother asked me if I thought there were any hope of her recovery. I replied that her symptoms were much the same as her sister's before her death; and that I would therefore advise her to pray to God for strength to submit to the Divine will, and to enable her to say, with Job, *the Lord gave, and the Lord hath taken away; blessed be the name of the Lord*. The mother went out to let her tears fall in secret, and left me by the bed-side of her departing child. I moistened her parched tongue with a little tea which stood by her bed on the table. She looked me in the face, and whispered, "I am dying." I felt her pulse: it throbbed, it stood, again it throbbed, and she was no more. The mother wept, and so did the sick boys: they felt that death was near. I spoke to them, and told them that God was good, and that afflictions and death were blessings in disguise. I reminded them of David, who "wept and prayed while his child was suffering; but when he died, he arose, washed himself, and went into the House of God. We enjoy privileges," I remarked, "which David never enjoyed. He knew God as the God of Abraham, Isaac, and Jacob, and the Deliverer of the Israelites from Egyptian bondage; but we know Him as a God of love, who has so loved us as to give His only Son to die for our sins, that the sting of death might be taken away, and the gates of heaven be opened to all who repent, believe, and obey. Therefore, in death we are taught to ask, *Where is thy*

sting? and shortly we shall have a victory over the grave; for we may say, with Job, *I know that my Redeemer liveth . . . and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and . . . not another.*"

Nov 26—I visited a young man dangerously ill of fever. I read a passage of Scripture, and encouraged him to trust in the Lord Jesus Christ, and then prayed with the family. These poor and pious people have suffered a great deal of affliction from the loss of their children. This, the sixth and last stay of the father, now lies on the bed of death. "It is the will of God," said the father, "and I willingly submit; though I feel that I shall not long survive. My strength is gone, and I know that my son is only going a little while before me."

Dec. 19—I called upon the man whom I visited on the 26th ult., and found it was likely to turn out as he then anticipated. Soon after his son's death he was confined to bed with the fever, and now he seems to be on the verge of the grave. I spoke of his recovery, and said that He who had sustained him under all the previous strokes by which he had been smitten was still the same, and could bring him through this affliction also. He said, "The Lord has been with me in six troubles, and I know He will be with me in this my last. I have not the least hope of recovery, nor have I any wish. *I would not live away*. I believe I shall shortly be with Him who has loved me, and died for me. I believe all that has happened to me has been for my good." I read several encouraging promises to him, prayed with him, and requested him to lean on the Saviour while the waves of trouble were breaking over him.

Dec. 29—I rode up the Settlement, and administered the Sacrament to six invalids; but the person for whose sake principally I made the journey had left this world of sin and suffering about four o'clock in the morning. His son was buried on the 2d inst. A widow and four children remain to lament the loss, and so do we. To him we could point, as one who served God, and provided *things honest in the sight of all men*. God only can heal the wound which His hand has made, and supply the want of the widow and fatherless: by fervent prayer, offered up through the merits of the Saviour, we besought Him so to do.

March 5, 1846—I rode as far as the Upper Fort, and visited several sick persons on my way. I called upon the only medical man of the place, who was also dangerously ill: he had been in a state of delirium for the last twenty-four hours. The Settlement would sustain a very heavy loss should any thing happen to the Doctor. He has long diligently exerted his abilities in alleviating human misery among those who are too poor to make him any compensation. I have known him, for years together, to visit families who never paid him a fraction. May the Lord remember him in mercy, while confined to a bed of affliction!

March 26—I visited a sick person in the last stage of consumption. I told her my fears. She replied, "I am aware of it. I have often been sick before; but the hope of life never left me, and I thought of returning to my domestic duties. Now, however, the concerns of my family, and all things earthly, have left me; and I lie here thinking of my friends who have gone before me, and the Lord Jesus Christ who died for my sins, and who is now in heaven; and I pray to my Saviour to prepare me also for heaven. When I was well, I often went wrong; but my conscience would not give me rest till I confessed my sins to my Heavenly Father, and sought forgiveness through the blood of His Son, and promised, through His assistance, to live better. Then I would seem to go on for a time under the light of God's countenance, till something would turn up to make me forget. Again would shame and sorrow fill my heart, until I found pardon by looking to Jesus my Saviour. When I look back, I find my life has been a life of repentance; but I believe that God, for Christ's sake, has forgiven me all. I have now a calm, quiet mind, and I wait in the hope of soon being where no sin, suffering, nor death, shall enter."

Baptism of two Adults—Various Particulars respecting one of them, an Indian.

Dec. 8, 1845—I baptized two adults who were ill. One, an Indian, had often applied for baptism before; but he was so addicted to intemperance, that I had declined admitting him into the Church till I should have some good evidence of his sincere repentance and reformation. It has pleased God, while his family, and also himself, have been suffering from fever, to bring him to a knowledge of his

past errors, and to show him that without repentance and faith in the Lord Jesus he must perish. Such a change has been thus produced in his whole temper and conduct as to give me a hope that he will, for the future, be a follower of Christ. He said, "You have often told me, Sir, that I should destroy both soul and body, and I have felt that it was true; but I liked my old way, and sometimes, when I thought I would turn from it, something would turn up and put the thought out of my mind. It would be as if some one whispered in my ear, 'Go on: you are always happy when you are drunk: you forget all your misery then.' Then, when an opportunity came, I tried it again. Thus you know I have gone on. Yes, I believe now, as you have often told me, that I was the greatest sinner on the point. I feel that if I had died when George died I should now have been in hell. You know, Sir, the night before he died you prayed with him; and after you had gone away, he talked to me like an old man. He said many things to me which I shall never forget. He told me of my bad life; and asked me how I should like to go where he was going. He told me to repent of my sins, and pray to God, through His Son, to have mercy upon me and pardon me. He then asked for a drink. I lifted him up: he drank, looked at me, and breathed his last. My conscience told me, 'Had you departed instead of George, you had gone to hell.' I could not go to the funeral, because I was seized the night after he died. Here I have lain ever since, and God has brought my sins to my remembrance. I am heartily sorry that I have been such a bad man. I pray that God may have mercy upon me. I have often heard you say that He pardons all those who sincerely repent and turn unto Him, and I believe that He will have mercy upon me." His wife said, "O Sir! it is pleasant to me to hear him pray: he prays in the night and morning, and often in the day; and he calls the children to him to say their prayers. I hope, I believe, he is becoming good."

After having fully explained to him his duty to God, to his wife and family, and to his neighbours, and pointed out to him that he must now act the part of a new man, though exposed to his old temptations, I baptized him, and prayed that he might lead the rest of his life agreeably to the promises which he this

day made. I shall not soon forget his thankfulness to Almighty God for the ordinance of Baptism. He said, "Now, since I have been thought worthy of being admitted into the Christian Church, I shall try, through the help of God, to *walk worthy of my profession.*"

*Departure of Mr. Cockran for Cunada—
Affection of his People.*

Our readers are already aware that Mr. Cockran's health has failed to so serious an extent as to render his retirement from the Mission necessary for his recovery. He writes, in his Journal—

May 31, 1846— I performed the duties at the Rapids Church in the morning, and at the Middle Church in the afternoon. Every Lord's-day convinces me that I have no longer the strength adequate for the duties which devolve upon me. I therefore take this as a hint from Providence that my work in Rupert's Land is nearly done. Had it been the will of God that I should continue here, He would have given me strength to meet the occasion. But at present He permits me to faint, to wean me from all the different things in which I have been engaged, that I may leave them without regret.

The following particulars are taken from the Journal of the Rev. A. Cowley, who, at the time of Mr. Cockran's departure, was on a visit to the Red-River Settlement. On the 14th of June, after he had taken the Service at the Rapids Church, he remarks—

Never do I expect to forget the last look which some of the people gave their pastor as they retired from the Church, in which, from its very first rearing, they had heard, with so much pleasure and profit, the voice of him whom now, proceeding to their homes at a distance, they looked upon to see no more for ever. Their hearts were too full for words: the only utterance their feelings could obtain was in a flood of tears, as each walked up, silently embraced his hand, and turned away.

June 15—The calm of dawn was embraced for prayer, lest the confusion of affairs should unsettle the mind and indispose the heart to pray. Breakfast was not yet over when the canoes hove in sight, and presently afterward a rap at

the door announced its arrival. Mr. Cockran, inured to self-denial, immediately prepared himself and family for embarkation. It was too early for a great crowd to assemble; but a considerable number awaited his approach, and received his parting admonition and blessing. I saw him and his family into the canoe; but the parting farewell pierced my inmost soul. I looked till the mist and the distance hid my friends from view. Oh, blessed word of the living God, which assures the soul of a happy meeting where parting shall be known no more!

Of Mr. Cockran's arrival at the Indian Settlement the Rev. J. Smithurst remarks, in his Journal—

June 15 — This morning, at nine o'clock, Mr. Cockran and family called in passing. Seeing that they had to struggle with emotions of a very painful description, I carefully abstained from any thing which might excite them; but it required a desperate effort with my own feelings to avoid showing what were my emotions. Having taken a hasty leave of them as they stepped into the canoe, I hurried into the house again, unable to look upon the canoe proceeding down the river. There was a crowd of Indians—men, women, and children— assembled to take a last look at their former pastor and friend. He carried with him the good wishes and blessings of many whose tears bespoke the sincerity of their professions of respect. May the Divine blessing attend our beloved friend; and, in a more genial climate, may he have his health restored, and many more years added to his life of usefulness!

INDIAN SETTLEMENT.

*Report for the Year ending Aug. 1, 1846,
by the Rev. J. Smithurst.*

The Harvest—Success of the Indians in Hunting.

In looking back upon the events of the past year, I see much to call forth feelings of humble gratitude to our gracious and merciful Father.

The harvest of last year was an average one, though not quite so abundant as in some former years. It was got in early, and in good condition. The potatoes were particularly fine, and kept sound and good during the winter.

The Indians succeeded well in hunting last winter, and collected a large quantity of valuable furs. This enabled them to

provide their families with many comforts, such as European clothing, and various useful articles, which they would not otherwise have had the means of obtaining. While the men were away hunting, the women were at home taking care of the cattle: having a supply of grain from their farms, they were able to keep all the children regularly at School. The Indians of this Settlement have a decided advantage over the Heathen Indians in hunting. Their movements are not retarded by a train of women and children, and they are not compelled to turn back upon every little failure, as is the case with those who have nothing to depend upon for food but the animals that are caught. If the hunt be unsuccessful for a few days, hunger drives the Heathen Indians to some fishing place; but the Christian Indians generally have with them flour sufficient for a fortnight's consumption, independent of any other source. The success of the hunters enabled me to get over last winter with fewer applications for assistance than in any previous year. Indeed, the little assistance I gave last winter was for the purpose of enabling the Indians to take advantage of the natural resources of the country, and not to make them independent of those resources. I may here mention an instance. An Indian came to me, in the beginning of the winter, and said, "I wish to go and hunt; but I have no provisions: can you let me have five shillings to get some." I did so. He went away on the Monday morning, and returned on the Saturday evening in the following week—thus being absent only one Lord's-day—bringing furs value 2*l.* 9*s.* Having sold them, he honestly paid me my five shillings.

It may be thought by some that hunting has a demoralizing effect upon the Indians. I by no means think so, if they are not supplied with rum to take out with them. I would much rather that they should be away hunting than employed among the European and Half-breed Settlers, where they would be exposed to the temptations of beer, rum, &c. The only disadvantage to them in hunting is their absence from the Means of Grace. For that, however, there is no remedy. In a country like this we must give way to circumstances. God can make up to His people what they lose in this respect. His presence is not confined to the Church, nor His spiritual blessings limited solely

to the ordinary mediums of communication. The fervent prayer offered up beneath the shelter of a few pine branches, in the solitude of the forest, will ascend as acceptably in the sight of God, as if it proceeded from the Church, if it be offered in humble faith, and complete dependence upon the merits of Christ.

Generally speaking, the moral and religious character of the Indians is satisfactory. If there be some few things to blame, there is much which affords encouragement. We must always remember that the Indian Converts are still only *babes in Christ*, and need all due allowance to be made for their weakness and infirmity.

Administration of the Sacraments.

During the past year there have been 27 Baptisms.

The Sacrament of the Lord's Supper has been administered in the Church four times. Four new Communicants have been admitted, and four have died, leaving the number 87. All, so far as I can learn, maintain a consistent walk and conversation.

Schools.

The Day-school, of which Mr. Joseph Cook is the Native Schoolmaster, contains 43 boys, and 45 girls: total, 88. Of this number, 21 read in the Bible, and can say the Church Catechism broken into short questions, the Collects, and most of the Thirty-nine Articles. All who are employed as Teachers of the lower Classes write on Paper: the others write on slates. The remaining 50 read in books below the Testament. The progress made by the Scholars during the past year has been satisfactory. Their attendance is now very regular, unless illness keep them at home. They improve much in cleanliness, and have far less of the Indian aspect than when I first came to the Station. Indeed, none of the children now in the School, with very few exceptions, ever had any experience of the wandering Indian life. They are all furnished with clothing; but live at home with their parents, and require no provision from us except in times of sickness.

The Sunday-school contains, in addition to the Day-scholars, 50 adults—20 males, and 30 females: the total is thus 138.

Erection of a Windmill—Probable Failure, in part, of the Harvest.

A very material improvement has been

effected in the temporal circumstances of the Indians by the erection of a new windmill; the one erected by Mr. Cockran, twelve years ago, having been useless for the last three years. As there is now the prospect of getting corn ground without much difficulty, the Indians have made considerable efforts toward enlarging their farms. This year's crops, however, will be very far below the average—in many cases, indeed, almost a total failure, scarcely yielding back a quantity equal to the seed sown. It is only wheat growing upon land that was fallowed last year that has grown well; and even this is now affected with the disease called rust, which makes the issue doubtful. As the greater part of the people do not fallow, by far the larger portion of the wheat-crop will be a partial failure. In thin, poor crops nearly one half has been destroyed by the Hessian fly, so that what remains is scarcely worth reaping. On the Mission-farm about two-thirds of the wheat is upon land fallowed last year, and was very fine before the rust made its appearance. As, however, the grain in the ears is perfectly formed, and beginning to harden, I hope it may come to maturity.

The passages which we now give are extracted from Mr. Smithurst's Journal.

Death of a hopeful Indian Youth.

Sept. 24, 1845—About noon I was much grieved on receiving information that Joseph Smith, a young Cree Indian, aged twenty-five years, had been drowned. He was subject to fits; and, as he was out alone with a canoe in one of the creeks, shooting ducks, it is supposed that he was seized with a fit, and fell into the water. He was educated in the Mission-school, and even up to the time of his death was regular in his attendance at Sunday-school. He was also very regular at Church, and at the School-room lectures. From a conversation that I had with him, not long ago, I had every reason to hope that he was humbly trusting in the merits of Christ, and earnestly striving to serve God, and to be delivered, not only from the condemnation, but also from the power, of sin.

Sept. 26—I attended the funeral of poor Joseph Smith. There was something very painful in all the circumstances connected with it. He was the only son of his mother, and she a widow.

May the same gracious Saviour, who took pity upon a widow in similar circumstances, be the comfort and support of this poor woman!

Specimen of Mr. Smithurst's Duties.

Dec. 9—Various secular duties have so taken up my spare time to-day, that I have not been able to study. Indeed, when extra duties occur during these short days, study is out of the question. All the morning, till nine o'clock, is taken up in attending to the wants of the sick and needy. This is my rule every day in the year, the Lord's-day excepted: in the middle of the day I only attend to peculiar cases of sickness. During the middle of the day there is the School to keep an eye upon, the farm-servants to look after, my own household affairs to superintend, persons to see who call on business, and various other things, independent of writing and study. At sunset every evening, except Saturday and the Lord's-day, there is a lecture in the School-room; after which I remain, sometimes for an hour or two, to speak to those who wish for my advice on religious or other subjects. The rest of the evening, up to tea-time at eight o'clock, is taken up with the instruction of my servants. Family prayers engage us at nine; and after a day so spent I have very little inclination for any thing but devotional reading, &c. From this description of a day's duties it will be seen how small a portion of time I ever have at command for any kind of study; and why, in certain busy seasons, such as seed-time and harvest, it must be laid aside altogether.

Under this head we may place the following extract—

Jan. 25, 1846: *Lord's-day*—I left home at half-past five o'clock A.M., for the Upper Church, and changed horses at the Rapids. In the forenoon I preached at the Upper Church to a remarkably attentive Congregation, and in the afternoon at the Middle Church. I reached the Indian Settlement at eight o'clock P.M., being very much fatigued with the day's duties, and my long ride of sixty miles.

Attention to the Means of Grace.

Dec. 25, 1845: *Christmas-day*—I preached, both morning and afternoon, in the Indian Church. In the morning the Church was very full, and I administered the Sacrament of the Lord's Supper to eighty-three persons: the Collection amounted to 14.3s. It was a most solemn

season: the Lord was, I trust, with us. Many a tear did I see run down the cheek at the remembrance of a Saviour's dying love.

Dec. 26, 1845: *St. Stephen's-day*—The Congregation at Church in the morning was nearly as large as yesterday. The Indians spend their holiday-time in attending Church. Though the Indians be not all we could expect, they certainly neither neglect nor undervalue the ordinances of God's House.

Death of a Pious Adult Indian.

July 30— I was sent for in the evening to visit the old man who takes care of the Church, and whom the Bishop of Montreal, in page 55 of his Journal, calls the Sexton. He is very weak, and I fear there is but little hope of his recovery. I was much comforted by his simple and unaffected expression of dependence on the Lord Jesus Christ. There was, in his whole manner, that calmness and quiet composure which indicates the possession of a peace which the world can neither give nor take away. In religious experience I have long considered the old man to be a sterling character; and, should it please God to remove him from this world, I humbly trust that there is prepared for him a mansion in his *Father's house* above.

July 31—The sickness still continues, without any sign of abatement. I have received a note containing a request from the Governor, Sir George Simpson, that the Prayer appointed by the Church in times of sickness should be read.

My poor old Beadle at the Indian Church has this afternoon been removed from a world of sorrow and pain, to enter, I trust, upon that *rest* which remains for the people of God. Though we sorrow not even as others which have no hope for our departed brother, I cannot help feeling deeply grieved for the loss I have sustained in the old man's death. He has held his office from the opening of the Church, ten years ago, and always appeared to take pleasure in its duties. I believe he had the feeling so beautifully described by David in the 84th Psalm—*I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.*

CUMBERLAND STATION.

Our readers are aware, from the information given in our Number

for July last, that Mr. Hunter has determined to establish the Station at Rivière du Pas, as being, upon the whole, the most eligible situation for the purpose. The ground available for cultivation at the Station, and in the neighbourhood, is sufficient, Mr. Hunter believes, for any number of Indians likely to settle at the place; in addition to which, there is a plentiful supply of wild-fowl and fish in the season, and the Pas is a thoroughfare for several of the Company's brigades and expresses. The Indians, moreover, are attached to the place. The following is Mr. Hunter's

Report for the Year ending Aug. 1, 1846.

General View.

It is with lively feelings of gratitude to Almighty God, for the many spiritual and temporal mercies vouchsafed to this Station during the past year, that I again present my Report. That our Christian Indians, with few exceptions, adorn their profession by a holy and consistent life; regularly attend the public Means of Grace when opportunity offers; and cultivate a spirit of piety and devotion in their families, by daily engaging in praise and prayer at their homes; are matters for thankfulness and encouragement.

They are likewise beginning to appreciate the advantages which result from cultivation of the soil, and are making efforts, though by no means so strenuous as one could wish, to obtain a settled home; with a view of abandoning their present migratory state of life, and of obtaining greater facilities for the instruction of themselves and their children.

The parents also appear to value the benefits of education for their children. Our Day-school is steadily increasing both in numbers and attainments; yet it cannot be concealed that the present wandering state of the Indians interferes very materially with the arrangements of the School, and excites an unsettled spirit in the minds of the children. It is to these young people that I look for a more enlightened and less indolent generation than the present; for the old people are so attached to their present mode of life, that it has become to them a second nature. Such drawbacks as these are not to be wondered at among a race of people emerging from barbarism, and

whose knowledge of Divine things is so limited, that they are yet but *babes in Christ*. Our compassionate Redeemer will not despise the *day of small things*: a *bruised reed shall He not break, and the smoking flax shall He not quench*; but rather bind up and strengthen the one, and communicate the oil of grace to the other.

Public Worship.

Divine Service has been continued on Lord's-days, as last reported. Occasionally I read the Morning Service in English, for the advantage of some of my hearers who do not understand Indian, and also for the School-children; but with this exception, all our Services are conducted in Indian. The attendance at these Services has averaged, during the winter, about 100—on Christmas-day and Easter-Sunday from 200 to 300 were present—and in the spring and autumn, when the Indians return from their hunting-grounds, we have a good attendance. The attendance at our week-day Services is not so good, as the Indians, in their present condition, are obliged to leave the Station during the week to hunt for provisions for themselves and their families: from 40 to 60 may be considered as the average attendance.

Administration of the Sacraments.

It has been my privilege to baptize 62 persons, so that we have now a total of 274.

The number of Communicants has been 44; but one has recently died, and two—James Settee and his wife—have left the Station. The present number is therefore 41.

I am able to report favourably of the general consistency and growth in grace of these persons, and of their increasing desire for acquaintance with the Lord Jesus Christ and His *great salvation*.

Day and Sunday-schools.

In the Day-school, of which Mr. Henry Budd is the Native Schoolmaster, there are 34 boys and 31 girls; making a total of 65. The number last reported was 47; but 27 have since been admitted, and 9 have left. Fourteen read in the Old Testament, write, and work sums in Arithmetic, and one is learning the English Grammar. They are also able to say the Church Catechism, the same broken into short questions, the Collects, portions of the Gospels, some of the Thirty-nine Articles, Hymns, &c. In

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the New-Testament Class there are 17 who write, and can say the Church Catechism, portions of Scripture, Hymns, and Addition and Subtraction Tables; and some of them work sums in Addition. The remaining 34 read in books below the Testament: some of them can repeat the Church Catechism, Hymns, and the Addition Table.

The Sunday-school consists of the 65 Day-scholars, 29 adults—6 males and 23 females—and 6 children: total, 100. The number last reported was 57, the increase during the year having been 43. I always instruct the Bible Class myself. James Settee has attended to the Testament Class, and Henry Budd the lower Classes. Mrs. Hunter has been engaged in instructing the female adults to read; and during the greater part of the winter, while Budd and Settee were engaged in the woods, squaring and sawing logs for planks and boards for the new buildings, attended to the Day-school also.

Secular Labours.

Much of our time has been occupied in unavoidable secular labours, arising from the infant state of the Mission, and our secluded location. We have erected a dwelling-house 50 feet by 30 clear, height of side-walls 13½ feet, with couples, planks, and weather-boards for the roof; and also a kitchen, with offices adjoining, 42 feet by 16 clear, height of side-wall 10½ feet, with a thatch roof. Over each of these houses there are large and convenient lofts. All the window-frames, and part of the doors, are made, but not yet put in; neither are the floors or lofts laid. During the winter and spring more than 3000 planks and boards have been sawn, for the windows, doors, roof, flooring, lofting, ceiling, &c. We have also just completed burning a kiln of lime, which will be very serviceable, as the mud which has been used about the houses is continually being washed down by the rains, injuring our furniture, books, clothes, &c., and admitting swarms of mosquitoes between the open logs. The greater part of this work has been done by myself and servants, in order to avoid, as much as possible, an increase of the expenses of the Station.

In the spring we enclosed about three acres of new ground, and sowed seven bushels of wheat, seven bushels of barley, and thirty bushels of potatoes, beside garden-seeds. We have now on the Mission-

farm cattle, horses, pigs, and sheep; from which I hope to be able to supply the infant Settlement from time to time.

Advancement in Civilization.

Several of the Christian Indians have commenced new farms, and those who had farms have enlarged them; so that an entire island, of tolerable size, is under cultivation with potatoes. About ten have commenced preparing wood for houses; and one house, which will make the fifth Indian house, is now being erected. The present sickness from the measles, however, has completely checked their exertions, so that they are doing little or nothing to their houses. Several of the Indians have also wheat, barley, turnips, peas, &c. growing on their farms.

Missionary Journeys.

During the year I have made two Missionary journeys; one to Cumberland Fort, and one to the Grand Rapids.*

We now give an extended series of extracts from Mr. Hunter's Journal. Much of his time, as will be seen, is occupied by unavoidable secular labours, and he also distributes medicine to such as may need it, whether Christians or Heathen. He mentions that on one or two occasions the Heathen have brought him a little present as a token of gratitude for the cure of their sick children or friends.

Appreciation of the Means of Grace.

Aug. 31, 1845: *Lord's-day*—I held Divine Service both morning and evening. The attendance was very good, about 150 being present. The order observed during the Service is improving: there is a marked difference between the children in the School and those who are always going about with their parents.

Oct. 16—Charles Thomas, one of my Indians, came to take leave, as he is about to go to his winter hunting-grounds. He requested that he and his family might be especially remembered in our prayers, and promised to pray for us and the prosperity of the Mission.

Dec. 25: *Christmas-day*—About three-fourths of the baptized Indians have arrived from their hunting-grounds to attend the Services of to-day. Some of them

have travelled from 100 to 200 miles in order to be present. I was engaged all the morning in instructing several Candidates desirous of attending the Lord's Table, and then held Divine Service in Indian, preaching from Isaiah ix. 6, 7. About 200 persons were present, our little School-room being literally crowded. After the Sermon, I administered the Lord's Supper to 35 Communicants. I trust it was a spiritual feast to all, and that the tears and loud sobs of many present were only indications of a subdued and contrite heart for sin.

Dec. 26—At home all day, giving books and instruction to the greater number of the Indians, who are again leaving, for the remainder of the winter, for their hunting-grounds, and administering medicine to several who were sick.

April 12, 1846: *Easter-day*—I was engaged with the Communicants in the morning, and then held Divine Service. After the Sermon I administered the Lord's Supper to 38 Communicants. There was a larger attendance of Indians at this season of the year than we have ever had, from 200 to 300 being present: many had come from a distance of more than 100 miles.

May 9—Several canoes of Indians arrived to be present at our Services to-morrow.

May 10: *Lord's-day*—I held Divine Service in the morning and evening. About 100 were present; and the Indians, as usual, were very devout and attentive. I was informed by one of those who had lately arrived, that the Nippewin Indians were asking for instruction, and that one of them would be here this summer for that purpose.

May 24: *Lord's-day*—The School-room being small, and the day fine, we held the Services in our new house. There was a good attendance, about 200 being present.

In the evening I was greatly delighted to hear the Indians, in their tents, singing the praises of redeeming love at the commencement of their Family Worship. This is their invariable practice, both morning and evening, whether present or absent from the Mission Station.

Baptism of six Adults, and nine Children.

June 4—Poonaman, a Candidate for Baptism, and his family, arrived to-day. This man, when Budd first came here, was a great scoffer of sacred things, and was very troublesome to the Indians at

* Not the Grand Rapids at the Red-River Settlement.

prayer-time; but he is now a perfectly changed character, *clothed and in his right mind*. His conversion appears to be genuine: although the Heathen Indians have left no efforts untried to draw him back from Christianity, he remains firm and constant. I gave his wife and children, who are suffering from inflammation of the eyes, some medicine and a lotion. A great many of the Indians are suffering from the same complaint.

June 6, 1846—Examining and instructing the Candidates for Baptism—six adults and nine children. They all appear to be acquainted, in some degree, with the nature and solemnity of the rite, and to be convinced of their own inability to perform the solemn vows they are about to take upon them unless God be their helper.

Some of the medicine-men among the Heathen are still endeavouring to persuade Poonaman to renounce his intention of being baptized. He is one from whom they have obtained much gain for attending their heathen rites, which, no doubt, makes them the more anxious to retain him in their chains; but he remains firm in his determination.

June 7: *Lord's-day*—After the Second Lesson in the Evening Service, I was privileged to admit the above fifteen individuals into the visible Church of Christ by the rite of baptism. A solemnity prevailed during the Service, and several of the Candidates were in tears.

To the foregoing pleasing accounts we are happy to be able to add, that Mr. Hunter believes the Station will be preserved from becoming the residence of a Romish Priest. He mentions that the greater number of the Indians are already baptized, and that the few who still remain heathen feel more disposed to embrace Protestantism than Popery.

Death of a Pious Indian—Melancholy End of his Son.

July 2—I visited Andrew Lathlin, an Indian, who has long been suffering from phthisis, and found him in the last stage of the disease; but still in the enjoyment of peace, from a well-grounded hope, as I trust, in the merits of the Saviour. I engaged with him in prayer, in which he fervently united.

July 6—I administered the Lord's Supper to Andrew Lathlin. I fear, from

his altered and emaciated appearance, that he will not live many days.

July 11—Andrew Lathlin died early this morning, having previously expressed his simple reliance upon the merits and blood of the Lord Jesus Christ for the salvation of his soul. "I know," he said, "that there is but one living God, who is all-powerful; and that His Son Jesus Christ, in whom alone I am trusting for pardon and forgiveness, died for my salvation." I believe he has exchanged a world of misery for one of happiness, and that he has entered *into the joy of that Lord whom having not seen* he loved. I buried him this afternoon in the Church-yard, near his son, who was drowned.

Of the poor youth, whose melancholy end is here mentioned, Mr. Hunter relates—

July 7—This evening one of our School children, a son of Andrew Lathlin, was drowned while bathing in the river. He was conveyed to the School-room as soon as possible, and every means used for his restoration; but without success. The lad was subject to fits, and no doubt was seized by one while bathing.

Various Secular Employments—Destruction of the Carpenter's Shop by fire—Advancement in Civilization.

Sept. 29, 1845—I marked out the site of our new house, near the point of a high bank which adjoins the Saskatchewan River. From this spot a view of the whole Pas may be obtained, and a pleasant prospect into a large bay formed by the river.

Dec. 16—Making a horse-collar, harness, &c., for a horse which I have recently purchased.

Jan. 19, 1846—I went with a horse and flat sledge to Saskahtum Island, where the men are preparing sawing logs and sawing boards, to see how they were getting on. The island is about fifteen miles distant from the Pas, and the track lies principally through lakes. I returned in the evening with a load of boards.

Jan. 15—I went to Rocky Lake with an ox, two horses, four dogs, and four flat sledges, for white fish. The distance from the Pas is about thirty miles, and, in consequence of there being but little snow, the track across the lakes was very difficult for the horses. We arrived at the fishery in the evening. I assembled the Indians and people engaged at the fishery, and held Evening Prayers with them. We loaded our sledges by moon-

light with 700 white fish, and started about four o'clock, A.M. The night was very clear; but so cold that I had much difficulty in preventing my face from being frost-bitten.

Jan. 16, 1846—I arrived at the Pas about three o'clock, P.M., much fatigued with the journey, having walked about thirty miles.

Feb. 26 — This morning, while the carpenter was at breakfast, his shop took fire from a spark of the wood fire igniting the shavings. By prompt exertions we succeeded in unroofing the house and quenching the fire; but not until it had destroyed and injured many of the tools. This accident is a serious one, as we are forming a new Station. In this country carpenters' tools are rendered doubly valuable, from the length of time we have to wait before we can obtain them. I am thankful, however, that we were able to save sufficient tools to enable the carpenter to proceed with his work: had the accident occurred a few days sooner, it would have destroyed all our new window-frames; but providentially they had been removed. It destroyed some of the boards prepared for the doors.

April 11—Very early this morning, I and my work-people, together with the Indians, commenced cutting down trees on the lots marked out for farms across the river. Thirty axes were at work all day, forming a very busy and encouraging scene, especially to one acquainted with the natural slothfulness and indolence of the Indian character. By the evening, the wood of several acres had been cut down. As the women and children could not succeed in catching fish, I assisted those who had been working with flour and pemican.

April 13—Before sunrise this morning the Indians were again on their lots with their axes, cutting down the trees: there were twenty axes at work to-day. By the evening they had cleared sufficient ground for the frontage, and a considerable distance back into the woods, of ten lots. I assisted them again with flour and pemican, and told them that I regarded this effort as an earnest that they would fulfil their promise to build houses and make farms around the Mission Station.

May 29 — In the afternoon I took my boy John, and a canoe, and went to see Charles Cook, who is engaged, with several Indians, in shutting up the White-

fish River. The river is about five miles from the Pas, and, when the water in the Saskatchewan River is low, supplies fish for a great many families. We found the Indians all busy in driving large stakes across the river to form the barrier, which they had nearly completed: four tents of Christian Indians were pitched; but when the white fish are numerous, there are as many as 12 or 14 tents.

Near to this little river there is a large island, on which Charles Cook, the Rocky-Lake Chief, is erecting his house, and has a small farm. I went with him to see his house, and found it nearly completed; and the wheat and barley, which I gave him for seed, growing in a patch of ground adjoining. He has also a house ready for a calf and pig, which I have promised to give him this year.

As the ground on this island is good for farming operations, of considerable extent, near the fishing-river, and within an easy distance of the Station, several of the Christian Indians will settle here: some of them are about to commence their houses immediately. The island is half-way between the Mission Establishment and another island called the Potatoe Island, on which most of the Christian Indians have patches of ground planted with potatoes. This year, Charles Cook tells me, the whole island is under cultivation. During the last week or so the Indians have been busy in planting their potatoes.

I assembled the Indians for Evening Prayers in Charles's tent, and returned to the Pas encouraged by the fact that, through the blessing of God, Christianization and civilization are advancing among my Indians; and that those, who formerly were accustomed to regard farming as the worst of slavery, are now beginning to appreciate its advantages.

Goose-dance of the Heathen Indians.

Oct. 4, 1845—To-day, Mistahpao, or Big Buck,* held his annual Goose-dance, to ensure a good supply of wild-fowl. A large tent was erected for the dancers, who were dressed in their best attire, with red cloth, feathers, and their faces painted with vermilion. Their only music was the monotonous sound of the drum, which they ever and anon accompanied with hideous yells and ludicrous grimaces. A large supply of geese had been stored up for the occasion, as offer-

* Vide the "Church Missionary Record" for December last, p. 293.

ings to the Deity and a feast for the dancers.

Visit to Cumberland House.

The following passages refer to the visit mentioned in Mr. Hunter's Report—

Feb. 26, 1846—I left home in a flat sledge for Cumberland House, having two Indians, with another horse and sledge, in company. My object in visiting the House is partly to see the people and Indians, and also to procure some supplies. We called at Saskahtum Island on our way, and in the evening encamped in the woods, on the edge of the Saskatchewan River, about half-way to Cumberland House. After supper and Evening Prayers I laid down, wrapped in buffalo robes, to sleep: during the night the robes became covered with snow.

Feb. 27—After breakfast and prayers, by the light of the wood fire, we resumed our seats on the sledges about day-break; and, after a pleasant day's ride, reached the House, which is situated on the edge of a large lake, in the evening.

Feb. 28—I visited the houses of the work-people at the Fort, giving them instruction and advice, and also heard the women and children read in the New Testament: some of the children repeated a spelling-lesson. The Clerk who has charge of this post informed me that he had this winter, for a short time every day, given instruction, in reading and spelling, to the children residing at the Fort.

March 1: Lord's-day—I held Divine Service in the morning and evening, and after the Second Lesson in the Evening Service baptized two infants. There was a good attendance at these Services, and the people were attentive and desirous of instruction. I heard the women and children read in the New Testament.

March 2—We left Cumberland House early this morning, and encamped in the woods in the evening. Very thick snow fell during the day.

March 3—We started in our sledges at day-break, called at Rocky Lake on our way, and arrived at the Pas in the evening.

Continued Encouragements from the Rapid-River Indians—Baptisms—Departure of James Settee for Lao la Rouge.

Sept. 13, 1845—It will be remembered

that I mentioned, in my last Journal,* that I had prevailed on some of my best-instructed Indians to visit the Rapid-River Indians, and to spend a few months there during the summer, in order to supply, in some measure, their increasing spiritual necessities. To-day I received from him the following Letter—

Lac la Rouge, Sept. 2, 1845.

DEAR SIR—I beg to trouble you with a few lines, to assure you of my sincere respect and esteem, I have nothing of importance to communicate, only that I am in the enjoyment of good health, thank God Almighty! and trust you have been in possession of the same blessing since I had the pleasure of seeing you last.

I feel a pleasure in endeavouring to follow your instructions who sent me into this neighbourhood. The Indians here are so desirous of instruction in the Christian Religion that they will not allow me to go back: therefore I have determined to pass the winter among them. They told me that it was the first time they had heard the good words of salvation.

My dear Friend, I beg, as a particular favour, that you will be pleased to take good care of my poor dear children, and show them the way of salvation for their eternal happiness in the world to come.

Be so good as to write me a few lines by the first opportunity, and tell me the way I must go on with the Natives; and I shall always try my best to perform your orders. That the Almighty may preserve you and yours many years, in the enjoyment of health and comfort, will ever be the fervent prayer of

Your most devoted humble servant,
JAMES BEARDY.

May 21, 1846—Mistiniquaoo, a Rapid-River Indian, and his family, arrived to-day for the purpose of being further instructed, and also to obtain baptism. He gives a most encouraging account of the Indians in that neighbourhood—their readiness to embrace the Christian Religion, and their desire for a Teacher to be sent among them.

May 24—After the Second Lesson, in the Evening Service, I baptized the above Indian and his wife by the names of Abraham and Sarah; retaining their Indian name, Mistiniquaoo, for a surname.

May 27—Heche Hookemow, or the Great Chief, a Rapid-River Indian, arrived here to-day with his family. Four years ago, he renounced his heathenish

* Vide the "Church Missionary Record" for December 1845, p. 295.

practices and embraced Christianity. Since that period he has occasionally paid visits to this Station, and, after remaining a short time, has gone back to his friends for the purpose of communicating the information he has received. After his return they have scarcely allowed him to sleep, being so anxious to know the little he was able to impart of the *glad tidings* of salvation.* At Rapid River, he informs me, there are twenty heads of families who have embraced the Gospel, and are anxious that a Teacher should be sent among them. This is the fourth family that has visited me this spring from that quarter. They manifest great joy when informed that a Teacher is here waiting to go among them, so soon as he shall receive his supplies from Red River.

Heche Hookemow, with his wife and four children, have come down principally for baptism; but he intends remaining here for some time, in order to be further instructed before receiving that holy ordinance.

June 3, 1846—Heche Hookemow confirms the report that the Indians kept him up for nights, after his return from the Station, talking about the Christian Religion. He gives a very satisfactory account of the Indians, and the great desire which they evince for a Christian Teacher to be sent among them.

On the 7th the Chief and his family were received into the visible Church by baptism.

June 16—James Beardy arrived from Rapid River to-day, bringing with him a family of Indians, consisting of nine persons, for instruction and baptism.

June 17—Conversing with Beardy and the Rapid-River Indians who arrived yesterday. The account which Beardy gives is most encouraging. There are twenty families waiting the arrival of a Christian Teacher. He has continued among them during the whole of the winter, and they expressed regret at his leaving them. He has engaged in prayer with them daily, and on Lord's-days they have assembled at the Fort, a large room, which they completely filled, being assigned to them. Here they have engaged in praise and prayer; and as much of the Christian Religion as Beardy could, from time to time, call to remembrance, he has made known to them. "The chief sub-

stance of my teaching was," he told me, "to show them that they were all sinners; that they had broken God's holy laws; and thus stood in need of the salvation which God had provided through the blood and righteousness of Christ." I have therefore great confidence in sending James Settee among them, which I intend doing immediately on the arrival of his supplies from Red River.

July 6—I have been preparing supplies of books, blankets, striped cotton, axes, &c., for James Settee, who will, D.V., leave the Pas on Wednesday next for Lac la Rouge. I have had built, on purpose for him and his family, a large birch canoe, in which I hope they will go up their long and tedious journey—for they have twenty-two rapids and *portages* before them—in safety. Lac la Rouge, or Rapid River, is only half way between the Pas and Île à la Crosse; and Fort Chippewyan is as far again, from Île à la Crosse, as Île à la Crosse is from the Pas. The journey from hence to Rapid River will occupy for a fortnight to three weeks: the Company's boats take about two months to go from hence to Fort Chippewyan, which cannot be far short of 1000 miles distant, with strong currents, rapids, *portages*, and lakes intervening.

July 8—We commended James Settee and his family to the protection and blessing of Almighty God, on the occasion of his departure for Lac la Rouge Station.

Movements of the Papacy—Encouraging Openings at Île à la Crosse and Fort Chippewyan—Appeal for more Labourers.

June 16—To-day the Saskatchewan Brigade arrived, and the gentleman in charge informed me that the Priest who visited the Île à la Crosse last year, and baptized the Chippewyans, had gone there again this summer, and that two Priests were expected to join him from Red River. Île à la Crosse is the principal Fort, to which Rapid River, or Lac la Rouge, is an out-post. A great number of Indians in this direction appear to be willing to receive any religious teacher who may visit them, not being aware of any difference between the Roman-Catholic Church and the Church of England, or, as they call it, the French and English Religion. The Rapid-River Indians who visited the Pas this spring informed me, that, had a Roman-Catholic Priest visited their neighbourhood, they would gladly

* Vide the "Church Missionary Record" for December 1845, p. 295.

have received instruction from him, and been baptized, not being aware of any difference between the Church of Rome and the Church of England.

On Mr. Hunter's visit to the Grand Rapids, as mentioned in his Report, he received additional testimony to this fact in an interview, on the 30th of June, with the gentleman who has charge of Fort Chippewyan. This gentleman informed him that a Priest had visited his neighbourhood in the spring, and baptized a great number of Indians, who were waiting, as just reported of the Indians in the neighbourhood of Île à la Crosse, to receive any religious teacher who might visit them. Mr. Hunter then writes, in his Journal—

It is in this direction—the north—that there appear to be great openings for Missionary exertions. We may instance the Rapid-River Indians as an example of the spirit of inquiry and desire for instruction which prevail. It is painful in the extreme to be informed that the poor Indians are embracing—through ignorance, and ensnared, as it were, by the exhibition of pictures, crosses, and other vanities—a corrupt faith, while the Priests of the Church of Rome are reaping a golden harvest. I cannot but admire the zeal of the Church of Rome, who have already sent two Priests into this neighbourhood, two more being now on their way to join them, while I am labouring here alone, at a distance of 500 miles from my Missionary brethren, without being cheered or stimulated by the countenance of a Christian brother. The duties incident to the formation of a new Station, among a people just emerging from barbarism, and at such a distance from any Missionary brother, altogether preclude the possibility of my undertaking a journey of about 1000 miles to the northward, which would occupy several months, in order to visit these Indians.

I trust the friends of the Society will, by liberal subscriptions, enable the Committee immediately to commence two new Stations—one at the Île à la Crosse Fort, and another at Fort Chippewyan—by appointing a devoted Catechist to each of these places, and, if possible, a Missionary to the district. I am certain, from the reports which have reached me, both from

the gentlemen in charge of these districts and from the Indians, that either Minister or Catechists would here meet with encouragement and success.

The following passage confirms the preceding—

July 26, 1846: Lord's-day—It is reported that the Chippewyans, baptized by a Roman-Catholic Priest at the Île à la Crosse, have thrown away the crosses which the Priests give every baptized Indian to wear suspended round his neck, and have renounced the religion. The gentleman, already mentioned, who has charge of the Chippewyan Fort and District, informed me that the Indians, both in the neighbourhood of the Île à la Crosse and Fort Chippewyan, are willing and desirous to receive instruction in Christianity, and that they often ask him to tell them something respecting the Great Spirit; that this spirit of inquiry, and a desire for instruction, are the reasons why they are so eagerly embracing, through ignorance, Popery; and that, if a Protestant Minister or Catechist were to visit the neighbourhood, he would be certain to meet with encouragement and success.

July 27—Early this morning I sent for James Beardy, the Indian whom I sent to Rapid River last year, and engaged him to proceed immediately to the Île à la Crosse, there to spend the ensuing winter among the Chippewyans.

James Settee has by this time, I hope, reached Lac la Rouge, and James Beardy will be at the Île à la Crosse, the actual destination of the Priests, where they intend to winter, some time before their arrival. Settee will also, *d. v.*, visit the Île à la Crosse during the winter, and aid and assist Beardy in his proceedings.

It will thus be seen that Fort Chippewyan is at present without any Protestant Teacher.

MANITOBA STATION.

The peculiar indifference to Christianity, and pertinacious adherence to their own superstitions, manifested by the *Saulteaux* Indians, have often been noticed in our account of this Mission. Notwithstanding these discouragements, however, the Rev. A. Cowley carries on his labours diligently and indefatigably, prayerfully waiting for the time when it shall

please God to bless his efforts, and to open the hearts of his people.

While grieved at the hardness of heart manifested by the Indians in his own neighbourhood, he has been cheered by visits from several parties of hunters from the Red River, who, when in the neighbourhood, visit the Station in order to enjoy the Means of Grace, and to be refreshed by religious ordinances.

The following particulars are given in a Letter from Mr. Cowley to the Secretaries, dated Partridge Crop, July 22, 1846—

Services, &c., for the benefit of the Indians.

My labours during the past year have been somewhat the same as heretofore. I have made three short tours among the Indians—one through the Manitoba Lake, returning thence by the Dog Lake and other inland lakes; another into the woods; and the third to Beren's River. I have also visited the Indians tenting near us. I should have gone among the Indians more, but that, owing to the rise in the price of furs, they have been exceedingly scattered through the winter hunting. I have consequently been enabled, however, to devote more time to ministerial duties at home. The Lord's-day has been regularly observed. In the morning, since our scholars have increased, we have held School first, and then the Service of the day; in the afternoon, School again; and in the evening, a second Service. On week-days I hold family prayers, in the morning at my own house, and in the evening at the School-room. The attendance on these several opportunities of instruction has been very varied. The Lord's-day Morning Service has been always the best attended, our School-room having often been full of people.

I have still to report the non-conversion of any one from among the Indians. They hear, but seem to hear in vain. Sometimes my hope is raised by an inquiry, a confession, or an admission, from the lips of an Indian; but perhaps the very next time I converse with the individual his steady adherence to his superstitions destroys my fondest hope. Thus from day to day my faith is tried, and my soul pained, and I have to fall back upon the promises, and commit the case to God.

Schools.

Our School has numbered, during the winter, 20 regular scholars, 15 of whom have been given up entirely to the School. There has also been, beside these, an ever-varying number from the woods, as their parents have happened to be near or otherwise. Of the 15 boarders, one has left with the view of being married, and another, I am sorry to say, has lately been stolen by her grandfather in the absence of her father. I have introduced the carding and spinning of wool into the School, to assist in clothing the children, and to teach them habits of industry and economy. In this, as well as in their reading and writing, they are making, I think, very satisfactory progress. Some have also commenced Arithmetic.

You can scarcely conceive the pleasure which I enjoy in seeing these boys and girls, once more than half-naked and half-starved, now sitting around me, all clean, well fed, and tidily dressed; sometimes reading, either the Word of the living God, or such other books as they are able; at other times, standing by my side, singing with sweet voices the praises of their Maker; or falling down on their knees, with me, to pray to God our Saviour. I am sure you would be delighted to join us for an hour, and, though this be denied, that you will not forget to pray for us in this department of our labour.

Progress in Civilization.

Although in spiritual things we are dull and uninteresting, yet in temporal things the Indians are progressing toward a state of civilization. I do not know, among all the families living about us, one single Indian who has not a small piece of land planted with potatoes. One has also wheat, and many of them maize, in addition to potatoes, growing beautifully upon their land. We number seven houses upon the banks of the river; and the framework of another is erected, and logs cut ready for a ninth. The Indians are also anxious to obtain cattle.

We now extract a few passages from Mr. Cowley's Journal.

Melancholy Death of a Hopeful Youth.

Aug. 17, 1845—An old Indian brought intelligence of a very disastrous accident which had befallen Hector, the most hopeful youth in the vicinity of our Mission Establishment. The young man is one

of two orphans, who, with their mother, placed themselves under our care nearly three years ago. Since that time he has been hearing, and learning to read, the Word of God, and I think that nothing but *the fear of man* operated against his public avowal of Christianity. He had made some progress in reading, and his attendance upon the Means of Grace was more regular than almost any other Indian's, while his deportment and attention during Divine Service were highly creditable, if not devotional. His attention to his aged, infirm, and widowed mother was uniformly remarkable. I have seen him watch beside her, attend upon her, and administer to her necessities in the hour of affliction, and have witnessed his solicitude to supply her with the common necessaries of life. In the spring he planted potatoes, and during last winter cut wood for the erection, this summer, of a house wherein they might live more comfortably. But how short-sighted are we! While congratulating the widow on the prospect of brighter days, and anticipating the civilization—and, God being merciful, the Christianization—of the family, the mysterious Providence of God permits a dreadful accident to blight all our fondest hopes. During a voyage from hence to the Manitoba Post, it appears that the youth relieved a sick man from his place at the oar. On the 10th instant, the Lord's-day, while the party laid by on account of a head-wind, a bear came that way, and the crews, being composed chiefly of Papists and Indians, who nearly alike disregard the Word and commands of God, unhappily gave chase to the animal. In their hurry to kill it, one man, running with his gun cocked, accidentally discharged it in the direction of Hector, who, it appears, was looking on, and who immediately fell. Upon examination, he was found to have received a part of the charge in his head. He was conveyed to the Manitoba Post, where our informant left him still alive.

The poor youth survived the accident nearly a fortnight; but remained speechless until his death.

Erection and Opening of the New School-house.

In our Number for July we mentioned that a new School-room had been opened; but our readers will, **Excord, Dec. 1846.**]

nevertheless, be glad to read the following particulars—

Nov. 8, 1845—In a secular point of view we seem to be almost as busy as ever: one thing is scarcely accomplished ere another forces itself upon us. We have just so far finished our new School-room as to admit of our occupying it to-morrow; but our fall-fishing, as it is called, now gives us no leisure. As my spiritual labours are necessarily limited, there being but few Indians here now, I take the daily charge of the School.

Nov. 9: Lord's-day—I held our Morning and Afternoon School and Services in the new School-room for the first time today. Indians being here on a visit from the Upper River, our Services were very well attended. O that the approbation of our Service, which they this day expressed, flowed from renewed hearts! but I fear their hearty "Amen" was only the expression of momentary excitement. Could I but see the conversion of ONE soul resulting from my labour how should I rejoice!

Testimony to the Christianity of the Red-River Indians.

Dec. 27—During the past fortnight two Muscaigo Indians, from the Indian Settlement at Red River, have been here. They have come several days' journey from their hunting-grounds to this place for the purpose of joining us to-morrow in celebrating the Lord's Supper. During their stay they have diligently attended our Week-day evening Services, as well as those of the Lord's-day. They must, I think, have put our Indians to the blush by their daily conversation, singing, and prayers. They also regularly engage in private devotion after their return from the public Service. As they are both Members of Mr. Smithurst's Church, no responsibility rests with me in their being admitted to the Sacrament of the Lord's Supper: I have, however, diligently examined them in the great fundamental truths of our holy Religion, and am glad to believe them both to be worthy partakers of that holy Table. I have also tried to assist them in their preparation for the solemn occasion, and pray that both they and we may receive the blessing which we seek.

Jan. 24, 1846—The two Christian Indians from Red River left us this week, having waited in vain for the return of

their partners from Red River. Their conduct, during their whole stay, has been most exemplary. How cheering has it been to witness their daily devo-

tions, both morning and evening! how encouraging and delightful to observe their peaceful life! What a contrast does it afford to that of my people!

HOME PROCEEDINGS.

Delivery of Instructions to a Missionary.

On the 1st instant the Instructions of the Committee were delivered, by the Honorary Clerical Secretary, to Mr. Alexander Acheson and Mrs. Acheson, on occasion of their departure to the Calcutta and North-India Mission.

The Instructions having been acknowledged by Mr. Acheson, he and Mrs. Acheson were commended in prayer to the favour and protection of Almighty God by the Rev. T. Sale.

Departure of a Missionary.

On the 5th instant Mr. and Mrs. Acheson sailed from Southampton, on board the "Haddington," for Calcutta.

PROCEEDINGS OF ASSOCIATIONS.

Buckinghamshire.

Emberton, Sept. 22: <i>M.</i> , Rev. E. D. Wickham, Chn.	3	2	3
Stoney Stratford, Nov. 26: <i>M.</i> , Rev. W. H. Bond, Chn.	2	15	0
Ditto, Nov. 29: <i>S.</i> :			
Rev. J. T. Johnston	8	7	0
Rev. W. H. Bond	3	3	0
Woolverton Station, Nov. 22: <i>S.</i> (2), Rev. G. Weight	3	5	10
Ditto, Nov. 25: <i>M.</i> , Rev. G. Weight, Chn.			10

Cheshire.

Chester, Nov. 22: <i>S.</i> :			
St. John's, Rev. J. B. Owen	10	17	0
St. Bride's, Rev. J. T. Johnston	11	17	0
Ditto (28th), Rev. F. Close	22	6	2
St. Mary's, Rev. I. Temple	4	9	0
Trinity Church, Rev. J. T. Johnston	8	2	2
Little St. John's, Rev. I. Temple	7	0	0
St. Paul's, Rev. J. B. Owen	11	5	4
Ditto, Nov. 23: <i>Juv.</i> <i>M.</i> , Rev. Chancellor Raikes, Chn.	4	1	6
Ditto, Nov. 24: <i>M.</i> :			
Marquess of Cholmondeley, Chn.	17	10	0
Lord Bishop of Chester, Chn.	13	10	0
Malpas, Nov. 23: <i>M.</i> , Rev. C. A. Thurlow, Chn.	7	0	8
Marples, Nov. 15: <i>S.</i> , Rev. J. Johnson ..	6	8	0

Derbyshire.

Bentley, Dec. 13: <i>S.</i> , Rev. J. Johnson ..	1	10	0
Kniveton, Dec. 14: <i>S.</i> , Rev. J. Johnson ..	2	0	0
Thorpe, Dec. 13: <i>S.</i> , Rev. J. Johnson ..	5	4	10

Durham.

Merrington, Nov. 22: <i>S.</i> , Rev. W. Beckett	3	13	7
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Hampshire.

Cove, Nov. 29: <i>S.</i> , St. John's, Rev. W. Bray	5	1	1
Farnborough, Dec. 6: <i>S.</i> , Rev. J. Lawrell, 2	12	10	

Kent.

Canterbury, Oct. 23: <i>M.</i> , J. P. Plumtre, Esq., M.P., Chn.	6	6	7
Chilham, July 11: <i>M.</i> , J. B. Wildman, Esq., Chn.	8	9	4
Dover, Oct. 20: <i>M.</i> , J. P. Plumtre, Esq., M.P., Chn.	12	16	5
Christ Church, Hougham-in-Dover, Oct. 18: <i>S.</i> , Rev. J. E. Bates	25	0	0
Margate, Oct. 22: <i>M.</i> , F. W. Cobb, Esq., Chn.	6	0	0
Ramsgate, Oct. 21: <i>M.</i> , Sir B. W. Bridges, Bart., Chn.	11	17	5
Sandgate, Oct. 18: <i>S.</i> , Rev. T. Bartlett ..	20	8	1
Ditto, Oct. 19: <i>M.</i> , Rev. E. G. Greene, Chn.	6	2	11

Lincolnshire.

Old Bolingbroke, Nov. 3: <i>S.</i> , Rev. J. Johnson	1	0	0
Lincoln, Nov. 5: <i>M.</i> (Fourah Bay), Rev. T. A. Scott, Chn.	4	6	0

Middlesex.

St. Dunstan's-in-the-West, Nov. 29: <i>S.</i> , Rev. E. Auriol and Rev. J. H. Bernau, 12	4	8	
St. Stephen's, Coleman Street, Nov. 29: <i>S.</i> , Rev. C. F. Child and Rev. R. Davies	22	14	0
St. Matthew's, Bethnal Green, Dec. 14: <i>M.</i> , R. Hanbury, Esq., Chn.	4	15	6

Northamptonshire.

Furthoe, Nov. 29: <i>S.</i> , Rev. J. A. J. Roberts	5	2	
Grafton Regis, Nov. 27: <i>M.</i> , Rev. B. J. Sams, Chn.	4	3	10
Potters Pury, Nov. 29: <i>S.</i> :			
Rev. T. C. B. Stretch	6	15	10
Rev. J. T. Johnston	4	16	8
Ditto, Nov. 30: <i>M.</i> , Rev. T. C. B. Stretch, Chn.	3	0	7
Roads, Dec. 2: <i>M.</i> , Rev. E. Deane, Chn. (Formation of Association)	3	15	4
Stoke Bruerne, Dec. 1: <i>M.</i> , Rev. P. H. Lee, Chn.	3	9	1
Watford, Nov. 20: <i>M.</i> , Rev. H. W. Cottle, Chn.			no Coll.

Northumberland.

Dinnington, Nov. 22: <i>S.</i> , Rev. J. Warburton	8	0	
Gosforth, Nov. 29: <i>S.</i> , Rev. J. Warburton, 3	8	3	
Kenton, Nov. 29: <i>S.</i> , Rev. J. Warburton, 11	3		
Ponteland, Nov. 22: <i>S.</i> , Rev. J. Warburton	3	13	4

Nottinghamshire.

Cotgrave, Nov. 29: <i>S.</i> : Rev. J. Johnson, 5	13	6	
Ditto, Dec. 1: <i>M.</i> , Archd. Browne, Chn. 1	16	0	
Isen Green, Nov. 29: <i>S.</i> , Rev. J. Johnson, 2	3	8	
Ruddington, Nov. 29: <i>S.</i> , Rev. J. Johnson, 6	3	5	
Ditto, Nov. 30: <i>M.</i> , Rev. H. Bell, Chn. ..	2	18	11

Errata—In our last Number, for Gimthorpe read Gunthorpe; and for 10s. collected at Kirklington, read 10l.

<i>Staffordshire.</i>		<i>Yorkshire.</i>	
Beley, Dec. 6: S., Rev. J. Johnson	7 12 5	Badsworth, Dec. 8: M., the Rector, Chn.	not known
Keele, Dec. 6: S., Rev. J. Johnson	no Coll.	Barwick in Elmet, Nov. 29: S., Rev. B. Collins	4 1 3
<i>Surrey.</i>		Ditto, Nov. 30: M., Rev. W. H. Bathurst, Chn.	12 8
Ham, Nov. 29: S.:		Beverley, Nov. 15: S. (2) St. John's, Rev. G. Hodgson	19 10 0
Rev. J. Hough	8 16 3	Bugthorpe, Dec. 6: S., Rev. T. Richardson	1 0 0
Rev. H. Worsley, LL.D.	1 19 0	Bishop Burton, Nov. 15: S., Rev. W. Procter and Rev. A. T. Carr	4 0 0
St. Saviour's, Southwark, Dec. 13: S.:		Cherry Burton, Nov. 29: S., Rev. B. Whytehead	3 6 0
Rev. J. T. Johnston	7 6 0	Copmanthorpe, Nov. 29: S., Rev. G. Hodgson	2 9 6
Rev. W. Curling	10 10 4	Cottingham, Sept. 27: S., Rev. C. Overton	10 5 1
Ditto, Dec. 14: M., Rev. W. Curling, Chn.	1 18 2	Danby, Nov. 29: S., Rev. J. Ibbetson, not known	
<i>Sussex.</i>		Dring Houses, Dec. 13: S., Rev. G. Hodgson	2 10 2
Brighton, Nov. 15: S.:		Egton, Sept. 13: S., Rev. J. Davidson	19 2
St. George's Chapel, Rev. R. S. Smith and Rev. T. M. Foskett	57 17 0	Everingham, Nov. 29: S., Rev. T. H. Terry	10 9
All Souls' Church, Rev. T. Bartlett and Rev. R. S. Smith	9 10 0	Ferryby, Nov. 29: S., Rev. G. M. Carrick, Ferrybridge, Dec. 6: S., Rev. B. Charlesworth	9 3 8
St. Mary's Chapel, Rev. Prof. Scholefield and Rev. H. V. Elliott	126 1 0	Monk Fryston, Dec. 6: S., Rev. B. Charlesworth	6 6 10
St. James's Chapel, Rev. C. D. Maitland and Rev. T. Bartlett	50 0 0	Gate Helmsley, Oct. 15: S., Rev. R. Whytehead	1 13 9
St. John's Church, Rev. S. R. Drummond	not known	Goatland, Sept. 13: S., Rev. H. J. Graham	12 4
Chapel Royal, Rev. T. Trocke and Rev. Prof. Scholefield	31 19 2	Leathley, Nov. 29: S., Rev. J. Hart	2 2 0
Trinity Chapel, Rev. C. E. Kennaway, (2)	47 13 10	Newland, Oct. 4: S., Rev. C. Overton	3 15 6
St. Margaret's Chapel, Rev. F. Reade and Rev. Prof. Scholefield	64 12 6	South Pickhill, Nov. 15: S., Rev. W. Twigg	14 5 3
Christ Church, Rev. J. Vaughan (2) and Rev. H. Hall	61 2 10	Pontefract, Dec. 6: S., St. Giles's, Rev. B. Charlesworth	17 5 0
St. Andrew's Chapel, Rev. O. Marden	19 3 2	Seaton Ross, Aug. 2: M., Address, Rev. T. H. Terry	9 2
Ditto, Nov. 17: M. (2), Earl of Chichester, Chn.	65 5 6	Ditto, Nov. 22: S., Rev. T. H. Terry	1 0 6
Halesham, Nov. 12: M., the Rector, Chn.	7 12 6	Skelton, Dec. 6: S., Rev. B. Whytehead	5 0 8
Henfield, Nov. 13: M., Rev. C. Dunlop, Chn.	7 2 7	Sowerby, Nov. 22: S., Rev. R. E. Brooke	13 7 0
Northiam, Nov. 19: M., the Rector, Chn.	15 3 0	Sutton, Nov. 15: S., Rev. J. Scott	4 0 0
Stanmer, Nov. 16: M., Earl of Chichester, Chn.	no Coll.	Full Sutton, Nov. 22: S., Rev. R. Whytehead	16 0
<i>Worcestershire.</i>		Warter, Dec. 6: S., Rev. T. Rankin	not known
Droitwich, Nov. 22: S., Rev. J. Johnson:		Welburn, Nov. 29: S., Rev. J. C. Raw	15 6
St. Peter's	2 12 11	Whitkirk, Nov. 29: S., Rev. B. Collins	3 11 5
St. Andrew's	4 4 9	Yarm, Dec. 6: S. (2), Rev. J. Mitton	2 11 7
Ditto, Nov. 23: M., Rev. F. J. B. Hooper, Chn.	3 8 0	York, Nov. 29: S., St. Cuthbert's, Rev. C. Rose	10 3 6
Tenbury, Nov. 22: S., Rev. G. Pinhorn	3 2 0		
Ditto, Nov. 24: M., Rev. H. MacLaughlin, Chn.	2 0 0		

RECENT INTELLIGENCE.

Madras and South-India Mission—The Rev. H. W. Fox, in a Letter dated "Oriental," Nov. 11, 1846, informs us that they were about a day's voyage from Alexandria; and that he had been preserved in health and safety so far on his way to Madras.

Contribution List,

From November 16th to December 15th, 1846.

City-of-London Auxiliary	100 0 0	Bethnal Green: St. John's	23 12 2
Farringdon Without:		St. Jude's	3 16 9
St. Dunstan's-in-the-West	21 0 0	St. Matthias's	2 6 8
ASSOCIATIONS IN AND NEAR LONDON.		Carlisle Episcopal Chapel, Kennington Lane	10 0 0
Baywater Chapel	11 13 6	Chelsea: Park Chapel	50 0 0

Peckham and East Dulwich	3	3	6
St. George's, Bloomsbury	213	9	1

ASSOCIATIONS OUT OF LONDON.

Berkshire: Newbury: Hungerford	6	2	8
Cheshire:			
City & County of Chester, 186	10	5	
Weverham	15	10	
East Cheshire: Marple.....	6	2	10
Pott Shrigley	47	3	6
	265	7	3
Cornwall: Tucking Mill	13	14	6
Dorsetshire:			
Sherborne and North Dorset:			
Gillingham	9	4	1
Charmouth and Lyme Regis:			
Marshwood	5	6	0
	14	10	1
Durham: Durham	25	0	0
South Shields.....	40	0	0
	65	0	0
Gloucestershire: Beachley ...	13	0	4
Fairford and Vicinity.....	16	7	8
North-East Forest of Dean,	8	16	3
	38	4	3
Hampshire: Ampert and Appleshaw:			
Appleshaw	9	8	6
Kent: Woolwich Ladies.....	52	16	7
Lancashire:			
Manchester and East Lancashire:			
Haslingden.....	3	13	2
Rawtenstall	28	1	0
	31	14	2
Leicestershire: Melton Mowbray.....	32	2	11
Lincolnshire:			
Barton-upon-Humber, including South			
Ferryby St. Ss. & Sd.....	10	18	8
Iale of Mann	140	0	0
Middlesex: Uxbridge	100	0	0
Northamptonshire:			
Blatherwycke	10	3	3
Stoke Bruerne	23	15	8
	33	18	6
Nottinghamshire: Nottingham.....	94	3	5
Oxfordshire: Henley-on-Thames	43	18	10
Somersetshire: South Brent..	10	0	0
Nailsea.....	7	1	10
	17	1	10
Staffordshire:			
Burton-on-Trent.....	5	16	6
Newhall	2	7	6
	8	4	0
Suffolk: West Suffolk: Lavenham	7	16	0
Surrey:			
Holland Chapel and North			
Brixton	1	1	0
Farnham	50	0	0
Kingston and Vicinity:			
Ham	10	15	3
Thames Ditton.....	63	12	1
	125	8	4
Sussex: Hailsham	9	14	6
Hastings and Oare:			
Dallington	4	19	10
	14	14	4
Westmoreland: Kendal	50	0	0
Yorkshire: Doncaster.....	100	0	0
Goole and Vicinity	13	12	2

Hampthwaite.....	11	10	9
York.....	200	0	0
	325	2	11

Cardiganshire: Aberystwith.....	33	12	1
Carnarvonshire: Carnarvon.....	50	0	0
Denbighshire and Flintshire.....	37	13	11
Glamorganshire: Swansea.....	58	5	11

COLLECTIONS.

Hope, Rear-Admiral, C.B., M. Box....	43	0	0
Morris, Capt. H. G., R.N., Charmouth..	8	7	0
Townsend, Mrs., Norwood.....	10	6	
Vachell, Mrs., by Rev. G. H. Vachell...	10	6	
Jackson, Captain Philip, Penzance, for			
Himalaya Mission.....	8	10	0

BENEFACTIONS.

Anonymous, by Rev. W. Dawson.....	5	0	0
Buxton, Dowager Lady, for Abbeckouta			
Mission.....	20	0	0
Cunninghame, W. Esq., Lainshaw.....	10	0	0
E. Y.	5	0	0
Guy, Mr. D., Foston, Lincolnshire.....	20	0	0
Hart, G. B. Esq., Kennington.....	100	0	0
Phillips, W. W. Esq. Jun., Pontypool..	5	0	0
Simpson, the late S. Esq., by his Exors.,			
Rev. J. Miles, and R. Miles, Esq.	200	0	0

FOREIGN.

West Indies: St. Vincent's:			
Charlotte Parish.....	18	15	0

CHINA FUND.

S.....	100	0	0
Wardell, Miss, Chester	10	0	0

LEGACIES.

Campbell, Rev. H., late of Cowley, Middlesex: Exors., T. Dagnall and R. Bamford, Esqs., and Mr. C. Webster (one-seventh of his residuary personal property)	1669	17	10
Forsyth, Miss C., late of Liverpool: Exors., T. Forsyth and A. Smith, Jun. Esqs. (200l.—32l. 3s. insufficiency of assets and duty, and 81.7s. 10d. interest)*	176	4	10
Foster, H. Esq., late of Fallingroyd, near Halifax: Exors., J. Foster and W. Foster, Esqs. (duty free).....	200	0	0
Hodsoll, Miss S., late of Bexley, Kent: Acting Exor., J. Bunce, Esq., (20l. less duty)	18	0	0
Hooper, Miss W., late of Hereford: Exor., W. W. Trumper, Esq. (residue of pure personality, less duty)†	6	1	4

* Vide "Church Missionary Record" for Feb. 1842, p. 52; Oct. 1842, p. 248; Nov. 1843, p. 272; Oct. 1844, p. 236; and Sept. 1845, p. 216.

† Vide "Church Missionary Record" for August last, p. 192.

The Committee also thankfully acknowledge the receipt of a Box of Ladies' Work, &c., value 12l., contributed by Mrs. Roxby and a few other Ladies, on behalf of the St. Olave Jewry Association; and a paper parcel of Children's Clothing, by the Rev. T. W. Meller, Woodbridge.

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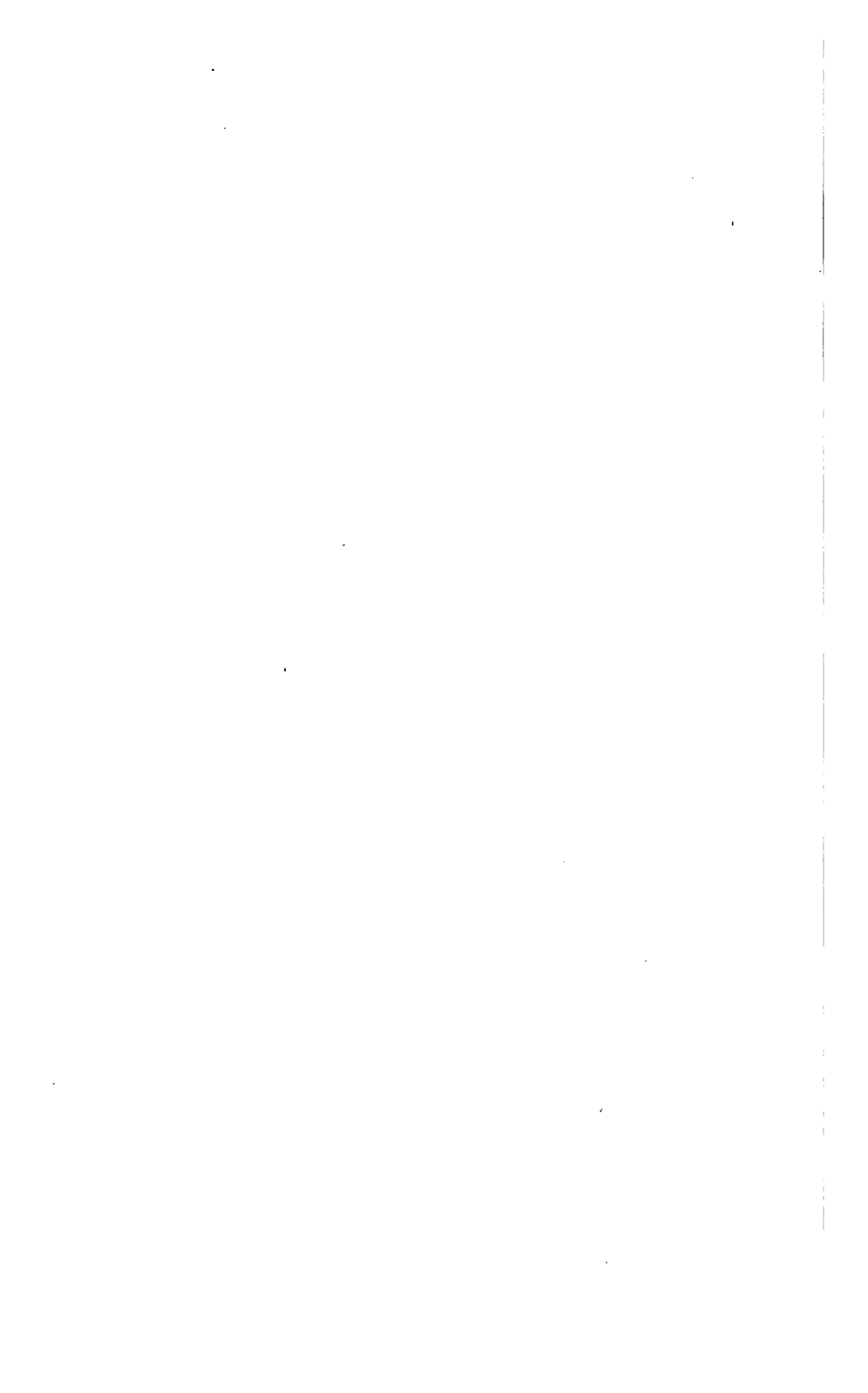
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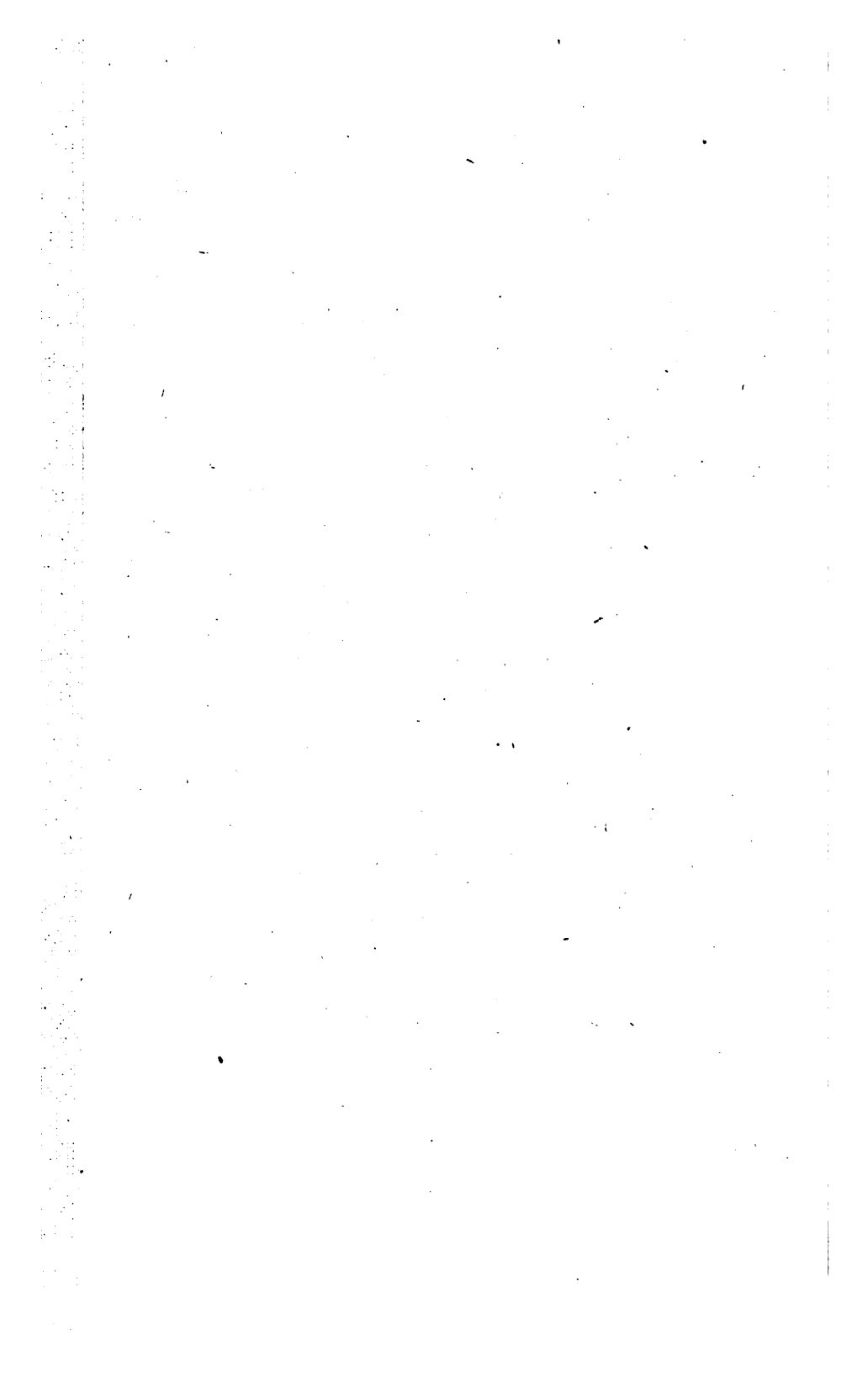
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